

THE
HOLY BIBLE,

TRANSLATED FROM

THE LATIN VULGATE:

DILIGENTLY COMPARED

WITH THE HEBREW, GREEK, AND OTHER EDITIONS IN DIVERS LANGUAGES.

THE

OLD TESTAMENT,

FIRST PUBLISHED BY THE ENGLISH COLLEGE AT DOUAY, A. D. 1609.

AND

THE NEW TESTAMENT,

FIRST PUBLISHED BY THE ENGLISH COLLEGE AT RHEIMS, A. D. 1582.

WITH

USEFUL NOTES,

CRITICAL, HISTORICAL, CONTROVERSIAL, AND EXPLANATORY,

SELECTED FROM THE MOST EMINENT COMMENTATORS, AND THE MOST ABLE AND JUDICIOUS CRITICS.

BY THE REV. GEO. LEO HAYDOCK

Haurietis aquas in gaudio de fontibus Salvatoris.

You shall draw waters with joy from the Saviour's fountains.—Isai. xlii. 3.

Da mihi intellectum, & discam mandata tua.

Give me understanding, and I will learn thy commandments.—Ps. cxviii. 78.

NEW YORK:

EDWARD DUNIGAN AND BROTHER,

151 FULTON-STREET, NEAR BROADWAY.

1852.

THE HOLY BIBLE

VOLUME II: THE THE SECOND PART OF THE OLD TESTAMENT

Translated from the Latin Vulgate
Diligently Compared with the Hebrew, Greek, and Other
Editions in Divers Languages

THE OLD TESTAMENT_
First Published by the English College at Douay_A.D. 1609 &
1610

and

THE NEW TESTAMENT_
First Published by the English College at Rheims_A.D. 1582

With Annotations

The Whole Revised and Diligently Compared with_the Latin
Vulgate by Bishop Richard Challoner_A.D. 1749-1752

HOLY BIBLE, DOUAY-RHEIMS VERSION, O.T. PART 2

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PREFATORY MATERIALS

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**VOLUME II: THE SECOND PART OF THE
OLD TESTAMENT**

HISTORY

This three volume e-text set comes from multiple editions of Challoner's revised Douay-Rheims Version of the Holy Bible. The division of the Old Testaments into two parts follows the two tome format of the 1609/1610 printing of the Old Testament. In 1568 English exiles, many from Oxford, established the English College of Douay (Douai/Doway), Flanders, under William (later Cardinal) Allen. In October, 1578, Gregory Martin began the work of preparing an English translation of the Bible for Catholic readers, the

first such translation into Modern English. Assisting were William Allen, Richard Bristow, Thomas Worthington, and William Reynolds who revised, criticized, and corrected Dr. Martin's work. The college published the New Testament at Rheims (Reims/Rhemes), France, in 1582 through John Fogy with a preface and explanatory notes, authored chiefly by Bristol, Allen, and Worthington. Later the Old Testament was published at Douay in two parts (1609 and 1610) by Laurence Kellam through the efforts of Dr. Worthington, then superior of the seminary. The translation had been prepared before the appearance of the New Testament, but the publication was delayed due to financial difficulties. The religious and scholarly adherence to the Latin Vulgate text led to the less elegant and idiomatic words and phrases often found in the translation. In some instances where no English word conveyed the full meaning of the Latin, a Latin word was Anglicized and its meaning defined in a glossary. Although ridiculed by critics, many

of these words later found common usage in the English language. Spellings of proper names and the numbering of the Psalms are adopted from the Latin Vulgate.

In 1749 Dr. Richard Challoner began a major revision of the Douay and Rheims texts, the spellings and phrasing of which had become increasingly archaic in the almost two centuries since the translations were first produced. He modernized the diction and introduced a more fluid style, while faithfully maintaining the accuracy of Dr. Martin's texts. This revision became the 'de facto' standard text for English speaking Catholics until the twentieth century. It is still highly regarded by many for its style, although it is now rarely used for liturgical purposes. The notes included in this electronic edition are generally attributed to Bishop Challoner.

The 1610 printing of the second tome of the Old

Testament includes an appendix containing the non-canonical books 'Prayer of Manasses,' 'Third Booke of Esdras,' and 'Fourth Booke of Esdras.' While not part of Challoner's revision, the 1610 texts are placed in the appendices of Vol. II of this e-text set. Also included are the original texts of two short books, 'The Prophecie of Abdias' (Vol. II) and 'The Catholike Epistle of Iude the Apostle' (Vol. III), to give the reader a sense of the language of the first editions in comparison to the Challoner revision. Further background on the Douay-Rheims version may be found in a selection from the preface to the 1582 edition and the original glossary included in the appendices of Vol. III.

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THE BOOK OF PSALMS

The psalms are called by the Hebrews TEHILLIM, that is, Hymns of Praise. The author, of a great part of them at least, was king David: but many are of opinion that some of them were made by Asaph, and others whose names are prefixed in the titles.

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PSALMS CHAPTER 1

Beatus vir.

The happiness of the just and the evil state of the wicked.

1:1. Blessed is the man who hath not walked in the counsel of the ungodly, nor stood in the way of sinners, nor sat in the chair of pestilence:

1:2. But his will is in the law of the Lord, and on his law he shall meditate day and night.

1:3. And he shall be like a tree which is planted near the running waters, which shall bring forth its fruit, in due season. And his leaf shall not fall

off: and all whatsoever he shall do shall prosper.

1:4. Not so the wicked, not so: but like the dust, which the wind driveth from the face of the earth.

1:5. Therefore the wicked shall not rise again in judgment: nor sinners in the council of the just.

1:6. For the Lord knoweth the way of the just: and the way of the wicked shall perish.

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PSALMS CHAPTER 2

Quare fremuerunt.

The vain efforts of persecutors against Christ and his church.

2:1. Why have the Gentiles raged, and the people devised vain things?

2:2. The kings of the earth stood up, and the princes met together, against the Lord, and against his Christ.

2:3. Let us break their bonds asunder: and let us cast away their yoke from us.

2:4. He that dwelleth in heaven shall laugh at

them: and the Lord shall deride them.

2:5. Then shall he speak to them in his anger, and trouble them in his rage.

2:6. But I am appointed king by him over Sion, his holy mountain, preaching his commandment.

2:7. The Lord hath said to me: Thou art my son, this day have I begotten thee.

2:8. Ask of me, and I will give thee the Gentiles for thy inheritance, and the utmost parts of the earth for thy possession.

2:9. Thou shalt rule them with a rod of iron, and shalt break them in pieces like a potter's vessel.

2:10. And now, O ye kings, understand: receive instruction, you that judge the earth.

2:11. Serve ye the Lord with fear: and rejoice unto him with trembling.

2:12. Embrace discipline, lest at any time the Lord be angry, and you perish from the just way.

2:13. When his wrath shall be kindled in a short time, blessed are all they that trust in him.

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PSALMS CHAPTER 3

Domine, quid multiplicati.

*The prophet's danger and delivery from his son
Absalom: mystically, the passion and resurrection of
Christ.*

3:1. The psalm of David when he fled from the face of his son Absalom.

3:2. Many say to my soul: There is no salvation for him in his God.

3:4. But thou, O Lord, art my protector, my glory, and the lifter up of my head.

3:5. I have cried to the Lord with my voice: and

he hath heard me from his holy hill.

3:6. I have slept and have taken my rest: and I have risen up, because the Lord hath protected me.

3:7. I will not fear thousands of the people surrounding me: arise, O Lord; save me, O my God.

3:8. For thou hast struck all them who are my adversaries without cause: thou hast broken the teeth of sinners.

3:9. Salvation is of the Lord: and thy blessing is upon thy people.

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PSALMS CHAPTER 4

Cum invocarem.

The prophet teacheth us to flee to God in tribulation, with confidence in him.

4:1. Unto the end, in verses. A psalm for David.

Unto the end. . . Or, as St. Jerome renders it, victori, to him that overcometh: which some understand of the chief musician; to whom they suppose the psalms, which bear that title, were given to be sung: we rather understand the psalms thus inscribed to refer to Christ, who is the end of the law, and the great conqueror of death and hell, and to the New

Testament. —Ibid. In verses, in carminibus. . .In the Hebrew, it is neghinoth, supposed by some to be a musical instrument, with which this psalm was to be sung. —Ibid. For David, or to David. . .That is, inspired to David himself, or to be sung.

4:2. When I called upon him, the God of my justice heard me: when I was in distress, thou hast enlarged me. Have mercy on me: and hear my prayer.

4:3. O ye sons of men, how long will you be dull of heart? why do you love vanity, and seek after lying?

4:4. Know ye also that the Lord hath made his holy one wonderful: the Lord will hear me when I shall cry unto him.

4:5. Be ye angry, and sin not: the things you say in your hearts, be sorry for them upon your beds.

4:6. Offer up the sacrifice of justice, and trust in the Lord: many say, Who sheweth us good things?

4:7. The light of thy countenance, O Lord, is signed upon us: thou hast given gladness in my heart.

4:8. By the fruit of their corn, their wine, and oil, they rest:

4:9. In peace in the self same I will sleep, and I will rest:

4:10. For thou, O Lord, singularly hast settled me in hope.

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PSALMS CHAPTER 5

Verba mea auribul.

A prayer to God against the iniquities of men.

5:1. Unto the end, for her that obtaineth the inheritance. A psalm for David.

For her that obtaineth the inheritance. . . That is, for the church of Christ.

5:2. Give ear, O Lord, to my words, understand my cry.

5:3. Hearken to the voice of my prayer, O my King and my God.

5:4. For to thee will I pray: O Lord, in the morning thou shalt hear my voice.

5:5. In the morning I will stand before thee, and I will see: because thou art not a God that willest iniquity.

5:6. Neither shall the wicked dwell near thee: nor shall the unjust abide before thy eyes.

5:7. Thou hatest all the workers of iniquity: thou wilt destroy all that speak a lie. The bloody and the deceitful man the Lord will abhor.

5:8. But as for me in the multitude of thy mercy, I will come into thy house; I will worship towards thy holy temple, in thy fear.

5:9. Conduct me, O Lord, in thy justice: because of my enemies, direct my way in thy sight.

5:10. For there is no truth in their mouth: their heart is vain.

5:11. Their throat is an open sepulchre: they dealt deceitfully with their tongues: judge them, O God. Let them fall from their devices: according to the multitude of their wickednesses

cast them out: for they have provoked thee, O Lord.

5:12. But let all them be glad that hope in thee: they shall rejoice for ever, and thou shalt dwell in them. And all they that love thy name shall glory in thee.

5:13. For thou wilt bless the just. O Lord, thou hast crowned us, as with a shield of thy good will.

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PSALMS CHAPTER 6

Domine, ne in furore.

A prayer of a penitent sinner, under the scourge of God. The first penitential psalm.

6:1. Unto the end, in verses, a psalm for David, for the octave.

For the octave. . . That is, to be sung on an instrument of eight strings. St. Augustine understands it mystically, of the last resurrection, and the world to come; which is, as it were, the octave, or eighth day, after the seven days of this mortal life: and for this octave, sinners must dispose

themselves, like David, by bewailing their sins, whilst they are here upon earth.

6:2. O Lord, rebuke me not in thy indignation, nor chastise me in thy wrath.

6:3. Have mercy on me, O Lord, for I am weak: heal me, O Lord, for my bones are troubled.

6:4. And my soul is troubled exceedingly: but thou, O Lord, how long?

6:5. Turn to me, O Lord, and deliver my soul: O save me for thy mercy's sake.

6:6. For there is no one in death, that is mindful of thee: and who shall confess to thee in hell?

6:7. I have laboured in my groanings, every night I will wash my bed: I will water my couch with my tears.

6:8. My eye is troubled through indignation: I have grown old amongst all my enemies.

6:9. Depart from em, all ye workers of iniquity: for the Lord hath heard the voice of my weeping.

6:10. The Lord hath heard my supplication: the

Lord hath received my prayer.

6:11. Let all my enemies be ashamed, and be very much troubled: let them be turned back, and be ashamed very speedily.

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PSALMS CHAPTER 7

Domine, Deus meus.

David, trusting in the justice of his cause, prayeth for God's help against his enemies.

7:1. The psalm of David, which he sung to the Lord, for the words of Chusi, the son of Jemini.

7:2. O Lord, my God, in thee have I put my trust; same me from all them that persecute me, and deliver me.

7:3. Lest at any time he seize upon my soul like a lion, while there is no one to redeem me, nor to save.

7:4. O Lord, my God, if I have done this thing, if there be iniquity in my hands:

7:5. If I have rendered to them that repaid me evils, let me deservedly fall empty before my enemies.

7:6. Let the enemy pursue my soul, and take it, and tread down my life, on the earth, and bring down my glory to the dust.

7:7. Rise up, O Lord, in thy anger: and be thou exalted in the borders of my enemies. And arise, O Lord, my God, in the precept which thou hast commanded:

7:8. And a congregation of people shall surround thee. And for their sakes return thou on high.

7:9. The Lord judgeth the people. Judge me, O Lord, according to my justice, and according to my innocence in me.

7:10. The wickedness of sinners shall be brought to nought; and thou shalt direct the just: the searcher of hearts and reins is God. Just

7:11. Is my help from the Lord; who saveth the

upright of heart.

7:12. God is a just judge, strong and patient: is he angry every day?

7:13. Except you will be converted, he will brandish his sword; he hath bent his bow, and made it ready.

7:14. And in it he hath prepared to instruments of death, he hath made ready his arrows for them that burn.

For them that burn. . . That is, against the persecutors of his saints.

7:15. Behold he hath been in labour with injustice: he hath conceived sorrow, and brought forth iniquity.

7:16. He hath opened a pit and dug it: and he is fallen into the hole he made.

7:17. His sorrow shall be turned on his own head: and his iniquity shall come down upon his crown.

7:18. I will give glory to the Lord according to his justice: and will sing to the name of the Lord the most high.

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PSALMS CHAPTER 8

Domine, Dominus noster.

God is wonderful in his works; especially in mankind, singularly exalted by the incarnation of Christ.

8:1. Unto the end, for the presses: a psalm for David.

The presses. . . In Hebrew, Gittith, supposed to be a musical instrument.

8:2. O Lord, our Lord, how admirable is thy name in the whole earth! For thy magnificence is

elevated above the heavens.

8:3. Out of the mouth of infants and of sucklings thou hast perfected praise, because of thy enemies, that thou mayst destroy the enemy and the avenger.

8:4. For I will behold thy heavens, the works of thy fingers: the moon and the stars which thou hast founded.

8:5. What is man, that thou art mindful of him? or the son of man, that thou visitest him?

8:6. Thou hast made him a little less than the angels, thou hast crowned him with glory and honour:

8:7. And hast set him over the works of thy hands.

8:8. Thou hast subjected all things under his feet, all sheep and oxen: moreover, the beasts also of the fields.

8:9. The birds of the air, and the fishes of the sea, that pass through the paths of the sea.

8:10. O Lord, our Lord, how admirable is thy

name in the whole earth!

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PSALMS CHAPTER 9

Confitebor tibi, Domine. The church praiseth God for his protection against her enemies.

9:1. Unto the end, for the hidden things of the Son. A psalm for David.

The hidden things of the Son. . . The humility and sufferings of Christ, the Son of God; and of good Christians, who are his sons by adoption; are called hidden things, with regard to the children of this world, who know not the value and merit of them.

9:2. I will give praise to thee, O Lord, with my whole heart: I will relate all thy wonders.

9:3. I will be glad, and rejoice in thee: I will sing to thy name, O thou most high.

9:4. When my enemy shall be turned back: they shall be weakened, and perish before thy face.

9:5. For thou hast maintained my judgment and my cause: thou hast sat on the throne, who judgest justice.

9:6. Thou hast rebuked the Gentiles, and the wicked one hath perished; thou hast blotted out their name for ever and ever.

9:7. The swords of the enemy have failed unto the end: and their cities thou hast destroyed. Their memory hath perished with a noise:

9:8. But the Lord remaineth for ever. He hath prepared his throne in judgment:

9:9. And he shall judge the world in equity, he shall judge the people in justice.

9:10. And the Lord is become a refuge for the poor: a helper in due time in tribulation.

9:11. And let them trust in thee who know thy name: for thou hast not forsaken them that seek

thee, O Lord.

9:12. Sing ye to the Lord, who dwelleth in Sion: declare his ways among the Gentiles:

9:13. For requiring their blood, he hath remembered them: he hath not forgotten the cry of the poor.

9:14. Have mercy on me, O Lord: see my humiliation which I suffer from my enemies.

9:15. Thou that liftest me up from the gates of death, that I may declare all thy praises in the gates of the daughter of Sion.

9:16. I will rejoice in thy salvation: the Gentiles have stuck fast in the destruction which they prepared. Their foot hath been taken in the very snare which they hid.

9:17. The Lord shall be known when he executeth judgments: the sinner hath been caught in the works of his own hands.

9:18. The wicked shall be turned into hell, all the nations that forget God.

9:19. For the poor man shall not be forgotten to

the end: the patience of the poor shall not perish for ever.

9:20. Arise, O Lord, let not man be strengthened: let the Gentiles be judged in thy sight.

9:21. Appoint, O Lord, a lawgiver over them: that the Gentiles may know themselves to be but men.

Here the late Hebrew doctors divide this psalm into two, making ver. 22 the beginning of Psalm 10. And again they join Psalms 146 and 147 into one, in order that the whole number of psalms should not exceed 150. And in this manner the psalms are numbered in the Protestant Bible.

Psalm 10 according to the Hebrews.

9a:1. Why, O Lord, hast thou retired afar off? why dost thou slight us in our wants, in the time of trouble?

9a:2. Whilst the wicked man is proud, the poor is

set on fire: they are caught in the counsels which they devise.

9a:3. For the sinner is praised in the desires of his soul: and the unjust man is blessed.

9a:4. The sinner hath provoked the Lord, according to the multitude of his wrath, he will not seek him:

9a:5. God is not before his eyes: his ways are filthy at all times. Thy judgments are removed from his sight: he shall rule over all his enemies.

9a:6. For he hath said in his heart: I shall not be moved from generation to generation, and shall be without evil.

9a:7. His mouth is full of cursing, and of bitterness, and of deceit: under his tongue are labour and sorrow.

9a:8. He sitteth in ambush with the rich, in private places, that he may kill the innocent.

9a:9. His eyes are upon the poor man: he lieth in wait, in secret, like a lion in his den. He lieth in ambush, that he may catch the poor man: so

catch the poor, whilst he draweth him to him.

9a:10. In his net he will bring him down, he will crouch and fall, when he shall have power over the poor.

9a:11. For he hath said in his heart: God hath forgotten, he hath turned away his face, not to see to the end.

9a:12. Arise, O Lord God, let thy hand be exalted: forget not the poor.

9a:13. Wherefore hath the wicked provoked God? for he hath said in his heart: He will not require it.

9a:14. Thou seest it, for thou considerest labour and sorrow: that thou mayst deliver them into thy hands. To thee is the poor man left: thou wilt be a helper to the orphan.

9a:15. Break thou the arm of the sinner and of the malignant: his sin shall be sought, and shall not be found.

9a:16. The Lord shall reign to eternity, yea, for ever and ever: ye Gentiles shall perish from his

land.

9a:17. The Lord hath heard the desire of the poor: thy ear hath heard the preparation of their heart.

9a:18. To judge for the fatherless and for the humble, that man may no more presume to magnify himself upon earth.

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PSALMS CHAPTER 10

In Domino confido.

The just man's confidence in God in the midst of persecutions.

10:1. Unto the end. A psalm to David.

10:2. In the Lord I put my trust: how then do you say to my soul: Get thee away from hence to the mountain, like a sparrow.

10:3. For, lo, the wicked have bent their bow: they have prepared their arrows in the quiver, to shoot in the dark the upright of heart.

10:4. For they have destroyed the things which

thou hast made: but what has the just man done?
10:5. The Lord is in his holy temple, the Lord's throne is in heaven. His eyes look on the poor man: his eyelids examine the sons of men.
10:6. The Lord trieth the just and the wicked: but he that loveth iniquity, hateth his own soul.
10:7. He shall rain snares upon sinners: fire and brimstone, and storms of winds, shall be the portion of their cup.
10:8. For the Lord is just, and hath loved justice: his countenance hath beheld righteousness.

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PSALMS CHAPTER 11

Salvum me fac.

The prophet calls for God's help against the wicked.

11:1. Unto the end: for the octave, a psalm for David.

11:2. Save me, O Lord, for there is now no saint: truths are decayed from among the children of men.

11:3. They have spoken vain things, every one to his neighbour: with deceitful lips, and with a double heart have they spoken.

11:4. May the Lord destroy all deceitful lips, and

the tongue that speaketh proud things.

11:5. Who have said: We will magnify our tongue: our lips are our own: who is Lord over us?

11:6. By reason of the misery of the needy, and the groans of the poor, now will I arise, saith the Lord. I will set him in safety: I will deal confidently in his regard.

11:7. The words of the Lord are pure words: as silver tried by the fire, purged from the earth, refined seven times.

11:8. Thou, O Lord, wilt preserve us: and keep us from this generation for ever.

11:9. The wicked walk round about: according to thy highness, thou hast multiplied the children of men.

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PSALMS CHAPTER 12

Usquequo, Domine.

A prayer in tribulation.

12:1. Unto the end, a psalm for David. How long, O Lord, wilt thou forget me unto the end? how long dost thou turn away thy face from me?

12:2. How long shall I take counsels in my soul, sorrow in my heart all the day?

12:3. How long shall my enemy be exalted over Me?

12:4. Consider, and hear me, O Lord, my God. Enlighten my eyes, that I never sleep in death:

12:5. Lest at any time my enemy say: I have prevailed against him. They that trouble me, will rejoice when I am moved:

12:6. But I have trusted in thy mercy. My heart shall rejoice in thy salvation: I will sing to the Lord, who giveth me good things: yea, I will sing to the name of the Lord, the most high.

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PSALMS CHAPTER 13

Dixit insipiens.

The general corruption of man before our redemption by Christ.

13:1. Unto the end, a psalm for David. The fool hath said in his heart: There is no God. They are corrupt, and are become abominable in their ways: there is none that doth good, no not one.

13:2. The Lord hath looked down from heaven upon the children of men, to see if there be any that understand and seek God.

13:3. They are all gone aside, they are become

unprofitable together: there is none that doth good: no not one. Their throat is an open sepulchre; with their tongues they acted deceitfully: the poison of asps is under their lips. Their mouth is full of cursing and bitterness; their feet are swift to shed blood. Destruction and unhappiness in their ways; and the way of peace they have not known: there is no fear of God before their eyes.

13:4. Shall not all they know that work iniquity, who devour my people as they eat bread?

13:5. They have not called upon the Lord: there have they trembled for fear, where there was no fear.

13:6. For the Lord is in the just generation: you have confounded the counsel of the poor man; but the Lord is his hope.

13:7. Who shall give out of Sion the salvation of Israel? when the Lord shall have turned away the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

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PSALMS CHAPTER 14

Domine, quis habitabit.

What kind of men shall dwell in the heavenly Sion.

14:1. A psalm for David. Lord, who shall dwell in thy tabernacle? or who shall rest in thy holy hill?

14:2. He that walketh without blemish, and worketh justice:

14:3. He that speaketh truth in his heart, who hath not used deceit in his tongue: Nor hath done evil to his neighbour: nor taken up a reproach against his neighbours.

14:4. In his sight the malignant is brought to nothing: but he glorifieth them that fear the Lord. He that sweareth to his neighbour, and deceiveth not;

14:5. He that hath not put out his money to usury, nortaken bribes against the innocent: He that doth these things, shall not be moved for ever.

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PSALMS CHAPTER 15

Conserva me, Domine.

Christ's future victory and triumph over the world and death.

15:1. The inscription of a title to David himself. Preserve me, O Lord, for I have put my trust in thee.

The inscription of a title. . . That is, of a pillar or monument, staylographia: which is as much as to say, that this psalm is most worthy to be engraved on an everlasting monument.

15:2. I have said to the Lord, thou art my God,
for thou hast no need of my goods.

15:3. To the saints, who are in his land, he hath
made wonderful all my desires in them.

15:4. Their infirmities were multiplied:
afterwards they made haste. I will not gather
together their meetings for bloodofferings: nor
will I be mindful of their names by my lips.

15:5. The Lord is the portion of my inheritance
and of my cup: it is thou that wilt restore my
inheritance to me.

15:6. The lines are fallen unto me in goodly
places: for my inheritance is goodly to me.

15:7. I will bless the Lord, who hath given me
understanding: moreover, my reins also have
corrected me even till night.

15:8. I set the Lord always in my sight: for he is
at my right hand, that I be not moved.

15:9. Therefore my heart hath been glad, and my
tongue hath rejoiced: moreover, my flesh also
shall rest in hope.

15:10. Because thou wilt not leave my soul in hell; nor wilt thou give thy holy one to see corruption.

15:11. Thou hast made known to me the ways of life, thou shalt fill me with joy with thy countenance: at thy right hand are delights even to the end.

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PSALMS CHAPTER 16

Exaudi, Domine, justitiam.

A just man's prayer in tribulation against the malice of his enemy.

16:1. The prayer of David. Hear, O Lord, my justice: attend to my supplication. Give ear unto my prayer, which proceedeth not from deceitful lips.

16:2. Let my judgment come forth from thy countenance: let thy eyes behold the things that are equitable.

16:3. Thou hast proved my heart, and visited it

by night, thou hast tried me by fire: and iniquity hath not been found in me.

16:4. That my mouth may not speak the works of men: for the sake of the words of thy lips, I have kept hard ways.

16:5. Perfect thou my goings in thy paths: that my footsteps be not moved.

16:6. I have cried to thee, for thou, O God, hast heard me: O incline thy ear unto me, and hear my words.

16:7. Shew forth thy wonderful mercies; thou who savest them that trust in thee.

16:8. From them that resist thy right hand keep me, as the apple of thy eye. Protect me under the shadow of thy wings.

16:9. From the face of the wicked who have afflicted me. My enemies have surrounded my soul:

16:10. They have shut up their fat: their mouth hath spoken proudly.

Their fat. . . That is, their bowels of compassion: for they have none for me.

16:11. They have cast me forth, and now they have surrounded me: they have set their eyes bowing down to the earth.

16:12. They have taken me, as a lion prepared for the prey; and as a young lion dwelling in secret places.

16:13. Arise, O Lord, disappoint him and supplant him; deliver my soul from the wicked one; thy sword

16:14. From the enemies of thy hand. O Lord, divide them from the few of the earth in their life: their belly is filled from thy hidden stores. They are full of children: and they have left to their little ones the rest of their substance.

Divide them from the few, etc. . . That is, cut them off from the earth, and the few trifling things thereof; which they are so proud of, or divide them from the few; that is, from thy elect, who are but few; that

they may no longer have it in their power to oppress them. It is not meant by way of a curse or imprecation; but, as many other the like passages in the psalms, by way of a prediction, or prophecy of what should come upon them, in punishment of their wickedness. Ibid. Thy hidden stores. . . Thy secret treasures, out of which thou furnishest those earthly goods, which, with a bountiful hand thou hast distributed both to the good and the bad.

16:15. But as for me, I will appear before thy sight in justice: I shall be satisfied when thy glory shall appear.

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PSALMS CHAPTER 17

Diligam te, Domine.

David's thanks to God for his delivery from all his enemies.

17:1. Unto the end, for David, the servant of the Lord, who spoke to the Lord the words of this canticle, in the day that the Lord delivered him from the hand of all his enemies, and from the hand of Saul: and he said:

17:2. I will love thee, O Lord, my strength:

17:3. The Lord is my firmament, my refuge, and my deliverer. My God is my helper, and in him

will I put my trust. My protector, and the horn of my salvation, and my support.

17:4. Praising, I will call upon the Lord: and I shall be saved from my enemies.

17:5. The sorrows of death surrounded me: and the torrents of iniquity troubled me.

17:6. The sorrows of hell encompassed me: and the snares of death prevented me.

17:7. In my affliction I called upon the Lord, and I cried to my God: And he heard my voice from his holy temple: and my cry before him came into his ears.

17:8. The earth shook and trembled: the foundations of the mountains were troubled and were moved, because he was angry with them.

17:9. There went up a smoke in his wrath: and a fire flamed from his face: coals were kindled by it.

17:10. He bowed the heavens, and came down, and darkness was under his feet.

17:11. And he ascended upon the cherubim, and

he flew; he flew upon the wings of the winds.

17:12. And he made darkness his covert, his pavilion round about him: dark waters in the clouds of the air.

17:13. At the brightness that was before him the clouds passed, hail and coals of fire.

17:14. And the Lord thundered from heaven, and the Highest gave his voice: hail and coals of fire.

17:15. And he sent forth his arrows, and he scattered them: he multiplied lightnings, and troubled them.

17:16. Then the fountains of waters appeared, and the foundations of the world were discovered: At thy rebuke, O Lord, at the blast of the spirit of thy wrath.

17:17. He sent from on high, and took me: and received me out of many waters.

17:18. He delivered me from my strongest enemies, and from them that hated me: for they were too strong for me.

17:19. They prevented me in the day of my

affliction: and the Lord became my protector.

17:20. And he brought me forth into a large place: he saved me, because he was well pleased with me.

17:21. And the Lord will reward me according to my justice; and will repay me according to the cleanness of my hands:

17:22. Because I have kept the ways of the Lord; and have not done wickedly against my God.

17:23. For all his judgments are in my sight: and his justices I have not put away from me.

17:24. And I shall be spotless with him: and shall keep myself from my iniquity.

17:25. And the Lord will reward me according to my justice: and according to the cleanness of my hands before his eyes.

17:26. With the holy thou wilt be holy; and with the innocent man thou wilt be innocent:

17:27. And with the elect thou wilt be elect: and with the perverse thou wilt be perverted.

17:28. For thou wilt save the humble people; but

wilt bring down the eyes of the proud.

17:29. For thou lightest my lamp, O Lord: O my God, enlighten my darkness.

17:30. For by thee I shall be delivered from temptation; and through my God I shall go over a wall.

17:31. As for my God, his way is undefiled: the words of the Lord are fire-tried: he is the protector of all that trust in him.

17:32. For who is God but the Lord? or who is God but our God?

17:33. God, who hath girt me with strength; and made my way blameless.

17:34. Who hath made my feet like the feet of harts: and who setteth me upon high places.

17:35. Who teacheth my hands to war: and thou hast made my arms like a brazen bow.

17:36. And thou hast given me the protection of thy salvation: and thy right hand hath held me up: And thy discipline hath corrected me unto the end: and thy discipline, the same shall teach

me.

17:37. Thou hast enlarged my steps under me;
and my feet are not weakened.

17:38. I will pursue after my enemies, and
overtake them: and I will not turn again till they
are consumed.

17:39. I will break them, and they shall not be
able to stand: they shall fall under my feet.

17:40. And thou hast girded me with strength
unto battle; and hast subdued under me them that
rose up against me.

17:41. And thou hast made my enemies furn
their back upon me, and hast destroyed them that
hated me.

17:42. They cried, but there was none to save
them, to the Lord: but he heard them not.

17:43. And I shall beat them as small as the dust
before the wind; I shall bring them to nought, like
the dirt in the streets.

17:44. Thou wilt deliver me from the
contradictions of the people; thou wilt make me

head of the Gentiles.

17:45. A people which I knew not, hath served me: at the hearing of the ear they have obeyed me.

17:46. The children that are strangers have lied to me, strange children have faded away, and have halted from their paths.

17:47. The Lord liveth, and blessed by my God, and let the God of my salvation be exalted.

17:48. O God, who avengest me, and subduest the people under me, my deliverer from my enraged enemies.

17:49. And thou wilt lift me up above them that rise up against me: from the unjust man thou wilt deliver me.

17:50. Therefore will I give glory to thee, O Lord, among the nations, and I will sing a psalm to thy name.

17:51. Giving great deliverance to his king, and shewing mercy to David, his anointed: and to his seed for ever.

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PSALMS CHAPTER 18

Coeli enarrant.

The works of God shew forth his glory: his law is greatly to be esteemed and loved.

18:1. Unto the end. A Psalm for David.

18:2. The heavens shew forth the glory of God, and the firmament declareth the work of his hands.

18:3. Day to day uttereth speech, and night to night sheweth knowledge.

18:4. There are no speeches nor languages, where their voices are not heard.

18:5. Their sound hath gone forth into all the earth: and their words unto the ends of the world.

18:6. He hath set his tabernacle in the sun: and he as a bridegroom coming out of his bridechamber, Hath rejoiced as a giant to run the way:

18:7. His going out is from the end of heaven, And his circuit even to the end thereof: and there is no one that can hide himself from his heat.

18:8. The law of the Lord is unspotted, converting souls: the testimony of the Lord is faithful, giving wisdom to little ones.

18:9. The justices of the Lord are right, rejoicing hearts: the commandment of the Lord is lightsome, enlightening the eyes.

18:10. The fear of the Lord is holy, enduring for ever and ever: the judgments of the Lord are true, justified in themselves.

18:11. More to be desired than gold and many precious stones: and sweeter than honey and the honeycomb.

18:12. For thy servant keepeth them, and in keeping them there is a great reward.

18:13. Who can understand sins? from my secret ones cleanse me, O Lord:

18:14. And from those of others spare thy servant. If they shall have no dominion over me, then shall I be without spot: and I shall be cleansed from the greatest sin.

18:15. And the words of my mouth shall be such as may please: and the meditation of my heart always in thy sight. O Lord, my helper and my Redeemer.

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PSALMS CHAPTER 19

Exaudiat te Dominus.

A prayer for the king.

19:1. Unto the end. A psalm for David.

19:2. May the Lord hear thee in the day of tribulation: may the name of the God of Jacob protect thee.

19:3. May he send thee help from the sanctuary: and defend thee out of Sion.

19:4. May he be mindful of all thy sacrifices: and may thy whole burnt offering be made fat.

19:5. May he give thee according to thy own

heart; and confirm all thy counsels.

19:6. We will rejoice in thy salvation; and in the name of our God we shall be exalted.

19:7. The Lord fulfil all thy petitions: now have I known that the Lord hath saved his anointed. He will hear him from his holy heaven: the salvation of his right hand is in powers.

The salvation of his right hand is in powers. . . That is, in strength. His right hand is strong and mighty to save them that trust in him.

19:8. Some trust in chariots, and some in horses: but we will call upon the name of the Lord, our God.

19:9. They are bound, and have fallen: but we are risen, and are set upright. O Lord, save the king: and hear us in the day that we shall call upon thee.

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PSALMS CHAPTER 20

Domine, in virtute.

Praise to God for Christ's exaltation after his passion.

20:1. Unto the end. A psalm for David.

20:2. In thy strength, O Lord, the king shall joy;
and in thy salvation he shall rejoice exceedingly.

20:3. Thou hast given him his heart's desire:
and hast not withholden from him the will of his
lips.

20:4. For thou hast prevented him with blessings
of sweetness: thou hast set on his head a crown

of precious stones.

20:5. He asked life of thee: and thou hast given him length of days for ever and ever.

20:6. His glory is great in thy salvation: glory and great beauty shalt thou lay upon him.

20:7. For thou shalt give him to be a blessing for ever and ever: thou shalt make him joyful in gladness with thy countenance.

20:8. For the king hopeth in the Lord: and through the mercy of the most High he shall not be moved.

20:9. Let thy hand be found by all thy enemies: let thy right hand find out all them that hate thee.

20:10. Thou shalt make them as an oven of fire, in the time of thy anger: the Lord shall trouble them in his wrath, and fire shall devour them.

20:11. Their fruit shalt thou destroy from the earth: and their seed from among the children of men.

20:12. For they have intended evils against thee: they have devised counsels which they have not

been able to establish.

20:13. For thou shalt make them turn their back: in thy remnants thou shalt prepare their face.

In thy remnants thou shalt prepare their face. . . Or thou shalt set thy remnants against their faces. That is, thou shalt make them see what punishments remain for them hereafter from thy justice. Instead of remnants, St. Jerome renders it funes, that is, cords or strings, viz., of the bow of divine justice, from which God directs his arrows against the faces of his enemies.

20:14. Be thou exalted, O Lord, in thy own strength: we will sing and praise thy power.

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PSALMS CHAPTER 21

Deus Deus meus.

Christ's passion: and the conversion of the Gentiles.

21:1. Unto the end, for the morning protection, a psalm for David.

21:2. O God my God, look upon me: why hast thou forsaken me? Far from my salvation are the words of my sins.

The words of my sins. . . That is, the sins of the world, which I have taken upon myself, cry out against me, and are the cause of all my sufferings.

21:3. O my God, I shall cry by day, and thou wilt not hear: and by night, and it shall not be reputed as folly in me.

21:4. But thou dwellest in the holy place, the praise of Israel.

21:5. In thee have our fathers hoped: they have hoped, and thou hast delivered them.

21:6. They cried to thee, and they were saved: they trusted in thee, and were not confounded.

21:7. But I am a worm, and no man: the reproach of men, and the outcast of the people.

21:8. All they that saw me have laughed me to scorn: they have spoken with the lips, and wagged the head.

21:9. He hoped in the Lord, let him deliver him: let him save him, seeing he delighteth in him.

21:10. For thou art he that hast drawn me out of the womb: my hope from the breasts of my mother.

21:11. I was cast upon thee from the womb. From my mother's womb thou art my God,

21:12. Depart not from me. For tribulation is very near: for there is none to help me.

21:13. Many calves have surrounded me: fat bulls have besieged me.

21:14. They have opened their mouths against me, as a lion ravening and roaring.

21:15. I am poured out like water; and all my bones are scattered. My heart is become like wax melting in the midst of my bowels.

21:16. My strength is dried up like a potsherd, and my tongue hath cleaved to my jaws: and thou hast brought me down into the dust of death.

21:17. For many dogs have encompassed me: the council of the malignant hath besieged me. They have dug my hands and feet.

21:18. They have numbered all my bones. And they have looked and stared upon me.

21:19. They parted my garments amongst them; and upon my vesture they cast lots.

21:20. But thou, O Lord, remove not thy help to a distance from me; look towards my defence.

21:21. Deliver, O God, my soul from the sword:
my only one from the hand of the dog.

21:22. Save me from the lion's mouth; and my
lowness from the horns of the unicorns.

21:23. I will declare thy name to my brethren: in
the midst of the church will I praise thee.

21:24. Ye that fear the Lord, praise him: all ye
the seed of Jacob, glorify him.

21:25. Let all the seed of Israel fear him:
because he hath not slighted nor despised the
supplication of the poor man. Neither hath he
turned away his face from me: and when I cried
to him he heard me.

21:26. With thee is my praise in a great church:
I will pay my vows in the sight of them that fear
him.

21:27. The poor shall eat and shall be filled: and
they shall praise the Lord that seek him: their
hearts shall live for ever and ever.

21:28. All the ends of the earth shall remember,
and shall be converted to the Lord: And all the

kindreds of the Gentiles shall adore in his sight.

21:29. For the kingdom is the Lord's; and he shall have dominion over the nations.

21:30. All the fat ones of the earth have eaten and have adored: all they that go down to the earth shall fall before him.

21:31. And to him my soul shall live: and my seed shall serve him.

21:32. There shall be declared to the Lord a generation to come: and the heavens shall shew forth his justice to a people that shall be born, which the Lord hath made.

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PSALMS CHAPTER 22

Dominus regit me.

God's spiritual benefits to faithful souls.

22:1. A psalm for David. The Lord ruleth me:
and I shall want nothing.

*Ruleth me. . . In Hebrew, Is my shepherd, viz., to
feed, guide, and govern me.*

22:2. He hath set me in a place of pasture. He
hath brought me up, on the water of refreshment:

22:3. He hath converted my soul. He hath led
me on the paths of justice, for his own name's

sake.

22:4. For though I should walk in the midst of the shadow of death, I will fear no evils, for thou art with me. Thy rod and thy staff, they have comforted me.

22:5. Thou hast prepared a table before me against them that afflict me. Thou hast anointed my head with oil; and my chalice which inebreatheth me, how goodly is it!

22:6. And thy mercy will follow me all the days of my life. And that I may dwell in the house of the Lord unto length of days.

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PSALMS CHAPTER 23

Domini est terra.

Who are they that shall ascend to heaven: Christ's triumphant ascension thither.

23:1. On the first day of the week, a psalm for David. The earth is the Lord's and the fulness thereof: the world, and all they that dwell therein.

23:2. For he hath founded it upon the seas; and hath prepared it upon the rivers.

23:3. Who shall ascend into the mountain of the Lord: or who shall stand in his holy place?

23:4. The innocent in hands, and clean of heart,

who hath not taken his soul in vain, nor sworn deceitfully to his neighbour.

23:5. He shall receive a blessing from the Lord, and mercy from God his Saviour.

23:6. This is the generation of them that seek him, of them that seek the face of the God of Jacob.

23:7. Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of Glory shall enter in.

23:8. Who is this King of Glory? the Lord who is strong and mighty: the Lord mighty in battle.

23:9. Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of Glory shall enter in.

23:10. Who is this King of Glory? the Lord of hosts, he is the King of Glory.

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PSALMS CHAPTER 24

Ad te, Domine, levavi.

A prayer for grace, mercy, and protection against our enemies.

24:1. Unto the end, a psalm for David. To thee, O Lord, have I lifted up my soul.

24:2. In thee, O my God, I put my trust; let me not be ashamed.

24:3. Neither let my enemies laugh at me: for none of them that wait on thee shall be confounded.

24:4. Let all them be confounded that act unjust

things without cause. Shew, O Lord, thy ways to me, and teach me thy paths.

24:5. Direct me in thy truth, and teach me; for thou art God my Saviour; and on thee have I waited all the day long.

24:6. Remember, O Lord, thy bowels of compassion; and thy mercies that are from the beginning of the world.

24:7. The sins of my youth and my ignorances do not remember. According to thy mercy remember thou me: for thy goodness' sake, O Lord.

24:8. The Lord is sweet and righteous: therefore he will give a law to sinners in the way.

24:9. He will guide the mild in judgment: he will teach the meek his ways.

24:10. All the ways of the Lord are mercy and truth, to them that seek after his covenant and his testimonies.

24:11. For thy name's sake, O Lord, thou wilt pardon my sin: for it is great.

24:12. Who is the man that feareth the Lord? He hath appointed him a law in the way he hath chosen.

24:13. His soul shall dwell in good things: and his seed shall inherit the land.

24:14. The Lord is a firmament to them that fear him: and his covenant shall be made manifest to them.

24:15. My eyes are ever towards the Lord: for he shall pluck my feet out of the snare.

24:16. Look thou upon me, and have mercy on me; for I am alone and poor.

24:17. The troubles of my heart are multiplied: deliver me from my necessities.

24:18. See my abjection and my labour; and forgive me all my sins.

24:19. Consider my enemies for they are multiplied, and have hated me with an unjust hatred.

24:20. Deep thou my soul, and deliver me: I shall not be ashamed, for I have hoped in thee.

24:21. The innocent and the upright have adhered to me: because I have waited on thee.

24:22. Deliver Israel, O God, from all his tribulations.

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PSALMS CHAPTER 25

Judica me, Domine.

*David's prayer to God in his distress, to be delivered,
that he may come to worship him in his tabernacle.*

25:1. Unto the end, a psalm for David. Judge me, O Lord, for I have walked in my innocence: and I have put my trust in the Lord, and shall not be weakened.

25:2. Prove me, O Lord, and try me; burn my reins and my heart.

25:3. For thy mercy is before my eyes; and I am well pleased with thy truth.

25:4. I have not sat with the council of vanity:
neither will I go in with the doers of unjust things.

25:5. I have hated the assembly of the malignant;
and with the wicked I will not sit.

25:6. I will wash my hands among the innocent;
and will compass thy altar, O Lord:

25:7. That I may hear the voice of thy praise:
and tell of all thy wondrous works.

25:8. I have loved, O Lord, the beauty of thy
house; and the place where thy glory dwelleth.

25:9. Take not away my soul, O God, with the
wicked: nor my life with bloody men:

25:10. In whose hands are iniquities: their right
hand is filled with gifts.

25:11. But as for me, I have walked in my
innocence: redeem me, and have mercy on me.

25:12. My foot hath stood in the direct way: in
the churches I will bless thee, O Lord.

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PSALMS CHAPTER 26

Dominus illuminatio.

David's faith and hope in God.

26:1. The psalm of David before he was anointed. The Lord is my light and my salvation, whom shall I fear? The Lord is the protector of my life: of whom shall I be afraid?

26:2. Whilst the wicked draw near against me, to eat my flesh. My enemies that trouble me, have themselves been weakened, and have fallen.

26:3. If armies in camp should stand together against me, my heart shall not fear. If a battle

should rise up against me, in this will I be confident.

26:4. One thing I have asked of the Lord, this will I seek after; that I may dwell in the house of the Lord all the days of my life. That I may see the delight of the Lord, and may visit his temple.

26:5. For he hath hidden me in his tabernacle; in the day of evils, he hath protected me in the secret place of his tabernacle.

26:6. He hath exalted me upon a rock: and now he hath lifted up my head above my enemies. I have gone round, and have offered up in his tabernacle a sacrifice of jubilation: I will sing, and recite a psalm to the Lord.

26:7. Hear, O Lord, my voice, with which I have cried to thee: have mercy on me and hear me.

26:8. My heart hath said to thee: My face hath sought thee: thy face, O Lord, will I still seek.

26:9. Turn not away thy face from me; decline not in thy wrath from thy servant. Be thou my helper, forsake me not; do not thou despise me, O

God my Saviour.

26:10. For my father and my mother have left me: but the Lord hath taken me up.

26:11. Set me, O Lord, a law in thy way, and guide me in the right path, because of my enemies.

26:12. Deliver me not over to the will of them that trouble me; for unjust witnesses have risen up against me; and iniquity hath lied to itself.

26:13. I believe to see the good things of the Lord in the land of the living.

26:14. Expect the Lord, do manfully, and let thy heart take courage, and wait thou for the Lord.

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PSALMS CHAPTER 27

Ad te, Domine, clamabo.

David's prayer that his enemies may not prevail over him.

27:1. A psalm for David himself. Unto thee will I cry, O Lord: O my God, be not thou silent to me: lest if thou be silent to me, I become like them that go down into the pit.

27:2. Hear, O Lord, the voice of my supplication, when I pray to thee; when I lift up my hands to thy holy temple.

27:3. Draw me not away together with the

wicked; and with the workers of iniquity destroy me not: Who speak peace with their neighbour, but evils are in their hearts.

27:4. Give them according to their works, and according to the wickedness of their inventions. According to the works of their hands give thou to them: render to them their reward.

27:5. Because they have not understood the works of the Lord, and the operations of his hands: thou shalt destroy them, and shalt not build them up.

27:6. Blessed be the Lord, for he hath heard the voice of my supplication.

27:7. The Lord is my helper and my protector: in him hath my heart confided, and I have been helped. And my flesh hath flourished again, and with my will I will give praise to him.

27:8. The Lord is the strength of his people, and the protector of the salvation of his anointed.

27:9. Save, O Lord, thy people, and bless thy inheritance: and rule them and exalt them for

ever.

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PSALMS CHAPTER 28

Afferte Domino.

An invitation to glorify God, with a commemoration of his mighty works.

28:1. A psalm for David, at the finishing of the tabernacle. Bring to the Lord, O ye children of God: bring to the Lord the offspring of rams.

28:2. Bring to the Lord glory and honour: bring to the Lord glory to his name: adore ye the Lord in his holy court.

28:3. The voice of the Lord is upon the waters; the God of majesty hath thundered, The Lord is

upon many waters.

28:4. The voice of the Lord is in power; the voice of the Lord in magnificence.

28:5. The voice of the Lord breaketh the cedars: yea, the Lord shall break the cedars of Libanus.

28:6. And shall reduce them to pieces, as a calf of Libanus, and as the beloved son of unicorns.

Shall reduce them to pieces, etc. . . In Hebrew, shall make them to skip like a calf. The psalmist here describes the effects of thunder (which he calls the voice of the Lord) which sometimes breaks down the tallest and strongest trees; and makes their broken branches skip, etc. All this is to be understood mystically of the powerful voice of God's word in his church; which has broken the pride of the great ones of this world, and brought many of them meekly and joyfully to submit their necks to the sweet yoke of Christ.

28:7. The voice of the Lord divideth the flame of fire:

28:8. The voice of the Lord shaketh the desert:
and the Lord shall shake the desert of Cades.

28:9. The voice of the Lord prepareth the stags:
and he will discover the thick woods: and in his
temple all shall speak his glory.

28:10. The Lord maketh the flood to dwell: and
the Lord shall sit king for ever. The Lord will
give strength to his people: the Lord will bless
his people with peace.

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PSALMS CHAPTER 29

Exaltabo te, Domine.

David praiseth God for his deliverance, and his merciful dealings with him.

29:1. A psalm of a canticle, at the dedication of David's house.

29:2. I will extol thee, O Lord, for thou hast upheld me: and hast not made my enemies to rejoice over me.

29:3. O Lord my God, I have cried to thee, and thou hast healed me.

29:4. Thou hast brought forth, O Lord, my soul

from hell: thou hast saved me from them that go down into the pit.

29:5. Sing to the Lord, O ye his saints: and give praise to the memory of his holiness.

29:6. For wrath is in his indignation; and life in his good will. In the evening weeping shall have place, and in the morning gladness.

29:7. And in my abundance I said: I shall never be moved.

29:8. O Lord, in thy favour, thou gavest strength to my beauty. Thou turnedst away thy face from me, and I became troubled.

29:9. To thee, O Lord, will I cry: and I will make supplication to my God.

29:10. What profit is there in my blood, whilst I go down to corruption? Shall dust confess to thee, or declare thy truth?

29:11. The Lord hath heard, and hath had mercy on me: the Lord became my helper.

29:12. Thou hast turned for me my mourning into joy: thou hast cut my sackcloth, and hast

compassed me with gladness:

29:13. To the end that my glory may sing to thee, and I may not regret: O Lord my God, I will give praise to thee for ever.

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PSALMS CHAPTER 30

In te, Domine, speravi.

A prayer of a just man under affliction.

30:1. Unto the end, a psalm for David, in an ecstasy.

30:2. In thee, O Lord, have I hoped, let me never be confounded: deliver me in thy justice.

30:3. Bow down thy ear to me: make haste to deliver me. Be thou unto me a God, a protector, and a house of refuge, to save me.

30:4. For thou art my strength and my refuge; and for thy name's sake thou wilt lead me, and

nourish me.

30:5. Thou wilt bring me out of this snare, which they have hidden for me: for thou art my protector.

30:6. Into thy hands I commend my spirit: thou hast redeemed me, O Lord, the God of truth.

30:7. Thou hast hated them that regard vanities, to no purpose. But I have hoped in the Lord:

30:8. I will be glad and rejoice in thy mercy. For thou hast regarded my humility, thou hast saved my soul out of distresses.

30:9. And thou hast not shut me up in the hands of the enemy: thou hast set my feet in a spacious place.

30:10. Have mercy on me, O Lord, for I am afflicted: my eye is troubled with wrath, my soul, and my belly:

30:11. For my life is wasted with grief: and my years in sighs. My strength is weakened through poverty and my bones are disturbed.

30:12. I am become a reproach among all my

enemies, and very much to my neighbours; and a fear to my acquaintance. They that saw me without fled from me.

30:13. I am forgotten as one dead from the heart. I am become as a vessel that is destroyed.

30:14. For I have heard the blame of many that dwell round about. While they assembled together against me, they consulted to take away my life.

30:15. But I have put my trust in thee, O Lord: I said: Thou art my God.

30:16. My lots are in thy hands. Deliver me out of the hands of my enemies; and from them that persecute me.

30:17. Make thy face to shine upon thy servant; save me in thy mercy.

30:18. Let me not be confounded, O Lord, for I have called upon thee. Let the wicked be ashamed, and be brought down to hell.

30:19. Let deceitful lips be made dumb. Which speak iniquity against the just, with pride and

abuse.

30:20. O how great is the multitude of thy sweetness, O Lord, which thou hast hidden for them that fear thee! Which thou hast wrought for them that hope in thee, in the sight of the sons of men.

30:21. Thou shalt hide them in the secret of thy face, from the disturbance of men. Thou shalt protect them in thy tabernacle from the contradiction of tongues.

30:22. Blessed be the Lord, for he hath shewn his wonderful mercy to me in a fortified city.

30:23. But I said in the excess of my mind: I am cast away from before thy eyes. Therefore thou hast heard the voice of my prayer, when I cried to thee.

30:24. O love the Lord, all ye his saints: for the Lord will require truth, and will repay them abundantly that act proudly.

30:25. Do ye manfully, and let your heart be strengthened, all ye that hope in the Lord.

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PSALMS CHAPTER 31

Beati quorum.

The second penitential psalm.

31:1. To David himself, understanding. Blessed are they whose iniquities are forgiven, and whose sins are covered.

31:2. Blessed is the man to whom the Lord hath not imputed sin, and in whose spirit there is no guile.

31:3. Because I was silent my bones grew old; whilst I cried out all the day long.

Because I was silent, etc. . . That is, whilst I kept silence, by concealing, or refusing to confess my sins, thy hand was heavy upon me, etc.

31:4. For day and night thy hand was heavy upon me: I am turned in my anguish, whilst the thorn is fastened.

I am turned, etc. . . That is, I turn and roll about in my bed to seek for ease in my pain whilst the thorn of thy justice pierces my flesh, and sticks fast in me. Or, I am turned: that is, I am converted to thee, my God, by being brought to a better understanding by thy chastisements. In the Hebrew it is, my moisture is turned into the droughts of the summer.

31:5. I have acknowledged my sin to thee, and my injustice I have not concealed. I said I will confess against my self my injustice to the Lord: and thou hast forgiven the wickedness of my sin.

31:6. For this shall every one that is holy pray to thee in a seasonable time. And yet in a flood of

many waters, they shall not come nigh unto him.

31:7. Thou art my refuge from the trouble which hath encompassed me: my joy, deliver me from them that surround me.

31:8. I will give thee understanding, and I will instruct thee in this way, in which thou shalt go: I will fix my eyes upon thee.

31:9. Do not become like the horse and the mule, who have no understanding. With bit and bridle bind fast their jaws, who come not near unto thee.

31:10. Many are the scourges of the sinner, but mercy shall encompass him that hopeth in the Lord.

31:11. Be glad in the Lord, and rejoice, ye just, and glory, all ye right of heart.

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PSALMS CHAPTER 32

Exultate, justi.

An exhortation to praise God, and to trust in him.

32:1. A psalm for David. Rejoice in the Lord, O ye just: praise becometh the upright.

32:2. Give praise to the Lord on the harp; sing to him with the psaltery, the instrument of ten strings.

32:3. Sing to him a new canticle, sing well unto him with a loud noise.

32:4. For the word of the Lord is right, and all his works are done with faithfulness.

32:5. He loveth mercy and judgment; the earth is full of the mercy of the Lord.

32:6. By the word of the Lord the heavens were established; and all the power of them by the spirit of his mouth:

32:7. Gathering together the waters of the sea, as in a vessel; laying up the depths in storehouses.

32:8. Let all the earth fear the Lord, and let all the inhabitants of the world be in awe of him.

32:9. For he spoke and they were made: he commanded and they were created.

32:10. The Lord bringeth to nought the counsels of nations; and he rejecteth the devices of people, and casteth away the counsels of princes.

32:11. But the counsel of the Lord standeth for ever: the thoughts of his heart to all generations.

32:12. Blessed is the nation whose God is the Lord: the people whom he hath chosen for his inheritance.

32:13. The Lord hath looked from heaven: he hath beheld all the sons of men.

32:14. From his habitation which he hath prepared, he hath looked upon all that dwell on the earth.

32:15. He who hath made the hearts of every one of them: who understandeth all their works.

32:16. The king is not saved by a great army: nor shall the giant be saved by his own great strength.

32:17. Vain is the horse for safety: neither shall he be saved by the abundance of his strength.

32:18. Behold the eyes of the Lord are on them that fear him: and on them that hope in his mercy.

32:19. To deliver their souls from death; and feed them in famine.

32:20. Our soul waiteth for the Lord: for he is our helper and protector.

32:21. For in him our heart shall rejoice: and in his holy name we have trusted.

32:22. Let thy mercy, O Lord, be upon us, as we have hooped in thee.

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PSALMS CHAPTER 33

Benedicam Dominum.

An exhortation to the praise, and service of God.

33:1. For David, when he changed his countenance before Achimelech, who dismissed him, and he went his way. [1 Kings 21.]

33:2. I will bless the Lord at all times, his praise shall be always in my mouth.

33:3. In the Lord shall my soul be praised: let the meek hear and rejoice.

33:4. O magnify the Lord with me; and let us extol his name together.

33:5. I sought the Lord, and he heard me; and he delivered me from all my troubles.

33:6. Come ye to him and be enlightened: and your faces shall not be confounded.

33:7. This poor man cried, and the Lord heard him: and saved him out of all his troubles.

33:8. The angel of the Lord shall encamp round about them that fear him: and shall deliver them.

33:9. O taste, and see that the Lord is sweet: blessed is the man that hopeth in him.

33:10. Fear the Lord, all ye his saints: for there is no want to them that fear him.

33:11. The rich have wanted, and have suffered hunger: but they that seek the Lord shall not be deprived of any good.

33:12. Come, children, hearken to me: I will teach you the fear of the Lord.

33:13. Who is the man that desireth life: who liveth to see good days?

33:14. Keep thy tongue from evil, and thy lips from speaking guile.

33:15. Turn away from evil and do good: seek after peace and pursue it.

33:16. The eyes of the Lord are upon the just: and his ears unto their prayers.

33:17. But the countenance of the Lord is against them that do evil things: to cut off the remembrance of them from the earth.

33:18. The just cried, and the Lord heard them: and delivered them out of all their troubles.

33:19. The Lord is nigh unto them that are of a contrite heart: and he will save the humble of spirit.

33:20. Many are the afflictions of the just; but out of them all will the Lord deliver them.

33:21. The Lord is nigh unto them that are of a contrite heart: and he will save the humble of spirit.

33:22. The death of the wicked is very evil: and they that hate the just shall be guilty.

33:23. The Lord will redeem the souls of his

servants: and none of them that trust in him shall offend.

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PSALMS CHAPTER 34

Judica, Domine, nocentes me.

David, in the person of Christ, prayeth against his persecutors: prophetically foreshewing the punishments that shall fall upon them.

34:1. For David himself. Judge thou, O Lord, them that wrong me: overthrow them that fight against me.

34:2. Take hold of arms and shield: and rise up to help me.

34:3. Bring out the sword, and shut up the way against them that persecute me: say to my soul:

I am thy salvation.

34:4. Let them be confounded and ashamed that seek after my soul. Let them be turned back and be confounded that devise evil against me.

34:5. Let them become as dust before the wind: and let the angel of the Lord straiten them.

34:6. Let their way become dark and slippery; and let the angel of the Lord pursue them.

34:7. For without cause they have hidden their net for me unto destruction: without cause they have upbraided my soul.

34:8. Let the snare which he knoweth not come upon him: and let the net which he hath hidden catch him: and into that very snare let them fall.

34:9. But my soul shall rejoice in the Lord; and shall be delighted in his salvation.

34:10. All my bones shall say: Lord, who is like to thee? Who deliverest the poor from the hand of them that are stronger than he; the needy and the poor from them that strip him.

34:11. Unjust witnesses rising up have asked me

things I knew not.

34:12. They repaid me evil for good: to the depriving me of my soul.

34:13. But as for me, when they were troublesome to me, I was clothed with haircloth. I humbled my soul with fasting; and my prayer shall be turned into my bosom.

34:14. As a neighbour and as an own brother, so did I please: as one mourning and sorrowful so was I humbled.

34:15. But they rejoiced against me, and came together: scourges were gathered together upon me, and I knew not.

34:16. They were separated, and repented not: they tempted me, they scoffed at me with scorn: they gnashed upon me with their teeth.

34:17. Lord, when wilt thou look upon me? rescue thou my soul from their malice: my only one from the lions.

34:18. I will give thanks to thee in a great church; I will praise thee in a strong people.

34:19. Let not them that are my enemies wrongfully rejoice over me: who have hated me without cause, and wink with the eyes.

34:20. For they spoke indeed peaceably to me; and speaking in the anger of the earth they devised guile.

34:21. And they opened their mouth wide against me; they said: Well done, well done, our eyes have seen it.

34:22. Thou hast seen, O Lord, be not thou silent: O Lord, depart not from me.

34:23. Arise, and be attentive to my judgment: to my cause, my God, and my Lord.

34:24. Judge me, O Lord my God according to thy justice, and let them not rejoice over me.

34:25. Let them not say in their hearts: It is well, it is well, to our mind: neither let them say: We have swallowed him up.

34:26. Let them blush: and be ashamed together, who rejoice at my evils. Let them be clothed with confusion and shame, who speak great

things against me.

34:27. Let them rejoice and be glad, who are well pleased with my justice, and let them say always: The Lord be magnified, who delights in the peace of his servant.

34:28. And my tongue shall meditate thy justice, thy praise all the day long.

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PSALMS CHAPTER 35

Dixit injustus.

The malice of sinners, and the goodness of God.

35:1. Unto the end, for the servant of God, David himself.

35:2. The unjust hath said within himself, that he would sin: there is no fear of God before his eyes.

35:3. For in his sight he hath done deceitfully, that his iniquity may be found unto hatred.

Unto hatred. . . That is, hateful to God.

35:4. The words of his mouth are iniquity and

guile: he would not understand that he might do well.

35:5. He hath devised iniquity on his bed, he hath set himself on every way that is not good: but evil he hath not hated.

35:6. O Lord, thy mercy is in heaven, and thy truth reacheth even to the clouds.

35:7. Thy justice is as the mountains of God, thy judgments are a great deep. Men and beasts thou wilt preserve, O Lord:

35:8. O how hast thou multiplied thy mercy, O God! But the children of men shall put their trust under the covert of thy wings.

35:9. They shall be inebriated with the plenty of thy house; and thou shalt make them drink of the torrent of thy pleasure.

35:10. For with thee is the fountain of life; and in thy light we shall see light.

35:11. Extend thy mercy to them that know thee, and thy justice to them that are right in heart.

35:12. Let not the foot of pride come to me, and

let not the hand of the sinner move me.

35:13. There the workers of iniquity are fallen,
they are cast out, and could not stand.

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PSALMS CHAPTER 36

Noli aemulari.

An exhortation to despise this world; and the short prosperity of the wicked; and to trust in Providence.

36:1. Be not emulous of evildoers; nor envy them that work iniquity.

36:2. For they shall shortly wither away as grass, and as the green herbs shall quickly fall.

36:3. Trust in the Lord, and do good, and dwell in the land, and thou shalt be fed with its riches.

36:4. Delight in the Lord, and he will give thee the requests of thy heart.

36:5. Commit thy way to the Lord, and trust in him, and he will do it.

36:6. And he will bring forth thy justice as the light, and thy judgment as the noonday.

36:7. Be subject to the Lord and pray to him. Envy not the man who prospereth in his way; the man who doth unjust things.

36:8. Cease from anger, and leave rage; have no emulation to do evil.

36:9. For evildoers shall be cut off: but they that wait upon the Lord, they shall inherit the land.

36:10. For yet a little while, and the wicked shall not be: and thou shalt seek his place, and shalt not find it.

36:11. But the meek shall inherit the land, and shall delight in abundance of peace.

36:12. The sinner shall watch the just man: and shall gnash upon him with his teeth.

36:13. But the Lord shall laugh at him: for he foreseeth that his day shall come.

36:14. The wicked have drawn out the sword:

they have bent their bow. To cast down the poor and needy, to kill the upright of heart.

36:15. Let their sword enter into their own hearts, and let their bow be broken.

36:16. Better is a little to the just, than the great riches of the wicked.

36:17. For the arms of the wicked shall be broken in pieces; but the Lord strengtheneth the just.

36:18. The Lord knoweth the days of the undefiled; and their inheritance shall be for ever.

36:19. They shall not be confounded in the evil time; and in the days of famine they shall be filled:

36:20. Because the wicked shall perish. And the enemies of the Lord, presently after they shall be honoured and exalted, shall come to nothing and vanish like smoke.

36:21. The sinner shall borrow, and not pay again; but the just sheweth mercy and shall give.

36:22. For such as bless him shall inherit the

land: but such as curse him shall perish.

36:23. With the Lord shall the steps of a man be directed, and he shall like well his way.

36:24. When he shall fall he shall not be bruised, for the Lord putteth his hand under him.

36:25. I have been young and now am old; and I have not seen the just forsaken, nor his seed seeking bread.

36:26. He sheweth mercy, and lendeth all the day long; and his seed shall be in blessing.

36:27. Decline from evil and do good, and dwell for ever and ever.

36:28. For the Lord loveth judgment, and will not forsake his saints: they shall be preserved for ever. The unjust shall be punished, and the seed of the wicked shall perish.

36:29. But the just shall inherit the land, and shall dwell therein for evermore.

36:30. The mouth of the just shall meditate wisdom: and his tongue shall speak judgment.

36:31. The law of his God is in his heart, and his steps shall not be supplanted.

36:32. The wicked watcheth the just man, and seeketh to put him to death,

36:33. But the Lord will not leave him in his hands; nor condemn him when he shall be judged.

36:34. Expect the Lord and keep his way: and he will exalt thee to inherit the land: when the sinners shall perish thou shalt see.

36:35. I have seen the wicked highly exalted, and lifted up like the cedars of Libanus.

36:36. And I passed by, and lo, he was not: and I sought him and his place was not found.

36:37. Keep innocence, and behold justice: for there are remnants for the peaceable man.

36:38. But the unjust shall be destroyed together: the remnants of the wicked shall perish.

36:39. But the salvation of the just is from the Lord, and he is their protector in the time of trouble.

36:40. And the Lord will help them and deliver

them: and he will rescue them from the wicked,
and save them because they have hoped in him.

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PSALMS CHAPTER 37

Domine, ne in furore.

*A prayer of a penitent for the remission of his sins.
The third penitential psalm.*

37:1. A psalm for David, for a remembrance of the sabbath.

*For a remembrance. . . Viz., of our miseries and sins:
and to be sung on the sabbath day.*

37:2. Rebuke me not, O Lord, in thy indignation;
nor chastise me in thy wrath.

37:3. For thy arrows are fastened in me: and thy

hand hath been strong upon me.

37:4. There is no health in my flesh, because of thy wrath: there is no peace for my bones, because of my sins.

37:5. For my iniquities are gone over my head: and as a heavy burden are become heavy upon me.

37:6. My sores are putrified and corrupted, because of my foolishness.

37:7. I am become miserable, and am bowed down even to the end: I walked sorrowful all the day long.

37:8. For my loins are filled with illusions; and there is no health in my flesh.

37:9. I am afflicted and humbled exceedingly: I roared with the groaning of my heart.

37:10. Lord, all my desire is before thee, and my groaning is not hidden from thee.

37:11. My heart is troubled, my strength hath left me, and the light of my eyes itself is not with me.

37:12. My friends and my neighbours have

drawn near, and stood against me. And they that were near me stood afar off:

37:13. And they that sought my soul used violence. And they that sought evils to me spoke vain things, and studied deceits all the day long.

37:14. But I, as a deaf man, heard not: and as a dumb man not opening his mouth.

37:15. And I became as a man that heareth not: and that hath no reproofs in his mouth.

37:16. For in thee, O Lord, have I hoped: thou wilt hear me, O Lord my God.

37:17. For I said: Lest at any time my enemies rejoice over me: and whilst my feet are moved, they speak great things against me.

37:18. For I am ready for scourges: and my sorrow is continually before me.

37:19. For I will declare my iniquity: and I will think for my sin.

37:20. But my enemies live, and are stronger than I: and they that hate me wrongfully are multiplied.

37:21. They that render evil for good, have detracted me, because I followed goodness.

37:22. For sake me not, O Lord my God: do not thou depart from me.

37:23. Attend unto my help, O Lord, the God of my salvation.

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PSALMS CHAPTER 38

Dixi custodiam.

*A just man's peace and patience in his sufferings;
considering the vanity of the world, and the
providence of God.*

38:1. Unto the end, for Idithun himself, a
canticle of David.

38:2. I said: I will take heed to my ways: that I
sin not with my tongue. I have set a guard to my
mouth, when the sinner stood against me.

38:3. I was dumb, and was humbled, and kept
silence from good things: and my sorrow was

renewed.

38:4. My heart grew hot within me: and in my meditation a fire shall flame out.

38:5. I spoke with my tongue: O Lord, make me know my end. And what is the number of my days: that I may know what is wanting to me.

38:6. Behold thou hast made my days measurable. and my substance is as nothing before thee. And indeed all things are vanity: every man living.

38:7. Surely man passeth as an image: yea, and he is disquieted in vain. He storeth up: and he knoweth not for whom he shall gather these things.

38:8. And now what is my hope? is it not the Lord? and my substance is with thee.

38:9. Deliver thou me from all my iniquities: thou hast made me a reproach to the fool.

38:10. I was dumb, and I opened not my mouth, because thou hast done it.

38:11. Remove thy scourges from me. The

strength of thy hand hath made me faint in rebukes:

38:12. Thou hast corrected man for iniquity. And thou hast made his soul to waste away like a spider: surely in vain is any man disquieted.

38:13. Hear my prayer, O Lord, and my supplication: give ear to my tears. Be no silent: for I am a stranger with thee, and a sojourner as all my fathers were.

38:14. O forgive me, that I may be refreshed, before I go hence, and be no more.

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PSALMS CHAPTER 39

Expectans expectavi.

Christ's coming, and redeeming mankind.

39:1. Unto the end, a psalm for David himself.

39:2. With expectation I have waited for the Lord, and he was attentive to me.

39:3. And he heard my prayers, and brought me out of the pit of misery and the mire of dregs. And he set my feet upon a rock, and directed my steps.

39:4. And he put a new canticle into my mouth, a song to our God. Many shall see, and shall

fear: and they shall hope in the Lord.

39:5. Blessed is the man whose trust is in the name of the Lord; and who hath not had regard to vanities, and lying follies.

39:6. Thou hast multiplied thy wonderful works, O Lord my God: and in thy thoughts there is no one like to thee. I have declared and I have spoken they are multiplied above number.

39:7. Sacrifice and oblation thou didst not desire; but thou hast pierced ears for me. Burnt offering and sin offering thou didst not require:

39:8. Then said I, Behold I come. In the head of the book it is written of me

39:9. That I should do thy will: O my God, I have desired it, and thy law in the midst of my heart.

39:10. I have declared thy justice in a great church, lo, I will not restrain my lips: O Lord, thou knowest it.

39:11. I have not hid thy justice within my heart: I have declared thy truth and thy

salvation. I have not concealed thy mercy and thy truth from a great council.

39:12. Withhold not thou, O Lord, thy tender mercies from me: thy mercy and thy truth have always upheld me.

39:13. For evils without number have surrounded me; my iniquities have overtaken me, and I was not able to see. They are multiplied above the hairs of my head: and my heart hath forsaken me.

My iniquities. . . That is, the sins of all mankind, which I have taken upon me.

39:14. Be pleased, O Lord, to deliver me. look down, O Lord, to help me.

39:15. Let them be confounded and ashamed together, that seek after my soul to take it away. Let them be turned backward and be ashamed that desire evils to me.

39:16. Let them immediately bear their confusion, that say to me: 'T is well, t' is well.

'T is well. . . The Hebrew here is an interjection of insult and derision, like the Vab. Matt. 27.49.

39:17. Let all that seek thee rejoice and be glad in thee: and let such as love thy salvation say always: The Lord be magnified.

39:18. But I am a beggar and poor: the Lord is careful for me. Thou art my helper and my protector: O my God, be not slack.

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PSALMS CHAPTER 40

Beatus qui intelligit.

The happiness of him that shall believe in Christ; notwithstanding the humility and poverty in which he shall come: the malice of his enemies, especially of the traitor Judas.

40:1. Unto the end, a psalm for David himself.

40:2. Blessed is he that understandeth concerning the needy and the poor: the Lord will deliver him in the evil day.

40:3. The Lord preserve him and give him life, and make him blessed upon the earth: and

deliver him not up to the will of his enemies.

40:4. The Lord help him on his bed of sorrow:
thou hast turned all his couch in his sickness.

40:5. I said: O Lord, be thou merciful to me:
heal my soul, for I have sinned against thee.

40:6. My enemies have spoken evils against me:
when shall he die and his name perish?

40:7. And if he came in to see me, he spoke vain
things: his heart gathered together iniquity to
itself. He went out and spoke to the same
purpose.

40:8. All my enemies whispered together against
me: they devised evils to me.

40:9. They determined against me an unjust
word: shall he that sleepeth rise again no more?

40:10. For even the man of my peace, in whom I
trusted, who ate my bread, hath greatly
supplanted me.

40:11. But thou, O Lord, have mercy on me, and
raise me up again: and I will requite them.

40:12. By this I know, that thou hast had a good

will for me: because my enemy shall not rejoice over me.

40:13. But thou hast upheld me by reason of my innocence: and hast established me in thy sight for ever.

40:14. Blessed be the Lord the God of Israel from eternity to eternity. So be it. So be it.

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PSALMS CHAPTER 41

Quemadmodum desiderat.

The fervent desire of the just after God: hope in afflictions.

41:1. Unto the end, understanding for the sons of Core.

41:2. As the hart panteth after the fountains of water; so my soul panteth after thee, O God.

41:3. My soul hath thirsted after the strong living God; when shall I come and appear before the face of God?

41:4. My tears have been my bread day and

night, whilst it is said to me daily: Where is thy God?

41:5. These things I remembered, and poured out my soul in me: for I shall go over into the place of the wonderful tabernacle, even to the house of God: With the voice of joy and praise; the noise of one feasting.

41:6. Why art thou sad, O my soul? and why dost thou trouble me? Hope in God, for I will still give praise to him: the salvation of my countenance,

41:7. And my God. My soul is troubled within my self: therefore will I remember thee from the land of Jordan and Hermoniim, from the little hill.

41:8. Deep calleth on deep, at the noise of thy flood-gates. All thy heights and thy billows have passed over me.

41:9. In the daytime the Lord hath commanded his mercy; and a canticle to him in the night. With me is prayer to the God of my life.

41:10. I will say to God: Thou art my support.

Why hast thou forgotten me? and why go I mourning, whilst my enemy afflicteth me?

41:11. Whilst my bones are broken, my enemies who trouble me have reproached me; Whilst they say to me day by day: Where is thy God?

41:12. Why art thou cast down, O my soul? and why dost thou disquiet me? Hope thou in God, for I will still give praise to him: the salvation of my countenance, and my God.

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PSALMS CHAPTER 42

Judica me, Deus.

*The prophet aspireth after the temple and altar of
God.*

42:1. A psalm for David. Judge me, O God, and distinguish my cause from the nation that is not holy: deliver me from the unjust and deceitful man.

42:2. For thou art God my strength: why hast thou cast me off? and why do I go sorrowful whilst the enemy afflicteth me?

42:3. Sent forth thy light and thy truth: they

have conducted me, and brought me unto thy holy hill, and into thy tabernacles.

42:4. And I will go in to the altar of God: to God who giveth joy to my youth.

42:5. To thee, O God my God, I will give praise upon the harp: why art thou sad, O my soul? and why dost thou disquiet me?

42:6. Hope in God, for I will still give praise to him: the salvation of my countenance, and my God.

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PSALMS CHAPTER 43

Deus auribus nostris.

The church commemorates former favours, and present afflictions; under which she prays for succour.

43:1. Unto the end, for the sons of Core, to give understanding.

43:2. We have heard, O God, with our ears: our fathers have declared to us, The work thou hast wrought in their days, and in the days of old.

43:3. Thy hand destroyed the Gentiles, and thou plantedst them: thou didst afflict the people and cast them out.

43:4. For they got not the possession of the land by their own sword: neither did their own arm save them. But thy right hand and thy arm, and the light of thy countenance: because thou wast pleased with them.

43:5. Thou art thyself my king and my God, who commandest the saving of Jacob.

43:6. Through thee we will push down our enemies with the horn: and through thy name we will despise them that rise up against us.

43:7. For I will not trust in my bow: neither shall my sword save me.

43:8. But thou hast saved us from them that afflict us: and hast put them to shame that hate us.

43:9. In God shall we glory all the day long: and in thy name we will give praise for ever.

43:10. But now thou hast cast us off, and put us to shame: and thou , O God, wilt not go out with our armies.

43:11. Thou hast made us turn our back to our

enemies: and they that hated us plundered for themselves.

43:12. Thou hast given us up like sheep to be eaten: thou hast scattered us among the nations.

43:13. Thou hast sold thy people for no price: and there was no reckoning in the exchange of them.

43:14. Thou hast made us a reproach to our neighbours, a scoff and derision to them that are round about us.

43:15. Thou hast made us a byword among the Gentiles: a shaking of the head among the people.

43:16. All the day long my shame is before me: and the confusion of my face hath covered me,

43:17. At the voice of him that reproacheth and detracteth me: at the face of the enemy and persecutor.

43:18. All these things have come upon us, yet we have not forgotten thee: and we have not done wickedly in thy covenant.

43:19. And our heart hath not turned back:

neither hast thou turned aside our steps from thy way.

43:20. For thou hast humbled us in the place of affliction: and the shadow of death hath covered us.

43:21. If we have forgotten the name of our God, and if we have spread forth our hands to a strange god:

43:22. Shall not God search out these things: for he knoweth the secrets of the heart. Because for thy sake we are killed all the day long: we are counted as sheep for the slaughter.

43:23. Arise, why sleepest thou, O Lord? arise, and cast us not off to the end.

43:24. Why turnest thou thy face away? and forgettest our want and our trouble?

43:25. For our soul is humbled down to the dust: our belly cleaveth to the earth.

43:26. Arise, O Lord, help us and redeem us for thy name's sake.

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PSALMS CHAPTER 44

Eructavit cor meum.

*The excellence of Christ's kingdom, and the
endowments of his church.*

44:1. Unto the end, for them that shall be
changed, for the sons of Core, for understanding.
A canticle for the Beloved.

*For them that shall be changed. . .i.e., for souls
happily changed, by being converted to God.—
Ibid. The Beloved. . .Viz., Our Lord Jesus Christ.*

44:2. My heart hath uttered a good word: I

Speak my works to the king: My tongue is the pen of a scrivener that writeth swiftly.

44:3. Thou art beautiful above the sons of men: grace is poured abroad in thy lips; therefore hath God blessed thee for ever.

44:4. Gird thy sword upon thy thigh, O thou most mighty.

44:5. With thy comeliness and thy beauty set out, proceed prosperously, and reign. Because of truth and meekness and justice: and thy right hand shall conduct thee wonderfully.

44:6. Thy arrows are sharp: under thee shall people fall, into the hearts of the king's enemies.

44:7. Thy throne, O God, is forever and ever: the sceptre of thy kingdom is a sceptre of uprightness.

44:8. Thou hast loved justice, and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

44:9. Myrrh and stacte and cassia perfume thy garments, from the ivory houses: out of which

44:10. The daughters of kings have delighted thee in thy glory. The queen stood on thy right hand, in gilded clothing; surrounded with variety.

44:11. Hearken, O daughter, and see, and incline thy ear: and forget thy people and thy father's house.

44:12. And the king shall greatly desire thy beauty; for he is the Lord thy God, and him they shall adore.

44:13. And the daughters of Tyre with gifts, yea, all the rich among the people, shall entreat thy countenance.

44:14. All the glory of the king's daughter is within in golden borders,

44:15. Clothed round about with varieties. After her shall virgins be brought to the king: her neighbours shall be brought to thee.

44:16. They shall be brought with gladness and rejoicing: they shall be brought into the temple of the king.

44:17. Instead of thy fathers, sons are born to

thee: thou shalt make them princes over all the earth.

44:18. They shall remember thy name throughout all generations. Therefore shall people praise thee for ever; yea, for ever and ever.

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PSALMS CHAPTER 45

Deus noster refugium.

The church in persecution trusteth in the protection of God.

45:1. Unto the end, for the sons of Core, for the hidden.

45:2. Our God is our refuge and strength: a helper in troubles, which have found us exceedingly.

45:3. Therefore we will not fear, when the earth shall be troubled; and the mountains shall be removed into the heart of the sea.

- 45:4. Their waters roared and were troubled: the mountains were troubled with his strength.
- 45:5. The stream of the river maketh the city of God joyful: the most High hath sanctified his own tabernacle.
- 45:6. God is in the midst thereof, it shall not be moved: God will help it in the morning early.
- 45:7. Nations were troubled, and kingdoms were bowed down: he uttered his voice, the earth trembled.
- 45:8. The Lord of armies is with us: the God of Jacob is our protector.
- 45:9. Come and behold ye the works of the Lord: what wonders he hath done upon earth,
- 45:10. Making wars to cease even to the end of the earth. He shall destroy the bow, and break the weapons: and the shield he shall burn in the fire.
- 45:11. Be still and see that I am God; I will be exalted among the nations, and I will be exalted in the earth.

45:12. The Lord of armies is with us: the God of Jacob is our protector.

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PSALMS CHAPTER 46

Omnes gentes, plaudite.

*The Gentiles are invited to praise God for the
establishment of the kingdom of Christ.*

46:1. Unto the end, for the sons of Core.

46:2. O clap your hands, all ye nations: shout
unto God with the voice of joy,

46:3. For the Lord is high, terrible: a great king
over all the earth.

46:4. He hath subdued the people under us; and
the nations under our feet.

46:5. He hath chosen for us his inheritance, the

beauty of Jacob which he hath love.

46:6. God is ascended with jubilee, and the Lord with the sound of trumpet.

46:7. Sing praises to our God, sing ye: sing praises to our king, sing ye.

46:8. For God is the king of all the earth: sing ye wisely.

46:9. God shall reign over the nations: God sitteth on his holy throne.

46:10. The princes of the people are gathered together, with the God of Abraham: for the strong gods of the earth are exceedingly exalted.

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PSALMS CHAPTER 47

Magnus Dominus.

God is greatly to be praised for the establishment of his church.

47:1. A psalm of a canticle, for the sons of Core, on the second day of the week.

47:2. Great is the Lord, and exceedingly to be praised in the city of our God, in his holy mountain.

47:3. With the joy of the whole earth is mount Sion founded, on the sides of the north, the city of the great king.

47:4. In her houses shall God be known, when he shall protect her.

47:5. For behold the kings of the earth assembled themselves: they gathered together.

47:6. So they saw, and they wondered, they were troubled, they were moved:

47:7. Trembling took hold of them. There were pains as of a woman in labour.

47:8. With a vehement wind thou shalt break in pieces the ships of Tharsis.

47:9. As we have heard, so have we seen, in the city of the Lord of hosts, in the city of our God: God hath founded it for ever.

47:10. We have received thy mercy, O God, in the midst of thy temple.

47:11. According to thy name, O God, so also is thy praise unto the ends of the earth: thy right hand is full of justice.

47:12. Let mount Sion rejoice, and the daughters of Juda be glad; because of thy judgments, O Lord.

47:13. Surround Sion, and encompass her: tell
lye in her towers.

47:14. Set your hearts on her strength; and
distribute her houses, that ye may relate it in
another generation.

47:15. For this is God, our God unto eternity,
and for ever and ever: he shall rule us for
evermore.

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PSALMS CHAPTER 48

Audite haec, omnes gentes.

*The folly of worldlings, who live on in sin, without
thinking of death or hell.*

48:1. Unto the end, a psalm for the sons of Core.

48:2. Hear these things, all ye nations: give ear,
all ye inhabitants of the world.

48:3. All you that are earthborn, and you sons of
men: both rich and poor together.

48:4. My mouth shall speak wisdom: and the
meditation of my heart understanding.

48:5. I will incline my ear to a parable; I will

open my proposition on the psaltery.

48:6. Why shall I fear in the evil day? the iniquity of my heel shall encompass me.

The iniquity of my heel. . . That is, the iniquity of my steps or ways: or the iniquity of my pride, with which as with the heel, I have spurned and kicked at my neighbours: or the iniquity of my heel, that is, the iniquity in which I shall be found in death. The meaning of this verse is, Why should I now indulge those passions and sinful affections, or commit now those sins, which will cause me so much fear and anguish in the evil day; when the sorrows of death shall compass me, and the perils of hell shall find me?

48:7. They that trust in their own strength, and glory in the multitude of their riches,

They that trust, etc. . . As much as to say, let them fear that trust in their strength or riches: for they have great reason to fear: seeing no brother or other man, how much a friend soever, can by any price or

labour rescue them from death.

48:8. No brother can redeem, nor shall man redeem: he shall not give to God his ransom,

48:9. Nor the price of the redemption of his soul: and shall labour for ever,

And shall labour for ever, etc. . . This seems to be a continuation of the foregoing sentence: as much as to say no man can by any price or ransom prolong his life, that so he may still continue to labour here, and live to the end of the world. Others understand it of the eternal sorrows, and dying life of hell, which is the dreadful consequence of dying in sin.

48:10. And shall still live unto the end.

48:11. He shall not see destruction, when he shall see the wise dying: the senseless and the fool shall perish together: And they shall leave their riches to strangers:

He shall not see destruction, etc. . . Or, shall he not

see destruction? As much as to say, however thoughtless he may be of his death, he must not expect to escape; when even the wise and the good are not exempt from dying.

48:12. And their sepulchres shall be their houses for ever. Their dwelling places to all generations: they have called their lands by their names.

They have called, etc. . . That is, they have left their names on their graves, which alone remain of their lands.

48:13. And man when he was in honour did not understand; he is compared to senseless beasts, and is become like to them.

48:14. This way of theirs is a stumblingblock to them: and afterwards they shall delight in their mouth.

They shall delight in their mouth. . .

Notwithstanding the wretched way in which they walk, they shall applaud themselves with their mouths, and glory in their doings.

48:15. They are laid in hell like sheep: death shall feed upon them. And the just shall have dominion over them in the morning; and their help shall decay in hell from their glory.

In the morning. . . That is, in the resurrection to a new life; when the just shall judge and condemn the wicked. Ibid. From their glory. . . That is, when their short-lived glory in this world shall be past, and be no more.

48:16. But God will redeem my soul from the hand of hell, when he shall receive me.

48:17. Be not thou afraid, when a man shall be made rick, and when the glory of his house shall be increased.

48:18. For when he shall die he shall take nothing away; nor shall his glory descend with

him.

48:19. For in his lifetime his soul will be blessed: and he will praise thee when thou shalt do well to him.

48:20. He shall go in to the generations of his fathers: and he shall never see light.

48:21. Man when he was in honour did not understand: he hath been compared to senseless beasts, and made like to them.

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PSALMS CHAPTER 49

Deus deorum.

The coming of Christ: who prefers virtue and inward purity before the blood of victims.

49:1. A psalm for Asaph. The God of gods, the Lord hath spoken: and he hath called the earth. From the rising of the sun, to the going down thereof:

49:2. Out of Sion the loveliness of his beauty.

49:3. God shall come manifestly: our God shall come, and shall not keep silence. A fire shall burn before him: and a mighty tempest shall be

round about him.

49:4. He shall call heaven from above, and the earth, to judge his people.

49:5. Gather ye together his saints to him: who set his covenant before sacrifices.

49:6. And the heavens shall declare his justice: for God is judge.

49:7. Hear, O my people, and I will speak: O Israel, and I will testify to thee: I am God, thy God.

49:8. I will not reprove thee for thy sacrifices: and thy burnt offerings are always in my sight.

49:9. I will not take calves out of thy house: nor he goats out of thy flocks.

49:10. For all the beasts of the woods are mine: the cattle on the hills, and the oxen.

49:11. I know all the fowls of the air: and with me is the beauty of the field.

49:12. If I should be hungry, I would not tell thee: for the world is mine, and the fulness thereof.

49:13. Shall I eat the flesh of bullocks? or shall I drink the blood of goats?

49:14. Offer to God the sacrifice of praise: and pay thy vows to the most High.

49:15. And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

49:16. But to the sinner God hath said: Why dost thou declare my justices, and take my covenant in thy mouth?

49:17. Seeing thou hast hated discipline: and hast cast my words behind thee.

49:18. If thou didst see a thief thou didst run with him: and with adulterers thou hast been a partaker.

49:19. Thy mouth hath abounded with evil, and thy tongue framed deceits.

49:20. Sitting thou didst speak against thy brother, and didst lay a scandal against thy mother's son:

49:21. These things hast thou done, and I was

silent. Thou thoughtest unjustly that I should be like to thee: but I will reprove thee, and set before thy face.

49:22. Understand these things, you that forget God; lest he snatch you away, and there be none to deliver you.

49:23. The sacrifice of praise shall glorify me: and there is the way by which I will shew him the salvation of God.

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PSALMS CHAPTER 50

Miserere.

The repentance and confession of David after his sin. The fourth penitential psalm.

50:1. Unto the end, a psalm of David,

50:2. When Nathan the prophet came to him, after he had sinned with Bethsabee. [2 Kings 12.]

50:3. Have mercy on me, O God, according to thy great mercy. And according to the multitude of thy tender mercies blot out my iniquity.

50:4. Wash me yet more from my iniquity, and cleanse me from my sin.

50:5. For I know my iniquity, and my sin is always before me.

50:6. To thee only have I sinned, and have done evil before thee: that thou mayst be justified in thy words, and mayst overcome when thou art judged.

50:7. For behold I was conceived in iniquities; and in sins did my mother conceive me.

50:8. For behold thou hast loved truth: the uncertain and hidden things of thy wisdom thou hast made manifest to me.

50:9. Thou shalt sprinkle me with hyssop, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.

50:10. To my hearing thou shalt give joy and gladness: and the bones that have been humbled shall rejoice.

50:11. Turn away thy face from my sins, and blot out all my iniquities.

50:12. Create a clean heart in me, O God: and renew a right spirit within my bowels.

50:13. Cast me not away from thy face; and take not thy holy spirit from me.

50:14. Restore unto me the joy of thy salvation, and strengthen me with a perfect spirit.

50:15. I will teach the unjust thy ways: and the wicked shall be converted to thee.

50:16. Deliver me from blood, O God, thou God of my salvation: and my tongue shall extol thy justice.

50:17. O Lord, thou wilt open my lips: and my mouth shall declare thy praise.

50:18. For if thou hadst desired sacrifice, I would indeed have given it: with burnt offerings thou wilt not be delighted.

50:19. A sacrifice to God is an afflicted spirit: a contrite and humbled heart, O God, thou wilt not despise.

50:20. Deal favourably, O Lord, in thy good will with Sion; that the walls of Jerusalem may be built up.

50:21. Then shalt thou accept the sacrifice of

justice, oblations and whole burnt offerings: then shall they lay calves upon thy altar.

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PSALMS CHAPTER 51

Quid gloriaris.

David condemneth the wickedness of Doeg, and foretelleth his destruction.

51:1. Unto the end, understanding for David,

51:2. When Doeg the Edomite came and told Saul: David went to the house of Achimelech.

51:3. Why dost thou glory in malice, thou that art mighty in iniquity?

51:4. All the day long thy tongue hath devised injustice: as a sharp razor, thou hast wrought deceit.

51:5. Thou hast loved malice more than goodness: and iniquity rather than to speak righteousness.

51:6. Thou hast loved all the words of ruin, O deceitful tongue.

51:7. Therefore will God destroy thee for ever: he will pluck thee out, and remove thee from thy dwelling place: and thy root out of the land of the living.

51:8. The just shall see and fear, and shall laugh at him, and say:

51:9. Behold the man that made not God his helper: But trusted in the abundance of his riches: and prevailed in his vanity.

51:10. But I, as a fruitful olive tree in the house of God, have hoped in the mercy of God for ever, yea for ever and ever.

51:11. I will praise thee for ever, because thou hast done it: and I will wait on thy name, for it is good in the sight of thy saints.

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PSALMS CHAPTER 52

Dixit insipiens.

The general corruption of man before the coming of Christ.

52:1. Unto the end, for Maeleth, understandings to David. The fool said in his heart: There is no God.

Maeleth. . . Or Machalath. A musical instrument, or a chorus of musicians, for St. Jerome renders it, per chorum.

52:2. They are corrupted, and become

abominable in iniquities: there is none that doth good.

52:3. God looked down from heaven on the children of men: to see if there were any that did understand, or did seek God.

52:4. All have gone aside, they are become unprofitable together, there is none that doth good, no not one.

52:5. Shall not all the workers of iniquity know, who eat up my people as they eat bread?

52:6. They have not called upon God: there have they trembled for fear, where there was no fear. For God hath scattered the bones of them that please men: they have been confounded, because God hath despised them.

God hath scattered the bones, etc. . . That is, God has brought to nothing the strength of all those that seek to please men, to the prejudice of their duty to their Maker.

52:7. Who will give out of Sion the salvation of

Israel? when God shall bring back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

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PSALMS CHAPTER 53

Deus, in nomine tuo.

A prayer for help in distress.

53:1. Unto the end, in verses, understanding for David.

53:2. When the en of Ziph had come and said to Saul: Is not David hidden with us? [1 Kings 23.19]

53:3. Save me, O God, by thy name, and judge me in thy strength.

53:4. O God, hear my prayer: give ear to the words of my mouth.

53:5. For strangers have risen up against me; and the mighty have sought after my soul: and they have not set God before their eyes.

53:6. For behold God is my helper: and the Lord is the protector of my soul.

53:7. Turn back the evils upon my enemies; and cut them off in thy truth.

53:8. I will freely sacrifice to thee, and will give praise, O God, to thy name: because it is good:

53:9. For thou hast delivered me out of all trouble: and my eye hath looked down upon my enemies.

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PSALMS CHAPTER 54

Exaudi, Deus.

A prayer of a just man under persecution from the wicked. It agrees to Christ persecuted by the Jews, and betrayed by Judas.

54:1. Unto the end, in verses, understanding for David.

54:2. Hear, O God, my prayer, and despise not my supplication:

54:3. Be attentive to me and hear me. I am grieved in my exercise; and am troubled,

54:4. At the voice of the enemy, and at the

tribulation of the sinner. For they have cast iniquities upon me: and in wrath they were troublesome to me.

54:5. My heart is troubled within me: and the fear of death is fallen upon me.

54:6. Fear and trembling are come upon me: and darkness hath covered me.

54:7. And I said: Who will give me wings like a dove, and I will fly and be at rest?

54:8. Lo, I have gone far off flying away; and I abode in the wilderness.

54:9. I waited for him that hath saved me from pusillanimity of spirit, and a storm.

54:10. Cast down, O Lord, and divide their tongues; for I have seen iniquity and contradiction in the city.

54:11. Day and night shall iniquity surround it upon its walls: and in the midst thereof are labour,

54:12. And injustice. And usury and deceit have not departed from its streets.

54:13. For if my enemy had reviled me, I would verily have borne with it. And if he that hated me had spoken great things against me, I would perhaps have hidden my self from him.

54:14. But thou a man of one mind, my guide, and my familiar,

54:15. Who didst take sweetmeats together with me: in the house of God we walked with consent.

54:16. Let death come upon them, and let them go down alive into hell. For there is wickedness in their dwellings: in the midst of them.

Let death, etc. . . This, and such like imprecations which occur in the psalms, are delivered prophetically; that is, by way of foretelling the punishments which shall fall upon the wicked from divine justice, and approving the righteous ways of God: but not by way of ill will, or uncharitable curses, which the law of God disallows.

54:17. But I have cried to God: and the Lord will save me.

54:18. Evening and morning, and at noon I will speak and declare: and he shall hear my voice.

54:19. He shall redeem my soul in peace from them that draw near to me: for among many they were with me.

Among many, etc. . . That is, they that drew near to attack me were many in company all combined to fight against me.

54:20. God shall hear, and the Eternal shall humble them. For there is no change with them, and they have not feared God:

54:21. He hath stretched forth his hand to repay. They have defiled his covenant,

54:22. They are divided by the wrath of his countenance, and his heart hath drawn near. His words are smoother than oil, and the same are darts.

They are divided, etc. . . Dispersed, scattered, and brought to nothing, by the wrath of God; who looks

with indignation on their wicked and deceitful ways.

54:23. Cast thy care upon the Lord, and he shall sustain thee: he shall not suffer the just to waver for ever.

54:24. But thou, O God, shalt bring them down into the pit of destruction. Bloody and deceitful men shall not live out half their days; but I will trust in thee, O Lord.

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PSALMS CHAPTER 55

Miserere mei, Deus.

A prayer of David in danger and distress.

55:1. Unto the end, for a people that is removed at a distance from the sanctuary: for David, for an inscription of a title (or pillar) when the Philistines held him in Geth.

55:2. Have mercy on me, O God, for man hath trodden me under foot; all the day long he hath afflicted me fighting against me.

55:3. My enemies have trodden on me all the day long; for they are many that make war

against me.

55:4. From the height of the day I shall fear: but I will trust in thee.

The height of the day. . . That is, even at noonday, when the sun is the highest, I am still in danger.

55:5. In God I will praise my words, in God I have put my trust: I will not fear what flesh can do against me.

My words. . . The words or promises God has made in my favour.

55:6. All the day long they detested my words: all their thoughts were against me unto evil.

55:7. They will dwell and hide themselves: they will watch my heel. As they have waited for my soul,

55:8. For nothing shalt thou save them: in thy anger thou shalt break the people in pieces. O God,

For nothing shalt thou save them. . . That is, since they lie in wait to ruin my soul, thou shalt for no consideration favour or assist them, but execute thy justice upon them.

55:9. I have declared to thee my life: thou hast set me tears in thy sight, As also in thy promise.

55:10. Then shall my enemies be turned back. In what day soever I shall call upon thee, behold I know thou art my God.

55:11. In God will I praise the word, in the Lord will I praise his speech. In God have I hoped, I will not fear what man can do to me.

55:12. In me, O God, are vows to thee, which I will pay, praises to thee:

55:13. Because thou hast delivered my soul from death, my feet from falling: that I may please in the sight of God, in the light of the living.

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PSALMS CHAPTER 56

Miserere mei, Deus. The prophet prays in his affliction, and praises God for his delivery.

56:1. Unto the end, destroy not, for David, for an inscription of a title, when he fled from Saul into the cave. [1 Kings 24.]

Destroy not. . .Suffer me not to be destroyed.

56:2. Have mercy on me, O God, have mercy on me: for my soul trusteth in thee. And in the shadow of thy wings will I hope, until iniquity pass away.

56:3. I will cry to God the most high; to God

who hath done good to me.

56:4. He hath sent from heaven and delivered me: he hath made them a reproach that trod upon me. God hath sent his mercy and his truth,

56:5. And he hath delivered my soul from the midst of the young lions. I slept troubled. The sons of men, whose teeth are weapons and arrows, and their tongue a sharp sword.

56:6. Be thou exalted, O God, above the heavens, and thy glory above all the earth.

56:7. They prepared a snare for my feet; and they bowed down my soul. They dug a pit before my face, and they are fallen into it.

56:8. My heart is ready, O God, my heart is ready: I will sing, and rehearse a psalm.

56:9. Arise, O my glory, arise psaltery and harp: I will arise early.

56:10. I will give praise to thee, O Lord, among the people: I will sing a psalm to thee among the nations.

56:11. For thy mercy is magnified even to the

heavens: and thy truth unto the clouds.

56:12. Be thou exalted, O God, above the
heavens: and thy glory above all the earth.

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PSALMS CHAPTER 57

Si vere utique.

David reproveth the wicked, and foretelleth their punishment.

57:1. Unto the end, destroy not, for David, for an inscription of a title.

57:2. If in very deed ye speak justice: judge right things, ye sons of men.

57:3. For in your heart you work iniquity: your hands forge injustice in the earth.

57:4. The wicked are alienated from the womb; they have gone astray from the womb: they have

spoken false things.

57:5. Their madness is according to the likeness of a serpent: like the deaf asp that stoppeth her ears:

57:6. Which will not hear the voice of the charmers; nor of the wizard that charmeth wisely.

57:7. God shall break in pieces their teeth in their mouth: the Lord shall break the grinders of the lions.

57:8. They shall come to nothing, like water running down; he hath bent his bow till they be weakened.

57:9. Like wax that melteth they shall be taken away: fire hath fallen on them, and they shall not see the sun.

57:10. Before your thorns could know the brier; he swalloweth them up, as alive, in his wrath.

Before your thorns, etc. . . That is, before your thorns grow up, so as to become strong briars, they shall be overtaken and consumed by divine justice,

swallowing them up, as it were, alive in his wrath.

57:11. The just shall rejoice when he shall see the revenge: he shall wash his hands in the blood of the sinner.

Shall wash his hands, etc. . . Shall applaud the justice of God, and take occasion from the consideration of the punishment of the wicked to wash and cleanse his hands from sin.

57:12. And man shall say: If indeed there be fruit to the just: there is indeed a God that judgeth them on the earth.

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PSALMS CHAPTER 58

Eripe me.

A prayer to be delivered from the wicked, with confidence in God's help and protection. It agrees to Christ and his enemies the Jews.

58:1. Unto the end, destroy not, for David for an inscription of a title, when Saul sent and watched his house to kill him. [1 Kings 19.]

58:2. Deliver me from my enemies, O my God; and defend me from them that rise up against me.

58:3. Deliver me from them that work iniquity, and save me from bloody men.

58:4. For behold they have caught my soul: the mighty have rushed in upon me:

58:5. Neither is it my iniquity, nor my sin, O Lord: without iniquity have I run, and directed my steps.

58:6. Rise up thou to meet me, and behold: even thou, O Lord, the God of hosts, the God of Israel. Attend to visit all the nations: have no mercy on all them that work iniquity.

58:7. They shall return at evening, and shall suffer hunger like dogs: and shall go round about the city.

58:8. Behold they shall speak with their mouth, and a sword is in their lips: for who, say they, hath heard us?

58:9. But thou, O Lord, shalt laugh at them: thou shalt bring all the nations to nothing.

58:10. I will keep my strength to thee: for thou art my protector:

58:11. My God, his mercy shall prevent me.

58:12. God shall let me see over my enemies:

slay them not, lest at any time my people forget.
Scatter them by thy power; and bring them down,
O Lord, my protector:

58:13. For the sin of their mouth, and the word
of their lips: and let them be taken in their pride.
And for their cursing and lying they shall be
talked of,

58:14. When they are consumed: when they are
consumed by thy wrath, and they shall be no
more. And they shall know that God will rule
Jacob, and all the ends of the earth.

58:15. They shall return at evening and shall
suffer hunger like dogs: and shall go round about
the city.

58:16. They shall be scattered abroad to eat, and
shall murmur if they be not filled.

58:17. But I will sing thy strength: and will
extol thy mercy in the morning. For thou art
become my support, and my refuge, in the day of
my trouble.

58:18. Unto thee, O my helper, will I sing, for

thou art God my defence: my God my mercy.

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PSALMS CHAPTER 59

Deus, repulisti nos.

After many afflictions, the church of Christ shall prevail.

59:1. Unto the end, for them that shall be changed, for the inscription of a title, to David himself, for doctrine,

59:2. When he set fire to Mesopotamia of Syria and Sobal: and Joab returned and slew of Edom, in the vale of the saltpits, twelve thousand men.

59:3. O God, thou hast cast us off, and hast destroyed us; thou hast been angry, and hast had

mercy on us.

59:4. Thou hast moved the earth, and hast troubled it: heal thou the breaches thereof, for it has been moved.

59:5. Thou hast shewn thy people hard things; thou hast made us drink the wine of sorrow.

59:6. Thou hast given a warning to them that fear thee: that they may flee from before the bow: That thy beloved may be delivered.

59:7. Save me with thy right hand, and hear me.

59:8. God hath spoken in his holy place: I will rejoice, and I will divide Sichem; and will mete out the vale of tabernacles.

59:9. Galaad is mine, and Manasses is mine: and Ephraim is the strength of my head. Juda is my king:

59:10. Moab is the pot of my hope. Into Edom will I stretch out my shoe: to me the foreigners are made subject.

The pot of my hope. . . Or my watering pot. That is, a

vessel for meaner uses, by being reduced to serve me, even in the meanest employments. —-Ibid.

Foreigners. . . So the Philistines are called, who had no kindred with the Israelites; whereas the Edomites, Moabites, etc., were originally of the same family.

59:11. Who will bring me into the strong city?
who will lead me into Edom?

59:12. Wilt not thou, O God, who hast cast us
off? and wilt not thou, O God, go out with our
armies?

59:13. Give us help from trouble: for vain is the
salvation of man.

59:14. Through God we shall do mightily: and
he shall bring to nothing them that afflict us.

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PSALMS CHAPTER 60

Exaudi, Deus.

*A prayer for the coming of the kingdom of Christ,
which shall have no end.*

60:1. Unto the end, in hymns, for David.

60:2. Hear, O God, my supplication: be
attentive to my prayer.

60:3. To thee have I cried from the ends of the
earth: when my heart was in anguish, thou hast
exalted me on a rock. Thou hast conducted me;

60:4. For thou hast been my hope; a tower of
strength against the face of the enemy.

60:5. In thy tabernacle I shall dwell for ever: I shall be protected under the covert of thy wings.

60:6. For thou, my God, hast heard my prayer: thou hast given an inheritance to them that fear thy name.

60:7. Thou wilt add days to the days of the king: his years even to generation and generation.

60:8. He abideth for ever in the sight of God: his mercy and truth who shall search?

60:9. So will I sing a psalm to thy name for ever and ever: that I may pay my vows from day to day.

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PSALMS CHAPTER 61

Nonne Deo.

The prophet encourageth himself and all others to trust in God, and serve him.

61:1. Unto the end, for Idithun, a psalm of David.

61:2. Shall not my soul be subject to God? for from him is my salvation.

61:3. For he is my God and my saviour: he is my protector, I shall be moved no more.

61:4. How long do you rush in upon a man? you all kill, as if you were thrusting down a leaning wall, and a tottering fence.

61:5. But they have thought to cast away my price; I ran in thirst: they blessed with their mouth, but cursed with their heart.

61:6. But be thou, O my soul, subject to God: for from him is my patience.

61:7. For he is my God and my saviour: he is my helper, I shall not be moved.

61:8. In God is my salvation and my glory: he is the God of my help, and my hope is in God.

61:9. Trust in him, all ye congregation of people: pour out your hearts before him. God is our helper for ever.

61:10. But vain are the sons of men, the sons of men are liars in the balances: that by vanity they may together deceive.

Are liars in the balances, etc. . . They are so vain and light, that if they are put into the scales, they will be found to be of no weight; and to be mere lies, deceit, and vanity. Or, They are liars in their balances, by weighing things by false weights, and preferring the

temporal before the eternal.

61:11. Trust not in iniquity, and cover not robberies: if riches abound, set not your heart upon them.

61:12. God hath spoken once, these two things have I heard, that power belongeth to God,

61:13. And mercy to thee, O Lord; for thou wilt render to every man according to his works.

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PSALMS CHAPTER 62

Deus Deus meus, ad te.

The prophet aspireth after God.

62:1. A psalm of David while he was in the desert of Edom.

62:2. O God, my God, to thee do I watch at break of day. For thee my soul hath thirsted; for thee my flesh, O how many ways!

62:3. In a desert land, and where there is no way, and no water: so in the sanctuary have I come before thee, to see thy power and thy glory.

62:4. For thy mercy is better than lives: thee my

lips will praise.

62:5. Thus will I bless thee all my life long: and in thy name I will lift up my hands.

62:6. Let my soul be filled as with marrow and fatness: and my mouth shall praise thee with joyful lips.

62:7. If I have remembered thee upon my bed, I will meditate on thee in the morning:

62:8. Because thou hast been my helper. And I will rejoice under the covert of thy wings:

62:9. My soul hath stuck close to thee: thy right hand hath received me.

62:10. But they have fought my soul in vain, they shall go into the lower parts of the earth:

62:11. They shall be delivered into the hands of the sword, they shall be the portions of foxes.

62:12. But the king shall rejoice in God, all they shall be praised that swear by him: because the mouth is stopped of them that speak wicked things.

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PSALMS CHAPTER 63

Exaudi Deus orationem.

A prayer in affliction, with confidence in God that he will bring to nought the machinations of persecutors.

63:1. Unto the end, a psalm for David.

63:2. Hear O God, my prayer, when I make supplication to thee: deliver my soul from the fear of the enemy.

63:3. Thou hast protected me from the assembly of the malignant; from the multitude of the workers of iniquity.

63:4. For they have whetted their tongues like a sword; they have bent their bow a bitter thing,

63:5. To shoot in secret the undefiled.

63:6. They will shoot at him on a sudden, and will not fear: they are resolute in wickedness. They have talked of hiding snares; they have said: Who shall see them?

63:7. They have searched after iniquities: they have failed in their search. Man shall come to a deep heart:

A deep heart. . . That is, crafty, subtle, deep projects and designs; which nevertheless shall not succeed; for God shall be exalted in bringing them to nought by his wisdom and power.

63:8. And God shall be exalted. The arrows of children are their wounds:

The arrows of children are their wounds. . . That is, the wounds, stripes, or blows, they seek to inflict upon the just, are but like the weak efforts of

children's arrows, which can do no execution: and their tongues, that is, their speeches against them come to nothing.

63:9. And their tongues against them are made weak. All that saw them were troubled;

63:10. And every man was afraid. And they declared the works of God, and understood his doings.

63:11. The just shall rejoice in the Lord, and shall hope in him: and all the upright in heart shall be praised.

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PSALMS CHAPTER 64

Te decet.

God is to be praised in his church, to which all nations shall be called.

64:1. To the end, a psalm of David. The canticle of Jeremias and Ezechiel to the people of the captivity, when they began to go out.

Of the captivity. . . That is, the people of the captivity of Babylon. This is not in the Hebrew, but is found in the ancient translation of the Septuagint.

64:2. A hymn, O God, becometh thee in Sion:

and a vow shall be paid to thee in Jerusalem.

64:3. O hear my prayer: all flesh shall come to thee.

64:4. The words of the wicked have prevailed over us: and thou wilt pardon our transgressions.

64:5. Blessed is he whom thou hast chosen and taken to thee: he shall dwell in thy courts. We shall be filled with the good things of thy house; holy is thy temple,

64:6. Wonderful in justice. Hear us, O God our saviour, who art the hope of all the ends of the earth, and in the sea afar off.

64:7. Thou who preparest the mountains by thy strength, being girded with power:

64:8. Who troublest the depth of the sea, the noise of its waves. The Gentiles shall be troubled,

64:9. And they that dwell in the uttermost borders shall be afraid at thy signs: thou shalt make the outgoings of the morning and of the evening to be joyful.

64:10. Thou hast visited the earth, and hast

plentifully watered it; thou hast many ways enriched it. The river of God is filled with water, thou hast prepared their food: for so is its preparation.

64:11. Fill up plentifully the streams thereof, multiply its fruits; it shall spring up and rejoice in its showers.

64:12. Thou shalt bless the crown of the year of thy goodness: and thy fields shall be filled with plenty.

64:13. The beautiful places of the wilderness shall grow fat: and the hills shall be girded about with joy,

64:14. The rams of the flock are clothed, and the vales shall abound with corn: they shall shout, yea they shall sing a hymn.

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PSALMS CHAPTER 65

Jubilate Deo.

An invitation to praise God.

65:1. Unto the end, a canticle of a psalm of the resurrection. Shout with joy to God, all the earth,

65:2. Sing ye a psalm to his name; give glory to his praise.

65:3. Say unto God, How terrible are thy works, O Lord! in the multitude of thy strength thy enemies shall lie to thee.

65:4. Let all the earth adore thee, and sing to thee: let it sing a psalm to thy name.

65:5. Come and see the works of God; who is terrible in his counsels over the sons of men.

65:6. Who turneth the sea into dry land, in the river they shall pass on foot: there shall we rejoice in him.

65:7. Who by his power ruleth for ever: his eyes behold the nations; let not them that provoke him be exalted in themselves.

65:8. O bless our God, ye Gentiles: and make the voice of his praise to be heard.

65:9. Who hath set my soul to live: and hath not suffered my feet to be moved:

65:10. For thou, O God, hast proved us: thou hast tried us by fire, as silver is tried.

65:11. Thou hast brought us into a net, thou hast laid afflictions on our back:

65:12. Thou hast set men over our heads. We have passed through fire and water, and thou hast brought us out into a refreshment.

65:13. I will go into thy house with burnt offerings: I will pay thee my vows,

65:14. Which my lips have uttered, And my mouth hath spoken, when I was in trouble.

65:15. I will offer up to thee holocausts full of marrow, with burnt offerings of rams: I will offer to thee bullocks with goats.

65:16. Come and hear, all ye that fear God, and I will tell you what great things he hath done for my soul.

65:17. I cried to him with my mouth: and I extolled him with my tongue.

65:18. If I have looked at iniquity in my heart, the Lord will not hear me.

65:19. Therefore hath God heard me, and hath attended to the voice of my supplication.

65:20. Blessed be God, who hath not turned away my prayer, nor his mercy from me.

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PSALMS CHAPTER 66

Deus misereatur.

A prayer for the propagation of the church.

66:1. Unto the end, in hymns, a psalm of a canticle for David.

66:2. May God have mercy on us, and bless us: may he cause the light of his countenance to shine upon us, and may he have mercy on us.

66:3. That we may know thy way upon earth: thy salvation in all nations.

66:4. Let people confess to thee, O God: let all people give praise to thee.

66:5. Let the nations be glad and rejoice: for thou judgest the people with justice, and directest the nations upon earth.

66:6. Let the people, O God, confess to thee: let all the people give praise to thee:

66:7. The earth hath yielded her fruit. May God, our God bless us,

66:8. May God bless us: and all the ends of the earth fear him.

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PSALMS CHAPTER 67

Exurgat Deus.

The glorious establishment of the church of the New Testament, prefigured by the benefits bestowed on the people of Israel.

67:1. Unto the end, a psalm of a canticle for David himself.

67:2. Let God arise, and let his enemies be scattered: and let them that hate him flee from before his face.

67:3. As smoke vanisheth, so let them vanish away: as wax melteth before the fire, so let the

wicked perish at the presence of God.

67:4. And let the just feast, and rejoice before God: and be delighted with gladness.

67:5. Sing ye to God, sing a psalm to his name, make a way for him who ascendeth upon the west: the Lord is his name. Rejoice ye before him: but the wicked shall be troubled at his presence,

Who ascendeth upon the west. . . Super occasum. St. Gregory understands it of Christ, who after his going down, like the sun, in the west, by his passion and death, ascended more glorious, and carried all before him. St. Jerome renders it, who ascendeth, or cometh up, through the deserts.

67:6. Who is the father of orphans, and the judge of widows. God in his holy place:

67:7. God who maketh men of one manner to dwell in a house: Who bringeth out them that were bound in strength; in like manner them that provoke, that dwell in sepulchres.

Of one manner. . . That is, agreeing in faith, unanimous in love, and following the same manner of discipline. It is verified in the servants of God, living together in his house, which is the church. 1 Tim. 3.15.—Ibid. Them that were bound, etc. . . The power and mercy of God appears in his bringing out of their captivity those that were strongly bound in their sins: and in restoring to his grace those whose behaviour had been most provoking; and who by their evil habits were not only dead, but buried in their sepulchres.

67:8. O God, when thou didst go forth in the sight of thy people, when thou didst pass through the desert:

67:9. The earth was moved, and the heavens dropped at the presence of the God of Sina, at the presence of the God of Israel.

67:10. Thou shalt set aside for thy inheritance a free rain, O God: and it was weakened, but thou hast made it perfect.

A free rain. . .the manna, which rained plentifully from heaven, in favour of God's inheritance, that is, of his people Israel: which was weakened indeed under a variety of afflictions, but was made perfect by God; that is, was still supported by divine providence, and brought on to the promised land. It agrees particularly to the church of Christ his true inheritance, which is plentifully watered with the free rain of heavenly grace; and through many infirmities, that is, crosses and tribulations, is made perfect, and fitted for eternal glory.

67:11. In it shall thy animals dwell; in thy sweetness, O God, thou hast provided for the poor.

In it, etc. . .That is, in this church, which is thy fold and thy inheritance, shall thy animals, thy sheep, dwell: where thou hast plentifully provided for them.

67:12. The Lord shall give the word to them that preach good tidings with great power.

To them that preach good tidings. . .

Evangelizantibus. That is, to the preachers of the gospel; who receiving the word from the Lord, shall with great power and efficacy preach throughout the world the glad tidings of a Saviour, and of eternal salvation through him.

67:13. The king of powers is of the beloved, of the beloved; and the beauty of the house shall divide spoils.

The king of powers. . . That is, the mighty King, the Lord of hosts, is of the beloved, of the beloved; that is, is on the side of Christ, his most beloved son: and his beautiful house, viz., the church, in which God dwells forever, shall by her spiritual conquests divide the spoils of many nations. The Hebrew (as it now stands pointed) is thus rendered, The kings of armies have fled, they have fled, and she that dwells at home (or the beauty of the house) shall divide the spoils.

67:14. If you sleep among the midst of lots, you

shall be as the wings of a dove covered with silver, and the hinder parts of her back with the paleness of gold.

If you sleep among the midst of lots (intermedios cleros, etc.). . . Viz., in such dangers and persecutions, as if your enemies were casting lots for your goods and persons: or in the midst of the lots, (intermedios terminos, as St. Jerome renders it,) that is, upon the very bounds or borders of the dominions of your enemies: you shall be secure nevertheless under the divine protection; and shall be enabled to fly away, like a dove, with glittering wings and feathers shining like the palest and most precious gold; that is, with great increase of virtue, and glowing with the fervour of charity.

67:15. When he that is in heaven appointeth kings over her, they shall be whited with snow in Selmon.

Kings over her. . . That is, pastors and rulers over his

church, viz., the apostles and their successors. Then by their ministry shall men be made whiter than the snow which lies on the top of the high mountain Selmon.

67:16. The mountain of God is a fat mountain.
A curdled mountain, a fat mountain.

The mountain of God. . . The church, which, Isa. 2.2, is called The mountain of the house of the Lord upon the top of mountains. It is here called a fat and a curdled mountain; that is to say, most fruitful, and enriched by the spiritual gifts and graces of the Holy Ghost.

67:17. Why suspect, ye curdled mountains? A mountain in which God is well pleased to dwell: for there the Lord shall dwell unto the end.

Why suspect, ye curdled mountains?. . . Why do you suppose or imagine there may be any other such curdled mountains? You are mistaken: the mountain thus favoured by God is but one; and this

same he has chosen for his dwelling for ever.

67:18. The chariot of God is attended by ten thousands; thousands of them that rejoice: the Lord is among them in Sina, in the holy place.

The chariot of God. . .Descending to give his law on mount Sina: as also of Jesus Christ his Son, ascending into heaven, to send from thence the Holy Ghost, to publish his new law, is attended with ten thousands, that is, with an innumerable multitude of joyful angels.

67:19. Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts in men. Yea for those also that do not believe, the dwelling of the Lord God.

Led captivity captive. . .Carrying away with thee to heaven those who before had been the captives of Satan; and receiving from God the Father gifts to be distributed to men; even to those who were before

unbelievers.

67:20. Blessed be the Lord day by day: the God of our salvation will make our journey prosperous to us.

67:21. Our God is the God of salvation: and of the Lord, of the Lord are the issues from death.

The issues from death. . . The Lord alone is master of the issues, by which we may escape from death.

67:22. But God shall break the heads of his enemies: the hairy crown of them that walk on in their sins.

67:23. The Lord said: I will turn them from Basan, I will turn them into the depth of the sea:

I will turn them from Basan, etc. . . I will cast out my enemies from their rich possessions, signified by Basan, a fruitful country; and I will drive them into the depth of the sea: and make such a slaughter of them, that the feet of my servants may be dyed in

their blood, etc.

67:24. That thy foot may be dipped in the blood of thy enemies; the tongue of thy dogs be red with the same.

67:25. They have seen thy goings, O God, the goings of my God: of my king who is in his sanctuary.

Thy goings. . . Thy ways, thy proceedings, by which thou didst formerly take possession of the promised land in favour of thy people; and shalt afterwards of the whole world, which thou shalt subdue to thy Son.

67:26. Princes went before joined with singers, in the midst of young damsels playing on timbrels.

Princes. . . The apostles, the first converters of nations; attended by numbers of perfect souls, singing the divine praises, and virgins consecrated to God.

67:27. In the churches bless ye God the Lord,
from the fountains of Israel.

From the fountains of Israel. . . From whom both Christ and his apostles sprung. By Benjamin, the holy fathers on this place understand St. Paul, who was of that tribe, named here a youth, because he was the last called to the apostleship. By the princes of Juda, Zabulon, and Nephthali, we may understand the other apostles, who were of the tribe of Juda; or of the tribes of Zabulon, and Nephthali, where our Lord began to preach, Matt. 4.13, etc.

67:28. There is Benjamin a youth, in ecstasy of mind. The princes of Juda are their leaders: the princes of Zabulon, the princes of Nephthali.

67:29. Command thy strength, O God confirm, O God, what thou hast wrought in us.

Command thy strength. . . Give orders that thy strength may be always with us.

67:30. From thy temple in Jerusalem, kings shall offer presents to thee.

67:31. Rebuke the wild beasts of the reeds, the congregation of bulls with the kine of the people; who seek to exclude them who are tried with silver. Scatter thou the nations that delight in wars:

Rebuke the wild beasts of the reeds. . .or the wild beasts, which lie hid in the reeds. That is, the devils, who hide themselves in order to surprise their prey. Or by wild beasts, are here understood persecutors, who, for all their attempts against the Church, are but as weak reeds, which cannot prevail against them who are supported by the strength of the Almighty. The same are also called the congregation of bulls (from their rage against the Church) who assemble together all their kine, that is, the people their subjects, to exclude if they can, from Christ and his inheritance, his constant confessors, who are like silver tried by fire.

67:32. Ambassadors shall come out of Egypt:
Ethiopia shall soon stretch out her hands to God.

Ambassadors shall come, etc. . . It is a prophecy of the conversion of the Gentiles, and by name of the Egyptians and Ethiopians.

67:33. Sing to God, ye kingdoms of the earth:
sing ye to the Lord: Sing ye to God,

67:34. Who mounteth above the heaven of
heavens, to the east. Behold he will give to his
voice the voice of power:

To the east. . . From mount Olivet, which is on the east side of Jerusalem.—Ibid. The voice of power. . . That is, he will make his voice to be a powerful voice: by calling from death to life, such as were dead in mortal sin: as at the last day he will by the power of his voice call all the dead from their graves.

67:35. Give ye glory to God for Israel, his
magnificence, and his power is in the clouds.

67:36. God is wonderful in his saints: the God of Israel is he who will give power and strength to his people. Blessed be God.

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PSALMS CHAPTER 68

Salvum me fac, Deus.

Christ in his passion declareth the greatness of his sufferings, and the malice of his persecutors the Jews; and foretelleth their reprobation.

68:1. Unto the end, for them that shall be changed; for David.

For them that shall be changed. . . A psalm for Christian converts, to remember the passion of Christ.

68:2. Save me, O God: for the waters are come

in even unto my soul.

The waters. . . Of afflictions and sorrows. My soul is sorrowful even unto death. Matt. 26.38.

68:3. I stick fast in the mire of the deep and there is no sure standing. I am come into the depth of the sea, and a tempest hath overwhelmed me.

68:4. I have laboured with crying; my jaws are become hoarse, my eyes have failed, whilst I hope in my God.

68:5. They are multiplied above the hairs of my head, who hate me without cause. My enemies are grown strong who have wrongfully persecuted me: then did I pay that which I took not away.

I pay that which I took not away. . . Christ in his passion made restitution of what he had not taken away, by suffering the punishment due to our sins, and so repairing the injury we had done to God.

68:6. O God, thou knowest my foolishness; and my offences are not hidden from thee:

My foolishness and my offences. . . which my enemies impute to me: or the follies and sins of men, which I have taken upon myself.

68:7. Let not them be ashamed for me, who look for thee, O Lord, the Lord of hosts. Let them not be confounded on my account, who seek thee, O God of Israel.

68:8. Because for thy sake I have borne reproach; shame hath covered my face.

68:9. I am become a stranger to my brethren, and an alien to the sons of my mother.

68:10. For the zeal of thy house hath eaten me up: and the reproaches of them that reproached thee are fallen upon me.

68:11. And I covered my soul in fasting: and it was made a reproach to me.

68:12. And I made haircloth my garment: and I

became a byword to them.

68:13. They that sat in the gate spoke against me: and they that drank wine made me their song.

68:14. But as for me, my prayer is to thee, O Lord; for the time of thy good pleasure, O God. In the multitude of thy mercy hear me, in the truth of thy salvation.

68:15. Draw me out of the mire, that I may not stick fast: deliver me from them that hate me, and out of the deep waters.

68:16. Let not the tempest of water drown me, nor the deep water swallow me up: and let not the pit shut her mouth upon me.

68:17. Hear me, O Lord, for thy mercy is kind; look upon me according to the multitude of thy tender mercies.

68:18. And turn not away thy face from thy servant: for I am in trouble, hear me speedily.

68:19. Attend to my soul, and deliver it: save me because of my enemies.

68:20. Thou knowest my reproach, and my confusion, and my shame.

68:21. In thy sight are all they that afflict me; my heart hath expected reproach and misery. And I looked for one that would grieve together with me, but there was none: and for one that would comfort me, and I found none.

68:22. And they gave me gall for my food, and in my thirst they gave me vinegar to drink.

68:23. Let their table become as a snare before them, and a recompense, and a stumblingblock.

Let their table, etc. . . What here follows in the style of an imprecation, is a prophecy of the wretched state to which the Jews should be reduced in punishment of their wilful obstinacy.

68:24. Let their eyes be darkened that they see not; and their back bend thou down always.

68:25. Pour out thy indignation upon them: and let thy wrathful anger take hold of them.

- 68:26. Let their habitation be made desolate:
and let there be none to dwell in their tabernacles.
- 68:27. Because they have persecuted him whom
thou hast smitten; and they have added to the
grief of my wounds.
- 68:28. Add thou iniquity upon their iniquity:
and let them not come into thy justice.
- 68:29. Let them be blotted out of the book of the
living; and with the just let them not be written.
- 68:30. But I am poor and sorrowful: thy
salvation, O God, hath set me up.
- 68:31. I will praise the name of God with a
canticle: and I will magnify him with praise.
- 68:32. And it shall please God better than a
young calf, that bringeth forth horns and hoofs.
- 68:33. Let the poor see and rejoice: seek ye
God, and your soul shall live.
- 68:34. For the Lord hath heard the poor: and
hath not despised his prisoners.
- 68:35. Let the heavens and the earth praise him;
the sea, and every thing that creepeth therein.

68:36. For God will save Sion, and the cities of Juda shall be built up. And they shall dwell there, and acquire it by inheritance.

Sion. . . The catholic church. The cities of Juda, etc., her places of worship, which shall be established throughout the world. And there, viz., in this church of Christ, shall his servants dwell, etc.

68:37. And the seed of his servants shall possess it; and they that love his name shall dwell therein.

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PSALMS CHAPTER 69

Deus in adiutorium.

A prayer in persecution.

69:1. Unto the end, a psalm for David, to bring to remembrance that the Lord saved him.

69:2. O God, come to my assistance; O Lord, make haste to help me.

69:3. Let them be confounded and ashamed that seek my soul:

69:4. Let them be turned backward, and blush for shame that desire evils to me: Let them be presently turned away blushing for shame that

say to me: 'Tis well, 'tis well.

'Tis well, 't is well. . .Euge, euge. St. Jerome renders it, vah, vah! which is the voice of one insulting and deriding. Some understand it as a detestation of deceitful flatterers.

69:5. Let all that seek thee rejoice and be glad in thee; and let such as love thy salvation say always: The Lord be magnified.

69:6. But I am needy and poor; O God, help me. Thou art my helper and my deliverer: O lord, make no delay.

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PSALMS CHAPTER 70

In te, Domine.

A prayer for perseverance.

70:1. A psalm for David. Of the sons of Jonadab, and the former captives. In thee, O Lord, I have hoped, let me never be put to confusion:

Of the sons of Jonadab. . . The Rechabites, of whom see Jer. 35. By this addition of the seventy-two interpreters, we gather that this psalm was usually sung in the synagogue, in the person of the Rechabites, and of those who were first carried away

into captivity.

70:2. Deliver me in thy justice, and rescue me.
Incline thy ear unto me, and save me.

70:3. Be thou unto me a God, a protector, and a
place of strength: that thou mayst make me safe.
For thou art my firmament and my refuge.

70:4. Deliver me, O my God, out of the hand of
the sinner, and out of the hand of the transgressor
of the law and of the unjust.

70:5. For thou art my patience, O Lord: my
hope, O Lord, from my youth.

70:6. By thee have I been confirmed from the
womb: from my mother's womb thou art my
protector. Of thee I shall continually sing:

70:7. I am become unto many as a wonder, but
thou art a strong helper.

70:8. Let my mouth be filled with praise, that I
may sing thy glory; thy greatness all the day long.

70:9. Cast me not off in the time of old age:
when my strength shall fail, do not thou forsake

me.

70:10. For my enemies have spoken against me;
and they that watched my soul have consulted
together,

70:11. Saying: God hath forsaken him: pursue
and take him, for there is none to deliver him.

70:12. O God, be not thou far from me: O my
God, make haste to my help.

70:13. Let them be confounded and come to
nothing that detract my soul; let them be covered
with confusion and blame that seek my hurt.

70:14. But I will always hope; and will add to all
thy praise.

70:15. My mouth shall shew forth thy justice;
thy salvation all the day long. Because I have not
known learning,

*Learning. . .As much as to say, I build not upon
human learning, but only on the power and justice of
God.*

70:16. I will enter into the powers of the Lord:
O Lord, I will be mindful of thy justice alone.

70:17. Thou hast taught me, O God, from my
youth: and till now I will declare thy wonderful
works.

70:18. And unto old age and grey hairs: O God,
forsake me not, Until I shew forth thy arm to all
the generation that is to come: Thy power,

70:19. And thy justice, O God, even to the
highest great things thou hast done: O God, who
is like to thee?

70:20. How great troubles hast thou shewn me,
many and grievous: and turning thou hast
brought me to life, and hast brought me back
again from the depths of the earth:

70:21. Thou hast multiplied thy magnificence;
and turning to me thou hast comforted me.

70:22. For I will also confess to thee thy truth
with the instruments of psaltery: O God, I will
sing to thee with the harp, thou holy one of Israel.

70:23. My lips shall greatly rejoice, when I shall

sing to thee; and my soul which thou hast redeemed.

70:24. Yea and my tongue shall meditate on thy justice all the day; when they shall be confounded and put to shame that seek evils to me.

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PSALMS CHAPTER 71

Deus, iudicium tuum.

A prophecy of the coming of Christ, and of his kingdom: prefigured by Solomon and his happy reign.

71:1. A psalm on Solomon.

71:2. Give to the king thy judgment, O God, and to the king's son thy justice: To judge thy people with justice, and thy poor with judgment.

71:3. Let the mountains receive peace for the people: and the hills justice.

71:4. He shall judge the poor of the people, and

he shall save the children of the poor: and he shall humble the oppressor.

71:5. And he shall continue with the sun and before the moon, throughout all generations.

71:6. He shall come down like rain upon the fleece; and as showers falling gently upon the earth.

71:7. In his days shall justice spring up, and abundance of peace, till the moon be taken away.

71:8. And he shall rule from sea to sea, and from the river unto the ends of the earth.

71:9. Before him the Ethiopians shall fall down: and his enemies shall lick the ground.

71:10. The kings of Tharsis and the islands shall offer presents: the kings of the Arabians and of Saba shall bring gifts:

71:11. And all kings of the earth shall adore him: all nations shall serve him.

71:12. For he shall deliver the poor from the mighty: and the needy that had no helper.

71:13. He shall spare the poor and needy: and

he shall save the souls of the poor.

71:14. He shall redeem their souls from usuries and iniquity: and their names shall be honourable in his sight.

71:15. And he shall live, and to him shall be given of the gold of Arabia, for him they shall always adore: they shall bless him all the day.

71:16. And there shall be a firmament on the earth on the tops of mountains, above Libanus shall the fruit thereof be exalted: and they of the city shall flourish like the grass of the earth.

A firmament on the earth, etc. . . This may be understood of the church of Christ, ever firm and visible: and of the flourishing condition of its congregation.

71:17. Let his name be blessed for evermore: his name continueth before the sun. And in him shall all the tribes of the earth be blessed: all nations shall magnify him.

71:18. Blessed be the Lord, the God of Israel,
who alone doth wonderful things.

71:19. And blessed be the name of his majesty
for ever: and the whole earth shall be filled with
his majesty. So be it. So be it.

71:20. The praises of David, the son of Jesse, are
ended.

*Are ended. . .By this it appears that this psalm,
though placed here, was in order of time the last of
those which David composed.*

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PSALMS CHAPTER 72

Quam bonus Israel Deus.

The temptation of the weak, upon seeing the prosperity of the wicked, is overcome by the consideration of the justice of God, who will quickly render to every one according to his works.

72:1. A psalm for Asaph. How good is God to Israel, to them that are of a right heart!

72:2. But my feet were almost moved; my steps had well nigh slipped.

72:3. Because I had a zeal on occasion of the wicked, seeing the prosperity of sinners.

72:4. For there is no regard to their death, nor is there strength in their stripes.

72:5. They are not in the labour of men: neither shall they be scourged like other men.

72:6. Therefore pride hath held them fast: they are covered with their iniquity and their wickedness.

72:7. Their iniquity hath come forth, as it were from fatness: they have passed into the affection of the heart.

Fatness. . . Abundance and temporal prosperity, which hath encouraged them in their iniquity: and made them give themselves up to their irregular affections.

72:8. They have thought and spoken wickedness: they have spoken iniquity on high.

72:9. They have set their mouth against heaven: and their tongue hath passed through the earth.

72:10. Therefore will my people return here and

full days shall be found in them.

Return here. . .or hither. The weak among the servants of God, will be apt often to return to this thought, and will be shocked when they consider the full days, that is, the long and prosperous life of the wicked; and will be tempted to make the reflections against providence which are set down in the following verses.

72:11. And they said: How doth God know? and is there knowledge in the most High?

72:12. Behold these are sinners; and yet, abounding in the world they have obtained riches.

72:13. And I said: Then have I in vain justified my heart, and washed my hands among the innocent.

72:14. And I have been scourged all the day; and my chastisement hath been in the mornings.

72:15. If I said: I will speak thus; behold I should condemn the generation of thy children.

If I said, etc. . . That is, if I should indulge such thoughts as these.

72:16. I studied that I might know this thing, it is a labour in my sight:

72:17. Until I go into the sanctuary of God, and understand concerning their last ends.

72:18. But indeed for deceits thou hast put it to them: when they were lifted up thou hast cast them down.

Thou hast put it to them. . . In punishment of their deceits, or for deceiving them, thou hast brought evils upon them in their last end, which, in their prosperity they never apprehended.

72:19. How are they brought to desolation? they have suddenly ceased to be: they have perished by reason of their iniquity.

72:20. As the dream of them that awake, O Lord; so in thy city thou shalt bring their image to nothing.

72:21. For my heart hath been inflamed, and my reins have been changed:

72:22. And I am brought to nothing, and I knew not.

72:23. I am become as a beast before thee: and I am always with thee.

72:24. Thou hast held me by my right hand; and by thy will thou hast conducted me, and with thy glory thou hast received me.

72:25. For what have I in heaven? and besides thee what do I desire upon earth?

72:26. For thee my flesh and my heart hath fainted away: thou art the God of my heart, and the God that is my portion for ever.

72:27. For behold they that go far from thee shall perish: thou hast destroyed all them that are disloyal to thee.

72:28. But it is good for me to adhere to my God, to put my hope in the Lord God: That I may declare all thy praises, in the gates of the daughter of Sion.

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PSALMS CHAPTER 73

Ut quid, Deus.

A prayer of the church under grievous persecutions.

73:1. Understanding for Asaph. O God, why hast thou cast us off unto the end: why is thy wrath enkindled against the sheep of thy pasture?

73:2. Remember thy congregation, which thou hast possessed from the beginning. The sceptre of thy inheritance which thou hast redeemed: mount Sion in which thou hast dwelt.

73:3. Lift up thy hands against their pride unto the end; see what things the enemy hath done

wickedly in the sanctuary.

73:4. And they that hate thee have made their boasts, in the midst of thy solemnity. They have set up their ensigns for signs,

Their ensigns, etc. . . They have fixed their colours for signs and trophies, both on the gates, and on the highest top of the temple: and they knew not, that is, they regarded not the sanctity of the place. This psalm manifestly foretells the time of the Machabees, and the profanation of the temple by Antiochus.

73:5. And they knew not both in the going out and on the highest top. As with axes in a wood of trees,

73:6. They have cut down at once the gates thereof, with axe and hatchet they have brought it down.

73:7. They have set fire to thy sanctuary: they have defiled the dwelling place of thy name on the earth.

73:8. They said in their heart, the whole kindred

of them together: Let us abolish all the festival days of God from the land.

73:9. Our signs we have not seen, there is now no prophet: and he will know us no more.

73:10. How long, O God, shall the enemy reproach: is the adversary to provoke thy name for ever?

73:11. Why dost thou turn away thy hand: and thy right hand out of the midst of thy bosom for ever?

73:12. But God is our king before ages: he hath wrought salvation in the midst of the earth.

73:13. Thou by thy strength didst make the sea firm: thou didst crush the heads of the dragons in the waters.

The sea firm. . . By making the waters of the Red Sea stand like firm walls, whilst Israel passed through: and destroying the Egyptians called here dragons from their cruelty, in the same waters, with their king: casting up their bodies on the shore to be

stripped by the Ethiopians inhabiting in those days the coast of Arabia.

73:14. Thou hast broken the heads of the dragon: thou hast given him to be meat for the people of the Ethiopians.

73:15. Thou hast broken up the fountains and the torrents: thou hast dried up the Ethan rivers.

Ethan rivers. . . That is, rivers which run with strong streams. This was verified in Jordan, Jos. 3, and in Arnon, Num. 21.14.

73:16. Thine is the day, and thine is the night: thou hast made the morning light and the sun.

73:17. Thou hast made all the borders of the earth: the summer and the spring were formed by thee.

73:18. Remember this, the enemy hath reproached the Lord: and a foolish people hath provoked thy name.

73:19. Deliver not up to beasts the souls that

confess to thee: and forget not to the end the souls of thy poor.

73:20. Have regard to thy covenant: for they that are the obscure of the earth have been filled with dwellings of iniquity.

The obscure of the earth. . . Mean and ignoble wretches have been filled, that is, enriched, with houses of iniquity, that is, with our estates and possessions, which they have unjustly acquired.

73:21. Let not the humble be turned away with confusion: the poor and needy shall praise thy name.

73:22. Arise, O God, judge thy own cause: remember thy reproaches with which the foolish man hath reproached thee all the day.

73:23. Forget not the voices of thy enemies: the pride of them that hate thee ascendeth continually.

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PSALMS CHAPTER 74

Confitebimur tibi.

There is a just judgment to come: therefore let the wicked take care.

74:1. Unto the end, corrupt not, a psalm of a canticle for Asaph.

Corrupt not. . . It is believed to have been the beginning of some ode or hymn, to the tune of which this psalm was to be sung. St. Augustine and other fathers take it to be an admonition of the spirit of God, not to faint or fail in our hope: but to persevere with constancy in good: because God will not fail in

his due time to render to every man according to his works.

74:2. We will praise thee, O God: we will praise, and we will call upon thy name. We will relate thy wondrous works:

74:3. When I shall take a time, I will judge justices.

When I shall take a time. . . In proper times: particularly at the last day, when the earth shall melt away at the presence of the great Judge: the same who originally laid the foundations of it, and as it were established its pillars.

74:4. The earth is melted, and all that dwell therein: I have established the pillars thereof.

74:5. I said to the wicked: Do not act wickedly: and to the sinners: Lift not up the horn.

74:6. Lift not up your horn on high: speak not iniquity against God.

74:7. For neither from the east, nor from the

west, nor from the desert hills:

74:8. For God is the judge. One he putteth down, and another he lifteth up:

74:9. For in the hand of the Lord there is a cup of strong wine full of mixture. And he hath poured it out from this to that: but the dregs thereof are not emptied: all the sinners of the earth shall drink.

74:10. But I will declare for ever: I will sing to the God of Jacob.

74:11. And I will break all the horns of sinners: but the horns of the just shall be exalted.

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PSALMS CHAPTER 75

Notus in Judaea.

God is known in his church: and exerts his power in protecting it. It alludes to the slaughter of the Assyrians, in the days of king Ezechias.

75:1. Unto the end, in praises, a psalm for Asaph: a canticle to the Assyrians.

75:2. In Judea God is known: his name is great in Israel.

75:3. And his place is in peace: and his abode in Sion:

75:4. There hath he broken the powers of bows,

the shield, the sword, and the battle.

75:5. Thou enlightenest wonderfully from the everlasting hills.

75:6. All the foolish of heart were troubled.

They have slept their sleep; and all the men of riches have found nothing in their hands.

75:7. At thy rebuke, O God of Jacob, they have all slumbered that mounted on horseback.

75:8. Thou art terrible, and who shall resist thee? from that time thy wrath.

From that time, etc. . . From the time that thy wrath shall break out.

75:9. Thou hast caused judgment to be heard from heaven: the earth trembled and was still,

75:10. When God arose in judgment, to save all the meek of the earth.

75:11. For the thought of man shall give praise to thee: and the remainders of the thought shall keep holiday to thee.

75:12. Vow ye, and pay to the Lord your God:
all you that are round about him bring presents.
To him that is terrible,

75:13. Even to him who taketh away the spirit of
princes: to the terrible with the kings of the earth.

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PSALMS CHAPTER 76

Voce mea.

The faithful have recourse to God in trouble of mind, with confidence in his mercy and power.

76:1. Unto the end, for Idithun, a psalm of Asaph.

76:2. I cried to the Lord with my voice; to God with my voice, and he gave ear to me.

76:3. In the days of my trouble I sought God, with my hands lifted up to him in the night, and I was not deceived. My soul refused to be comforted:

76:4. I remembered God, and was delighted, and

was exercised, and my spirit swooned away.

76:5. My eyes prevented the watches: I was troubled, and I spoke not.

76:6. I thought upon the days of old: and I had in my mind the eternal years.

76:7. And I meditated in the night with my own heart: and I was exercised and I swept my spirit.

76:8. Will God then cast off for ever? or will he never be more favourable again?

76:9. Or will he cut off his mercy for ever, from generation to generation?

76:10. Or will God forget to shew mercy? or will he in his anger shut up his mercies?

76:11. And I said, Now have I begun: this is the change of the right hand of the most High.

76:12. I remembered the works of the Lord: for I will be mindful of thy wonders from the beginning.

76:13. And I will meditate on all thy works: and will be employed in thy inventions.

76:14. Thy way, O God, is in the holy place:
who is the great God like our God?

76:15. Thou art the God that dost wonders.
Thou hast made thy power known among the
nations:

76:16. With thy arm thou hast redeemed thy
people the children of Jacob and of Joseph.

76:17. The waters saw thee, O God, the waters
saw thee: and they were afraid, and the depths
were troubled.

76:18. Great was the noise of the waters: the
clouds sent out a sound. For thy arrows pass:

76:19. The voice of thy thunder in a wheel. Thy
lightnings enlightened the world: the earth shook
and trembled.

76:20. Thy way is in the sea, and thy paths in
many waters: and thy footsteps shall not be
known.

76:21. Thou hast conducted thy people like
sheep, by the hand of Moses and Aaron.

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PSALMS CHAPTER 77

Attendite.

*God's great benefits to the people of Israel,
notwithstanding their ingratitude.*

77:1. Understanding for Asaph. Attend, O my people, to my law: incline your ears to the words of my mouth.

77:2. I will open my mouth in parables: I will utter propositions from the beginning.

Propositions. . .Deep and mysterious sayings. By this it appears that the historical facts of ancient times, commemorated in this psalm, were deep and

*mysterious: as being figures of great truths
appertaining to the time of the New Testament.*

77:3. How great things have we heard and known, and our fathers have told us.

77:4. They have not been hidden from their children, in another generation. Declaring the praises of the Lord, and his powers, and his wonders which he hath done.

77:5. And he set up a testimony in Jacob: and made a law in Israel. How great things he commanded our fathers, that they should make the same known to their children:

77:6. That another generation might know them. The children that should be born and should rise up, and declare them to their children.

77:7. That they may put their hope in God and may not forget the works of God: and may seek his commandments.

77:8. That they may not become like their fathers, a perverse and exasperating generation.

A generation that set not their heart aright: and whose spirit was not faithful to God.

77:9. The sons of Ephraim who bend and shoot with the bow: they have turned back in the day of battle.

77:10. They kept not the covenant of God: and in his law they would not walk.

77:11. And they forgot his benefits, and his wonders that he had shewn them.

77:12. Wonderful things did he do in the sight of their fathers, in the land of Egypt, in the field of Tanis.

77:13. He divided the sea and brought them through: and he made the waters to stand as in a vessel.

77:14. And he conducted them with a cloud by day: and all the night with a light of fire.

77:15. He struck the rock in the wilderness: and gave them to drink, as out of the great deep.

77:16. He brought forth water out of the rock: and made streams run down as rivers.

77:17. And they added yet more sin against him: they provoked the most High to wrath in the place without water.

77:18. And they tempted God in their hearts, by asking meat for their desires.

77:19. And they spoke ill of God: they said: Can God furnish a table in the wilderness?

77:20. Because he struck the rock, and the waters gushed out, and the streams overflowed. Can he also give bread, or provide a table for his people?

77:21. Therefore the Lord heard, and was angry: and a fire was kindled against Jacob, and wrath came up against Israel.

77:22. Because they believed not in God: and trusted not in his salvation.

77:23. And he had commanded the clouds from above, and had opened the doors of heaven.

77:24. And had rained down manna upon them to eat, and had given them the bread of heaven.

77:25. Man ate the bread of angels: he sent them

provisions in abundance.

77:26. He removed the south wind from heaven:
and by his power brought in the southwest wind.

77:27. And he rained upon them flesh as dust:
and feathered fowls like as the sand of the sea.

77:28. And they fell in the midst of their camp,
round about their pavilions.

77:29. So they did eat, and were filled
exceedingly, and he gave them their desire:

77:30. they were not defrauded of that which they
craved. As yet their meat was in their mouth:

77:31. And the wrath of God came upon them.
And he slew the fat ones amongst them, and
brought down the chosen men of Israel.

77:32. In all these things they sinned still: and
they behaved not for his wondrous works.

77:33. And their days were consumed in vanity,
and their years in haste.

77:34. When he slew them, then they sought
him: and they returned, and came to him early in

the morning.

77:35. And they remembered that God was their helper: and the most high God their redeemer.

77:36. And they loved him with their mouth: and with their tongue they lied unto him:

77:37. But their heart was not right with him: nor were they counted faithful in his covenant.

77:38. But he is merciful, and will forgive their sins: and will not destroy them. And many a time did he turn away his anger: and did not kindle all his wrath.

77:39. And he remembered that they are flesh: a wind that goeth and returneth not.

77:40. How often did they provoke him in the desert: and move him to wrath in the place without water?

77:41. And they turned back and tempted God: and grieved the holy one of Israel.

77:42. They remembered not his hand, in the day that he redeemed them from the hand of him that afflicted them:

77:43. How he wrought his signs in Egypt, and his wonders in the field of Tanis.

77:44. And he turned their rivers into blood, and their showers that they might not drink.

77:45. He sent amongst them divers sorts of flies, which devoured them: and frogs which destroyed them.

77:46. And he gave up their fruits to the blast, and their labours to the locust.

77:47. And he destroyed their vineyards with hail, and their mulberry trees with hoarfrost.

77:48. And he gave up their cattle to the hail, and their stock to the fire.

77:49. And he sent upon them the wrath of his indignation: indignation and wrath and trouble, which he sent by evil angels.

77:50. He made a way for a path to his anger: he spared not their souls from death, and their cattle he shut up in death.

77:51. And he killed all the firstborn in the land of Egypt: the firstfruits of all their labour in the

tabernacles of Cham.

77:52. And he took away his own people as sheep: and guided them in the wilderness like a flock.

77:53. And he brought them out in hope and they feared not: and the sea overwhelmed their enemies.

77:54. And he brought them into the mountain of his sanctuary: the mountain which his right hand had purchased. And he cast out the Gentiles before them: and by lot divided to them their land by a line of distribution.

77:55. And he made the tribes of Israel to dwell in their tabernacles.

77:56. Yet they tempted, and provoked the most high God: and they kept not his testimonies.

77:57. And they turned away, and kept not the covenant: even like their fathers they were turned aside as a crooked bow.

77:58. They provoked him to anger on their hills: and moved him to jealousy with their

graven things.

77:59. God heard, and despised them, and he reduced Israel exceedingly as it were to nothing.

77:60. And he put away the tabernacle of Silo, his tabernacle where he dwelt among men.

77:61. And he delivered their strength into captivity: and their beauty into the hands of the enemy.

77:62. And he shut up his people under the sword: and he despised his inheritance.

77:63. Fire consumed their young men: and their maidens were not lamented.

77:64. Their priests fell by the sword: and their widows did not mourn.

77:65. And the Lord was awaked as one out of sleep, and like a mighty man that hath been surfeited with wine.

77:66. And he smote his enemies on the hinder parts: he put them to an everlasting reproach.

77:67. And he rejected the tabernacle of Joseph: and chose not the tribe of Ephraim:

77:68. But he chose the tribe of Juda, mount Sion which he loved.

77:69. And he built his sanctuary as of unicorns, in the land which he founded for ever.

As of unicorns. . . That is, firm and strong like the horn of the unicorn. This is one of the chiefest of the propositions of this psalm, foreshewing the firm establishment of the one, true, and everlasting sanctuary of God, in his church.

77:70. And he chose his servant David, and took him from the flocks of sheep: he brought him from following the ewes great with young,

77:71. To feed Jacob his servant and Israel his inheritance.

77:72. And he fed them in the innocence of his heart: and conducted them by the skilfulness of his hands.

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PSALMS CHAPTER 78

Deus, venerunt gentes.

*The church in time of persecution prayeth for relief.
It seems to belong to the time of the Machabees.*

78:1. A psalm for Asaph. O God, the heathens are come into thy inheritance, they have defiled thy holy temple: they have made Jerusalem as a place to keep fruit.

78:2. They have given the dead bodies of thy servants to be meat for the fowls of the air: the flesh of thy saints for the beasts of the earth.

78:3. They have poured out their blood as water,

round about Jerusalem and there was none to bury them.

78:4. We are become a reproach to our neighbours: a scorn and derision to them that are round about us.

78:5. How long, O Lord, wilt thou be angry for ever: shall thy zeal be kindled like a fire?

78:6. Pour out thy wrath upon the nations that have not known thee: and upon the kingdoms that have not called upon thy name.

78:7. Because they have devoured Jacob; and have laid waste his place.

78:8. Remember not our former iniquities: let thy mercies speedily prevent us, for we are become exceeding poor.

78:9. Help us, O God, our saviour: and for the glory of thy name, O Lord, deliver us: and forgive us our sins for thy name's sake:

78:10. Lest they should say among the Gentiles: Where is their God? And let him be made known among the nations before our eyes, By the

revenging the blood of thy servants, which hath been shed:

78:11. Let the sighing of the prisoners come in before thee. According to the greatness of thy arm, take possession of the children of them that have been put to death.

78:12. And render to our neighbours sevenfold in their bosom: the reproach wherewith they have reproached thee, O Lord.

78:13. But we thy people, and the sheep of thy pasture, will give thanks to thee for ever. We will shew forth thy praise, unto generation and generation.

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PSALMS CHAPTER 79

Qui regis Israel.

*A prayer for the church in tribulation,
commemorating God's former favours.*

79:1. Unto the end, for them that shall be changed, a testimony for Asaph, a psalm.

79:2. Give ear, O thou that rulest Israel: thou that ledest Joseph like a sheep. Thou that sittest upon the cherubims, shine forth

79:3. Before Ephraim, Benjamin, and Manasses. Stir up thy might, and come to save us.

79:4. Convert us, O God: and shew us thy face,

and we shall be saved.

79:5. O Lord God of hosts, how long wilt thou be angry against the prayer of thy servant?

79:6. How long wilt thou feed us with the bread of tears: and give us for our drink tears in measure?

79:7. Thou hast made us to be a contradiction to our neighbours: and our enemies have scoffed at us.

79:8. O God of hosts, convert us: and shew thy face, and we shall be saved.

79:9. Thou hast brought a vineyard out of Egypt: thou hast cast out the Gentiles and planted it.

79:10. Thou wast the guide of its journey in its sight: thou plantedst the roots thereof, and it filled the land.

79:11. The shadow of it covered the hills: and the branches thereof the cedars of God.

79:12. It stretched forth its branches unto the sea, and its boughs unto the river.

79:13. Why hast thou broken down the hedge thereof, so that all they who pass by the way do pluck it?

79:14. The boar out of the wood hath laid it waste: and a singular wild beast hath devoured it.

79:15. Turn again, O God of hosts, look down from heaven, and see, and visit this vineyard:

79:16. And perfect the same which thy right hand hath planted: and upon the son of man whom thou hast confirmed for thyself.

79:17. Things set on fire and dug down shall perish at the rebuke of thy countenance.

Things set on fire, etc. . . So this vineyard of thine, almost consumed already, must perish, if thou continue thy rebukes.

79:18. Let thy hand be upon the man of thy right hand: and upon the son of man whom thou hast confirmed for thyself.

The man of thy right hand. . . Christ.

79:19. And we depart not from thee, thou shalt quicken us: and we will call upon thy name.

79:20. O Lord God of hosts, convert us and shew thy face, and we shall be saved.

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PSALMS CHAPTER 80

Exultate Deo.

An invitation to a solemn praising of God.

80:1. Unto the end, for the winepresses, a psalm for Asaph himself.

For the winepresses, etc. . . Torcularibus. It either signifies a musical instrument, or that this psalm was to be sung at the feast of the tabernacles after the gathering in of the vintage.

80:2. Rejoice to God our helper: sing aloud to the God of Jacob.

80:3. Take a psalm, and bring hither the timbrel:
the pleasant psaltery with the harp.

80:4. Blow up the trumpet on the new moon, on
the noted day of your solemnity.

80:5. For it is a commandment in Israel, and a
judgment to the God of Jacob.

80:6. He ordained it for a testimony in Joseph,
when he came out of the land of Egypt: he heard
a tongue which he knew not.

80:7. He removed his back from the burdens:
his hands had served in baskets.

80:8. Thou calledst upon me in affliction, and I
delivered thee: I heard thee in the secret place of
tempest: I proved thee at the waters of
contradiction.

*In the secret place of tempest. . . Heb., Of thunder.
When thou soughtest to hide thyself from the
tempest: or, when I came down to mount Sina,
hidden from thy eyes in a storm of thunder.*

80:9. Hear, O my people, and I will testify to thee: O Israel, if thou wilt hearken to me,
80:10. there shall be no new god in thee: neither shalt thou adore a strange god.
80:11. For I am the Lord thy God, who brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.
80:12. But my people heard not my voice: and Israel hearkened not to me.
80:13. So I let them go according to the desires of their heart: they shall walk in their own inventions.
80:14. If my people had heard me: if Israel had walked in my ways:
80:15. I should soon have humbled their enemies, and laid my hand on them that troubled them.
80:16. The enemies of the Lord have lied to him: and their time shall be for ever.

Their time shall be forever. . .Impenitent sinners

shall suffer for ever.

80:17. And he fed them with the fat of wheat,
and filled them with honey out of the rock.

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PSALMS CHAPTER 81

Deus stetit.

An exhortation to judges and men in power.

81:1. A psalm for Asaph. God hath stood in the congregation of gods: and being in the midst of them he judgeth gods.

81:2. How long will you judge unjustly: and accept the persons of the wicked?

81:3. Judge for the needy and fatherless: do justice to the humble and the poor.

81:4. Rescue the poor; and deliver the needy out of the hand of the sinner.

81:5. They have not known nor understood:
they walk on in darkness: all the foundations of
the earth shall be moved.

81:6. I have said: You are gods and all of you
the sons of the most High.

81:7. But you like men shall die: and shall fall
like one of the princes.

81:8. Arise, O God, judge thou the earth: for
thou shalt inherit among all the nations.

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PSALMS CHAPTER 82

Deus, quis similis.

A prayer against the enemies of God's church.

82:1. A canticle of a psalm for Asaph.

82:2. O God, who shall be like to thee? hold not thy peace, neither be thou still, O God.

82:3. For lo, thy enemies have made a noise: and they that hate thee have lifted up the head.

82:4. They have taken a malicious counsel against thy people, and have consulted against thy saints.

82:5. They have said: Come and let us destroy

them, so that they be not a nation: and let the name of Israel be remembered no more.

82:6. For they have contrived with one consent: they have made a covenant together against thee,

82:7. The tabernacle of the Edomites, and the Ishmahelites: Moab, and the Agarens,

82:8. Gebal, and Ammon and Amalec: the Philistines, with the inhabitants of Tyre.

82:9. Yea, and the Assyrian also is joined with them: they are come to the aid of the sons of Lot.

82:10. Do to them as thou didst to Madian and to Sisara: as to Jabin at the brook of Cisson.

82:11. Who perished at Endor: and became as dung for the earth.

82:12. Make their princes like Oreb, and Zeb, and Zebbee, and Salmana. All their princes,

82:13. Who have said: Let us possess the sanctuary of God for an inheritance.

82:14. O my God, make them like a wheel; and as stubble before the wind.

82:15. As fire which burneth the wood: and as a flame burning mountains:

82:16. So shalt thou pursue them with thy tempest: and shalt trouble them in thy wrath.

82:17. Fill their faces with shame; and they shall seek thy name, O Lord.

82:18. Let them be ashamed and troubled for ever and ever: and let them be confounded and perish.

82:19. And let them know that the Lord is thy name: thou alone art the most High over all the earth.

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PSALMS CHAPTER 83

Quam dilecta.

The soul aspireth after heaven; rejoicing in the mean time, in being in the communion of God's church upon earth.

83:1. Unto the end, for the winepresses, a psalm for the sons of Core.

83:2. How lovely are thy tabernacles, O Lord of hosts!

83:3. my soul longeth and fainteth for the courts of the Lord. My heart and my flesh have rejoiced in the living God.

83:4. For the sparrow hath found herself a house, and the turtle a nest for herself where she may lay her young ones: Thy altars, O Lord of hosts, my king and my God.

83:5. Blessed are they that dwell in thy house, O Lord: they shall praise thee for ever and ever.

83:6. Blessed is the man whose help is from thee: in his heart he hath disposed to ascend by steps,

In his heart he hath disposed to ascend by steps, etc. . . Ascensiones in corde suo disposuit. As by steps men ascended to the temple of God situated on a hill; so the good Christian ascends towards the eternal temple by certain steps of virtue disposed or ordered within the heart: and this whilst he lives as yet in the body, in this vale of tears, the place which man hath set: that is, which he hath brought himself to: being cast out of paradise for his sin.

83:7. In the vale of tears, in the place which he hath set.

83:8. For the lawgiver shall give a blessing, they shall go from virtue to virtue: the God of gods shall be seen in Sion.

83:9. O Lord God of hosts, hear my prayer: give ear, O God of Jacob.

83:10. Behold, O God our protector: and look on the face of thy Christ.

83:11. For better is one day in thy courts above thousands. I have chosen to be an abject in the house of my God, rather than to dwell in the tabernacles of sinners.

83:12. For God loveth mercy and truth: the Lord will give grace and glory.

83:13. He will not deprive of good things them that walk in innocence: O Lord of hosts, blessed is the man that trusteth in thee.

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PSALMS CHAPTER 84

Benedixisti, Domine.

*The coming of Christ, to bring peace and salvation
to man.*

84:1. Unto the end, for the sons of Core, a psalm.

84:2. Lord, thou hast blessed thy land: thou hast turned away the captivity of Jacob.

84:3. Thou hast forgiven the iniquity of thy people: thou hast covered all their sins.

84:4. Thou hast mitigated all thy anger: thou hast turned away from the wrath of thy indignation.

84:5. Convert us, O God our saviour: and turn off thy anger from us.

84:6. Wilt thou be angry with us for ever: or wilt thou extend thy wrath from generation to generation?

84:7. Thou wilt turn, O God, and bring us to life: and thy people shall rejoice in thee.

84:8. Shew us, O Lord, thy mercy; and grant us thy salvation.

84:9. I will hear what the Lord God will speak in me: for he will speak peace unto his people: And unto his saints: and unto them that are converted to the heart.

84:10. Surely his salvation is near to them that fear him : that glory may dwell in our land.

84:11. Mercy and truth have met each other: justice and peace have kissed.

84:12. Truth is sprung out of the earth: and justice hath looked down from heaven.

84:13. For the Lord will give goodness: and our earth shall yield her fruit.

84:14. Justice shall walk before him: and ,shall
set his steps in the way.

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PSALMS CHAPTER 85

Inclina, Domine.

A prayer for God's grace to assist us to the end.

85:1. A prayer for David himself. Incline thy ear, O Lord, and hear me: for I am needy and poor.

85:2. Preserve my soul, for I am holy: save thy servant, O my God, that trusteth in thee.

I am holy. . . I am by my office and profession dedicated to thy service.

85:3. Have mercy on me, O Lord, for I have

cried to thee all the day.

85:4. Give joy to the soul of thy servant, for to thee, O Lord, I have lifted up my soul.

85:5. For thou, O Lord, art sweet and mild: and plenteous in mercy to all that call upon thee.

85:6. Give ear, O Lord, to my prayer: and attend to the voice of my petition.

85:7. I have called upon thee in the day of my trouble: because thou hast heard me.

85:8. There is none among the gods like unto thee, O Lord: and there is none according to thy works.

85:9. All the nations thou hast made shall come and adore before thee, O Lord: and they shall glorify thy name.

85:10. For thou art great and dost wonderful things: thou art God alone.

85:11. Conduct me, O Lord, in thy way, and I will walk in thy truth: let my heart rejoice that it may fear thy name.

85:12. I will praise thee, O Lord my God, with

my whole heart, and I will glorify thy name for ever:

85:13. For thy mercy is great towards me: and thou hast delivered my soul out of the lower hell.

85:14. O God, the wicked are risen up against me, and the assembly of the mighty have sought my soul: and they have not set thee before their eyes.

85:15. And thou, O Lord, art a God of compassion, and merciful, patient, and of much mercy, and true.

85:16. O look upon me, and have mercy on me: give thy command to thy servant, and save the son of thy handmaid.

85:17. Shew me a token for good: that they who hate me may see, and be confounded, because thou, O Lord, hast helped me and hast comforted me.

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PSALMS CHAPTER 86

Fundamenta ejus.

The glory of the church of Christ.

86:1. For the sons of Core, a psalm of a canticle.
The foundations thereof are the holy mountains:

The holy mountains. . . The apostles and prophets.
Eph. 2.20.

86:2. The Lord loveth the gates of Sion above all
the tabernacles of Jacob.

86:3. Glorious things are said of thee, O city of
God.

86:4. I will be mindful of Rahab and of Babylon knowing me. Behold the foreigners, and Tyre, and the people of the Ethiopians, these were there.

Rahab. . . Egypt, etc. To this Sion, which is the church of God, many shall resort from all nations.

86:5. Shall not Sion say: This man and that man is born in her? and the Highest himself hath founded her.

Shall not Sion say, etc. . . The meaning is, that Sion, viz., the church, shall not only be able to commemorate this or that particular person of renown born in her, but also to glory in great multitudes of people and princes of her communion; who have been foretold in the writings of the prophets, and registered in the writings of the apostles.

86:6. The Lord shall tell in his writings of peoples and of princes, of them that have been in

her.

86:7. The dwelling in thee is as it were of all rejoicing.

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PSALMS CHAPTER 87

Domine, Deus salutis.

A prayer of one under grievous affliction: it agrees to Christ in his passion, and alludes to his death and burial.

87:1. A canticle of a psalm for the sons of Core: unto the end, for Maheleth, to answer understanding of Eman the Ezrahite.

Maheleth. . . A musical instrument, or chorus of musicians, to answer one another. —Ibid.

Understanding. . . Or a psalm of instruction, composed by Eman the Ezrahite, or by David, in his

name.

87:2. O Lord, the God of my salvation: I have cried in the day, and in the night before thee.

87:3. Let my prayer come in before thee: incline thy ear to my petition.

87:4. For my soul is filled with evils: and my life hath drawn nigh to hell.

87:5. I am counted among them that go down to the pit: I am become as a man without help,

87:6. Free among the dead. Like the slain sleeping in the sepulchres, whom thou rememberest no more: and they are cut off from thy hand.

87:7. They have laid me in the lower pit: in the dark places, and in the shadow of death.

87:8. Thy wrath is strong over me: and all thy waves thou hast brought in upon me.

87:9. Thou hast put away my acquaintance far from me: they have set me an abomination to themselves. I was delivered up, and came not

forth:

87:10. My eyes languished through poverty. All the day I cried to thee, O Lord: I stretched out my hands to thee.

87:11. Wilt thou shew wonders to the dead? or shall physicians raise to life, and give praise to thee?

87:12. Shall any one in the sepulchre declare thy mercy: and thy truth in destruction?

87:13. Shall thy wonders be known in the dark; and thy justice in the land of forgetfulness?

87:14. But I, O Lord, have cried to thee: and in the morning my prayer shall prevent thee.

87:15. Lord, why castest thou off my prayer: why turnest thou away thy face from me?

87:16. I am poor, and in labours from my youth: and being exalted have been humbled and troubled.

87:17. Thy wrath hath come upon me: and thy terrors have troubled me.

87:18. They have come round about me like

water all the day: they have compassed me about together.

87:19. Friend and neighbour thou hast put far from me: and my acquaintance, because of misery.

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PSALMS CHAPTER 88

Misericordias Domini.

The perpetuity of the church of Christ, in consequence of the promise of God: which, notwithstanding, God permits her to suffer sometimes most grievous afflictions.

88:1. Of understanding, for Ethan the Ezrahite.

88:2. The mercies of the Lord I will sing for ever. I will shew forth thy truth with my mouth to generation and generation.

88:3. For thou hast said: Mercy shall be built up for ever in the heavens: thy truth shall be

prepared in them.

88:4. I have made a covenant with my elect: I have sworn to David my servant:

88:5. Thy seed will I settle for ever. And I will build up thy throne unto generation and generation.

88:6. The heavens shall confess thy wonders, O Lord: and thy truth in the church of the saints.

88:7. For who in the clouds can be compared to the Lord: or who among the sons of God shall be like to God?

88:8. God, who is glorified in the assembly of the saints: great and terrible above all them that are about him.

88:9. O Lord God of hosts, who is like to thee? thou art mighty, O Lord, and thy truth is round about thee.

88:10. Thou rulest the power of the sea: and appeasest the motion of the waves thereof.

88:11. Thou hast humbled the proud one, as one that is slain: with the arm of thy strength thou

hast scattered thy enemies.

88:12. Thine are the heavens, and thine is the earth: the world and the fulness thereof thou hast founded:

88:13. The north and the sea thou hast created. Thabor and Hermon shall rejoice in thy name:

88:14. Thy arm is with might. Let thy hand be strengthened, and thy right hand exalted:

88:15. Justice and judgment are the preparation of thy throne. Mercy and truth shall go before thy face:

88:16. Blessed is the people that knoweth jubilation. They shall walk, O Lord, in the light of thy countenance:

88:17. And in thy name they shall rejoice all the day, and in thy justice they shall be exalted.

88:18. For thou art the glory of their strength: and in thy good pleasure shall our horn be exalted.

88:19. For our protection is of the Lord, and of our king the holy one of Israel.

88:20. Then thou spokest in a vision to thy

saints, and saidst: I have laid help upon one that is mighty, and have exalted one chosen out of my people.

88:21. I have found David my servant: with my holy oil I have anointed him.

88:22. For my hand shall help him: and my arm shall strengthen him.

88:23. The enemy shall have no advantage over him: nor the son of iniquity have power to hurt him.

88:24. And I will cut down his enemies before his face; and them that hate him I will put to flight.

88:25. And my truth and my mercy shall be with him: and in my name shall his horn be exalted.

88:26. And I will set his hand in the sea; and his right hand in the rivers.

88:27. He shall cry out to me: Thou art my father: my God, and the support of my salvation.

88:28. And I will make him my firstborn, high above the kings of the earth.

88:29. I will keep my mercy for him for ever:
and my covenant faithful to him.

88:30. And I will make his seed to endure for
evermore: and his throne as the days of heaven.

88:31. And if his children forsake my law, and
walk not in my judgments:

88:32. If they profane my justices: and keep not
my commandments:

88:33. I will visit their iniquities with a rod and
their sins with stripes.

88:34. But my mercy I will not take away from
him: nor will I suffer my truth to fail.

88:35. Neither will I profane my covenant: and
the words that proceed from my mouth I will not
make void.

88:36. Once have I sworn by my holiness: I will
not lie unto David:

88:37. His seed shall endure for ever.

88:38. And his throne as the sun before me: and
as the moon perfect for ever, and a faithful

witness in heaven.

88:39. But thou hast rejected and despised: thou hast been angry with my anointed.

88:40. Thou hast overthrown the covenant of thy servant: thou hast profaned his sanctuary on the earth.

Overthrown the covenant, etc. . . All this seems to relate to the time of the captivity of Babylon, in which, for the sins of the people and their princes, God seemed to have set aside for a while the covenant he made with David.

88:41. Thou hast broken down all his hedges: thou hast made his strength fear.

88:42. All that pass by the way have robbed him: he is become a reproach to his neighbours.

88:43. Thou hast set up the right hand of them that oppress him: thou hast made all his enemies to rejoice.

88:44. Thou hast turned away the help of his

sword; and hast not assisted him in battle.

88:45. Thou hast made his purification to cease:
and thou hast cast his throne down to the ground.

88:46. Thou hast shortened the days of his time:
thou hast covered him with confusion.

88:47. How long, O Lord, turnest thou away
unto the end? shall thy anger burn like fire?

88:48. Remember what my substance is: for
hast thou made all the children of men in vain?

88:49. Who is the man that shall live, and not see
death: that shall deliver his soul from the hand of
hell?

88:50. Lord, where are thy ancient mercies,
according to what thou didst swear to David in
thy truth?

88:51. Be mindful, O Lord, of the reproach of
thy servants (which I have held in my bosom) of
many nations:

88:52. Wherewith thy enemies have reproached,
O Lord; wherewith they have reproached the
change of thy anointed.

88:53. Blessed be the Lord for evermore. So be it. So be it.

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PSALMS CHAPTER 89

Domine, refugium.

A prayer for the mercy of God: recounting the shortness and miseries of the days of man.

89:1. A prayer of Moses the man of God. Lord, thou hast been our refuge from generation to generation.

89:2. Before the mountains were made, or the earth and the world was formed; from eternity and to eternity thou art God.

89:3. Turn not man away to be brought low: and thou hast said: Be converted, O ye sons of men.

Turn not man away, etc. . . Suffer him not quite to perish from thee, since thou art pleased to call upon him to be converted to thee.

89:4. For a thousand years in thy sight are as yesterday, which is past. And as a watch in the night,

89:5. Things that are counted nothing, shall their years be.

89:6. In the morning man shall grow up like grass; in the morning he shall flourish and pass away: in the evening he shall fall, grow dry, and wither.

89:7. For in thy wrath we have fainted away: and are troubled in thy indignation.

89:8. Thou hast set our iniquities before thy eyes: our life in the light of thy countenance.

89:9. For all our days are spent; and in thy wrath we have fainted away. Our years shall be considered as a spider:

*As a spider. . . As frail and weak as a spider's web;
and miserable withal, whilst like a spider we spend
our bowels in weaving webs to catch flies.*

89:10. The days of our years in them are threescore and ten years. But if in the strong they be fourscore years: and what is more of them is labour and sorrow. For mildness is come upon us: and we shall be corrected.

Mildness is come upon us, etc. . . God's mildness corrects us; inasmuch as he deals kindly with us, in shortening the days of this miserable life; and so weaning our affections from all its transitory enjoyments, and teaching us true wisdom.

89:11. Who knoweth the power of thy anger, and for thy fear

89:12. Can number thy wrath? So make thy right hand known: and men learned in heart, in wisdom.

89:13. Return, O Lord, how long? and be

entreated in favour of thy servants.

89:14. We are filled in the morning with thy mercy: and we have rejoiced, and are delighted all our days.

89:15. We have rejoiced for the days in which thou hast humbled us: for the years in which we have seen evils.

89:16. Look upon thy servants and upon their works: and direct their children.

89:17. And let the brightness of the Lord our God be upon us: and direct thou the works of our hands over us; yea, the work of our hands do thou direct.

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PSALMS CHAPTER 90

Qui habitat.

The just is secure under the protection of God.

90:1. The praise of a canticle for David. He that dwelleth in the aid of the most High, shall abide under the protection of the God of Jacob.

90:2. He shall say to the Lord: Thou art my protector, and my refuge: my God, in him will I trust.

90:3. For he hath delivered me from the snare of the hunters: and from the sharp word.

90:4. He will overshadow thee with his

shoulders: and under his wings thou shalt trust.

90:5. His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night.

90:6. Of the arrow that flieth in the day, of the business that walketh about in the dark: of invasion, or of the noonday devil.

90:7. A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee.

90:8. But thou shalt consider with thy eyes: and shalt see the reward of the wicked.

90:9. Because thou, O Lord, art my hope: thou hast made the most High thy refuge.

90:10. There shall no evil come to thee: nor shall the scourge come near thy dwelling.

90:11. For he hath given his angels charge over thee; to keep thee in all thy ways.

90:12. In their hands they shall bear thee up: lest thou dash thy foot against a stone.

90:13. Thou shalt walk upon the asp and the basilisk: and thou shalt trample under foot the

lion and the dragon.

90:14. Because he hoped in me I will deliver him: I will protect him because he hath known my name.

90:15. He shall cry to me, and I will hear him: I am with him in tribulation, I will deliver him, and I will glorify him.

90:16. I will fill him with length of days; and I will shew him my salvation.

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PSALMS CHAPTER 91

Bonum est confiteri.

God is to be praised for his wondrous works.

91:1. A psalm of a canticle on the sabbath day.

91:2. It is good to give praise to the Lord: and to sing to thy name, O most High.

91:3. To shew forth thy mercy in the morning, and thy truth in the night:

91:4. Upon an instrument of ten strings, upon the psaltery: with a canticle upon the harp.

91:5. For thou hast given me, O Lord, a delight in thy doings: and in the works of thy hands I

shall rejoice.

91:6. O Lord, how great are thy works! thy thoughts are exceeding deep.

91:7. The senseless man shall not know: nor will the fool understand these things.

91:8. When the wicked shall spring up as grass: and all the workers of iniquity shall appear: That they may perish for ever and ever:

91:9. But thou, O Lord, art most high for evermore.

91:10. For behold thy enemies, O lord, for behold thy enemies shall perish: and all the workers of iniquity shall be scattered.

91:11. But my horn shall be exalted like that of the unicorn: and my old age in plentiful mercy.

91:12. My eye also hath looked down upon my enemies: and my ear shall hear of the downfall of the malignant that rise up against me.

91:13. The just shall flourish like the palm tree: he shall grow up like the cedar of Libanus.

91:14. They that are planted in the house of the

Lord shall flourish in the courts of the house of our God.

91:15. They shall still increase in a fruitful old age: and shall be well treated,

91:16. That they may shew, That the Lord our God is righteous, and there is no iniquity in him.

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PSALMS CHAPTER 92

Dominus regnavit.

The glory and stability of the kingdom; that is, of the church of Christ.

Praise in the way of a canticle, for David himself, on the day before the sabbath, when the earth was founded.

92:1. The Lord hath reigned, he is clothed with beauty: the Lord is clothed with strength, and hath girded himself. For he hath established the world which shall not be moved.

92:2. My throne is prepared from of old: thou

art from everlasting.

92:3. The floods have lifted up, O Lord: the floods have lifted up their voice. The floods have lifted up their waves,

92:4. With the noise of many waters. Wonderful are the surges of the sea: wonderful is the Lord on high.

92:5. Thy testimonies are become exceedingly credible: holiness becometh thy house, O Lord, unto length of days.

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PSALMS CHAPTER 93

Deus ultionum.

God shall judge and punish the oppressors of his people.

A psalm for David himself on the fourth day of the week.

93:1. The Lord is the God to whom revenge belongeth: the God of revenge hath acted freely.

93:2. Lift up thyself, thou that judgest the earth: render a reward to the proud.

93:3. How long shall sinners, O Lord: how long

shall sinners glory?

93:4. Shall they utter, and speak iniquity: shall all speak who work injustice?

93:5. Thy people, O Lord, they have brought low: and they have afflicted thy inheritance.

93:6. They have slain the widow and the stranger: and they have murdered the fatherless.

93:7. And they have said: The Lord shall not see: neither shall the God of Jacob understand.

93:8. Understand, ye senseless among the people: and, you fools, be wise at last.

93:9. He that planted the ear, shall he not hear? or he that formed the eye, doth he not consider?

93:10. He that chastiseth nations, shall he not rebuke: he that teacheth man knowledge?

93:11. The Lord knoweth the thoughts of men, that they are vain.

93:12. Blessed is the man whom thou shalt instruct, O Lord: and shalt teach him out of thy law.

93:13. That thou mayst give him rest from the evil days: till a pit be dug for the wicked.

Rest from the evil days. . . That thou mayst mitigate the sorrows, to which he is exposed, during the short and evil days of his mortality.

93:14. For the Lord will not cast off his people: neither will he forsake his own inheritance.

93:15. Until justice be turned into judgment: and they that are near it are all the upright in heart.

Until justice be turned into judgment, etc. . . By being put in execution; which will be agreeable to all the upright in heart.

93:16. Who shall rise up for me against the evildoers? or who shall stand with me against the workers of iniquity?

93:17. Unless the Lord had been my helper, my soul had almost dwelt in hell.

93:18. If I said: My foot is moved: thy mercy,
O Lord, assisted me.

93:19. According to the multitude of my sorrows
in my heart, thy comforts have given joy to my
soul.

93:20. Doth the seat of iniquity stick to thee,
who framest labour in commandment?

*Doth the seat of iniquity stick to thee, etc. . . That is,
wilt thou, O God, who art always just, admit of the
seat of iniquity: that is, of injustice, or unjust judges,
to have any partnership with thee? Thou who
framest, or makest, labour in commandment, that
is, thou who obligest us to labour with all diligence to
keep thy commandments.*

93:21. They will hunt after the soul of the just,
and will condemn innocent blood.

93:22. But the Lord is my refuge: and my God
the help of my hope.

93:23. And he will render them their iniquity :
and in their malice he will destroy them: the

Lord our God will destroy them.

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PSALMS CHAPTER 94

Venite exultemus.

An invitation to adore and serve God, and to hear his voice.

Praise of a canticle for David himself.

94:1. Come let us praise the Lord with joy: let us joyfully sing to God our saviour.

94:2. Let us come before his presence with thanksgiving; and make a joyful noise to him with psalms.

94:3. For the Lord is a great God, and a great

King above all gods.

94:4. For in his hand are all the ends of the earth: and the heights of the mountains are his.

94:5. For the sea is his, and he made it: and his hands formed the dry land.

94:6. Come let us adore and fall down: and weep before the Lord that made us.

94:7. For he is the Lord our God: and we are the people of his pasture and the sheep of his hand.

94:8. To day if you shall hear his voice, harden not your hearts:

94:9. As in the provocation, according to the day of temptation in the wilderness: where your fathers tempted me, they proved me, and saw my works.

94:10. Forty years long was I offended with that generation, and I said: These always err in heart.

94:11. And these men have not known my ways: so I swore in my wrath that they shall not enter into my rest.

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PSALMS CHAPTER 95

Cantate Domino.

An exhortation to praise God for the coming of Christ and his kingdom.

95:1. A canticle for David himself, when the house was built after the captivity. Sing ye to the Lord a new canticle: sing to the Lord, all the earth.

When the house was built, etc. . . Alluding to that time, and then ordered to be sung: but principally relating to the building of the church of Christ, after our redemption from the captivity of Satan.

95:2. Sing ye to the Lord and bless his name:
shew forth his salvation from day to day.

95:3. Declare his glory among the Gentiles: his
wonders among all people.

95:4. For the Lord is great, and exceedingly to
be praised: he is to be feared above all gods.

95:5. For all the gods of the Gentiles are devils:
but the Lord made the heavens.

95:6. Praise and beauty are before him: holiness
and majesty in his sanctuary.

95:7. Bring ye to the Lord, O ye kindreds of the
Gentiles, bring ye to the Lord glory and honour:

95:8. Bring to the Lord glory unto his name.
Bring up sacrifices, and come into his courts:

95:9. Adore ye the Lord in his holy court. Let
all the earth be moved at his presence.

95:10. Say ye among the Gentiles, the Lord hath
reigned. For he hath corrected the world, which
shall not be moved: he will judge the people
with justice.

95:11. Let the heavens rejoice, and let the earth be glad, let the sea be moved, and the fulness thereof:

95:12. The fields and all things that are in them shall be joyful. Then shall all the trees of the woods rejoice

95:13. before the face of the Lord, because he cometh: because he cometh to judge the earth. He shall judge the world with justice, and the people with his truth.

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PSALMS CHAPTER 96

Dominus regnavit.

All are invited to rejoice at the glorious coming and reign of Christ.

96:1. For the same David, when his land was restored again to him. The Lord hath reigned, let the earth rejoice: let many islands be glad.

96:2. Clouds and darkness are round about him: justice and judgment are the establishment of his throne.

Clouds and darkness. . . The coming of Christ in the clouds with great terror and majesty to judge the

world, is here prophesied.

96:3. A fire shall go before him, and shall burn his enemies round about.

96:4. His lightnings have shone forth to the world: the earth saw and trembled.

96:5. The mountains melted like wax, at the presence of the Lord: at the presence of the Lord of all the earth.

96:6. The heavens declared his justice: and all people saw his glory.

96:7. Let them be all confounded that adore graven things, and that glory in their idols. Adore him, all you his angels:

96:8. Sion heard, and was glad. And the daughters of Juda rejoiced, because of thy judgments, O Lord.

96:9. For thou art the most high Lord over all the earth: thou art exalted exceedingly above all gods.

96:10. You that love the Lord, hate evil: the

Lord preserveth the souls of his saints, he will deliver them out of the hand of the sinner.

96:11. Light is risen to the just, and joy to the right of heart.

96:12. Rejoice, ye just, in the Lord: and give praise to the remembrance of his holiness.

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PSALMS CHAPTER 97

Cantate Domino.

All are again invited to praise the Lord, for the victories of Christ.

97:1. A psalm for David himself. Sing ye to the Lord a new canticle: because he hath done wonderful things. His right hand hath wrought for him salvation, and his arm is holy.

97:2. The Lord hath made known his salvation: he hath revealed his justice in the sight of the Gentiles.

97:3. He hath remembered his mercy and his

truth toward the house of Israel. All the ends of the earth have seen the salvation of our God.

97:4. Sing joyfully to God, all the earth; make melody, rejoice and sing.

97:5. Sing praise to the Lord on the harp, on the harp, and with the voice of a psalm:

97:6. With long trumpets, and sound of cornet. Make a joyful noise before the Lord our king:

97:7. Let the sea be moved and the fullness thereof: the world and they that dwell therein.

97:8. The rivers shall clap their hands, the mountains shall rejoice together

97:9. At the presence of the Lord: because he cometh to judge the earth. He shall judge the world with justice, and the people with equity.

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PSALMS CHAPTER 98

Dominus regnavit.

The reign of the Lord in Sion: that is, of Christ in his church.

98:1. A psalm for David himself. The Lord hath reigned, let the people be angry: he that sitteth on the cherubims: let the earth be moved.

Let the people be angry. . . Though many enemies rage, and the whole earth be stirred up to oppose the reign of Christ, he shall still prevail.

98:2. The lord is great in Sion, and high above

all people.

98:3. Let them give praise to thy great name: for it is terrible and holy:

98:4. And the king's honour loveth judgment. Thou hast prepared directions: thou hast done judgment and justice in Jacob.

*Loveth judgment. . . Requireth discretion. — Ibid.
Directions. . . Most right and just laws to direct men.*

98:5. Exalt ye the Lord our God, and adore his footstool, for it is holy.

Adore his footstool. . . The ark of the covenant was called, in the Old Testament, God's footstool: over which he was understood to sit, on his propitiatory, or mercy seat, as on a throne, between the wings of the cherubims, in the sanctuary: to which the children of Israel paid a great veneration. But as this psalm evidently relates to Christ, and the New Testament, where the ark has no place, the holy fathers understand this text, of the worship paid by

the church to the body and blood of Christ in the sacred mysteries: inasmuch as the humanity of Christ is, as it were, the footstool of the divinity. So St. Ambrose, L. 3. De Spiritu Sancto, c. 12. And St. Augustine upon this psalm.

98:6. Moses and Aaron among his priests: and Samuel among them that call upon his name. They called upon the Lord, and he heard them:

Moses and Aaron among his priests. . . By this it is evident, that Moses also was a priest, and indeed the chief priest, inasmuch as he consecrated Aaron, and offered sacrifice for him. Lev. 8. So that his pre-eminence over Aaron makes nothing for lay church headship.

98:7. He spoke to them in the pillar of the cloud. They kept his testimonies, and the commandment which he gave them.

98:8. Thou didst hear them, O Lord our God: thou wast a merciful God to them, and taking

vengeance on all their inventions.

All their inventions. . .that is, all the enterprises of their enemies against them, as in the case of Core, Dathan, and Abiron.

98:9. Exalt ye the Lord our God, and adore at his holy mountain: for the Lord our God is holy.

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PSALMS CHAPTER 99

Jubilate Deo.

All are invited to rejoice in God the creator of all.

99:1. A psalm of praise.

99:2. Sing joyfully to God, all the earth: serve ye the Lord with gladness. Come in before his presence with exceeding great joy.

99:3. Know ye that the Lord he is God: he made us, and not we ourselves. We are his people and the sheep of his pasture.

99:4. Go ye into his gates with praise, into his courts with hymns: and give glory to him. Praise

ye his name:

99:5. For the Lord is sweet, his mercy endureth for ever, and his truth to generation and generation.

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PSALMS CHAPTER 100

Misericordiam et iudicium.

*The prophet exhorteth all by his example, to follow
mercy and justice.*

100:1. A psalm for David himself. Mercy and judgment I will sing to thee, O Lord: I will sing,

100:2. And I will understand in the unspotted way, when thou shalt come to me. I walked in the innocence of my heart, in the midst of my house.

*I will understand, etc. . . That is, I will apply my
mind, I will do my endeavour, to know and to follow*

the perfect way of thy commandments: not trusting to my own strength, but relying on thy coming to me by thy grace.

100:3. I will not set before my eyes any unjust thing: I hated the workers of iniquities.

100:4. The perverse heart did not cleave to me: and the malignant, that turned aside from me, I would not know.

100:5. The man that in private detracted his neighbour, him did I persecute. With him that had a proud eye, and an unsatiable heart, I would not eat.

100:6. My eyes were upon the faithful of the earth, to sit with me: the man that walked in the perfect way, he served me.

100:7. He that worketh pride shall not dwell in the midst of my house: he that speaketh unjust things did not prosper before my eyes.

100:8. In the morning I put to death all the wicked of the land: that I might cut off all the

workers of iniquity from the city of the Lord.

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PSALMS CHAPTER 101

Domine, exaudi.

A prayer for one in affliction: the fifth penitential psalm.

101:1. The prayer of the poor man, when he was anxious, and poured out his supplication before the Lord.

101:2. Hear, O Lord, my prayer: and let my cry come to thee.

101:3. Turn not away thy face from me: in the day when I am in trouble, incline thy ear to me. In what day soever I shall call upon thee, hear me

speedily.

101:4. For my days are vanished like smoke, and my bones are grown dry like fuel for the fire.

101:5. I am smitten as grass, and my heart is withered: because I forgot to eat my bread.

101:6. Through the voice of my groaning, my bone hath cleaved to my flesh.

101:7. I am become like to a pelican of the wilderness: I am like a night raven in the house.

A pelican, etc. . . I am become through grief, like birds that affect solitude and darkness.

101:8. I have watched, and am become as a sparrow all alone on the housetop.

101:9. All the day long my enemies reproached me: and they that praised me did swear against me.

101:10. For I did eat ashes like bread, and mingled my drink with weeping.

101:11. Because of thy anger and indignation:

for having lifted me up thou hast thrown me down.

101:12. My days have declined like a shadow, and I am withered like grass.

101:13. But thou, O Lord, endurest for ever: and thy memorial to all generations.

101:14. Thou shalt arise and have mercy on Sion: for it is time to have mercy on it, for the time is come.

101:15. For the stones thereof have pleased thy servants: and they shall have pity on the earth thereof.

101:16. All the Gentiles shall fear thy name, O Lord, and all the kings of the earth thy glory.

101:17. For the Lord hath built up Sion: and he shall be seen in his glory.

101:18. He hath had regard to the prayer of the humble: and he hath not despised their petition.

101:19. Let these things be written unto another generation: and the people that shall be created shall praise the Lord:

101:20. Because he hath looked forth from his high sanctuary: from heaven the Lord hath looked upon the earth.

101:21. That he might hear the groans of them that are in fetters: that he might release the children of the slain:

101:22. That they may declare the name of the Lord in Sion: and his praise in Jerusalem;

101:23. When the people assemble together, and kings, to serve the Lord.

101:24. He answered him in the way of his strength: Declare unto me the fewness of my days.

He answered him in the way of his strength. . . That is, the people, mentioned in the foregoing verse, or the penitent, in whose person this psalm is delivered, answered the Lord in the way of his strength: that is, according to the best of his power and strength: or when he was in the flower of his age and strength: inquiring after the fewness of his days: to know if he

should live long enough to see the happy restoration of Sion, etc.

101:25. Call me not away in the midst of my days: thy years are unto generation and generation.

101:26. In the beginning, O Lord, thou foundedst the earth: and the heavens are the works of thy hands.

101:27. They shall perish but thou remainest: and all of them shall grow old like a garment: And as a vesture thou shalt change them, and they shall be changed.

101:28. But thou art always the selfsame, and thy years shall not fail.

101:29. The children of thy servants shall continue and their seed shall be directed for ever.

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PSALMS CHAPTER 102

Benedic, anima.

Thanksgiving to God for his mercies.

102:1. For David himself. Bless the Lord, O my soul: and let all that is within me bless his holy name.

102:2. Bless the Lord, O my soul, and never forget all he hath done for thee.

102:3. Who forgiveth all thy iniquities: who healeth all thy diseases.

102:4. Who redeemeth thy life from destruction: who crowneth thee with mercy and compassion.

102:5. Who satisfieth thy desire with good things: thy youth shall be renewed like the eagle's.

102:6. The Lord doth mercies, and judgment for all that suffer wrong.

102:7. He hath made his ways known to Moses: his wills to the children of Israel.

102:8. The Lord is compassionate and merciful: longsuffering and plenteous in mercy.

102:9. He will not always be angry: nor will he threaten for ever.

102:10. He hath not dealt with us according to our sins: nor rewarded us according to our iniquities.

102:11. For according to the height of the heaven above the earth: he hath strengthened his mercy towards them that fear him.

102:12. As far as the east is from the west, so far hath he removed our iniquities from us.

102:13. As a father hath compassion on his children, so hath the Lord compassion on them

that fear him:

102:14. For he knoweth our frame. He remembereth that we are dust:

102:15. Man's days are as grass, as the flower of the field so shall he flourish.

102:16. For the spirit shall pass in him, and he shall not be: and he shall know his place no more.

102:17. But the mercy of the Lord is from eternity and unto eternity upon them that fear him: And his justice unto children's children,

102:18. To such as keep his covenant, And are mindful of his commandments to do them.

102:19. The lord hath prepared his throne in heaven: and his kingdom shall rule over all.

102:20. Bless the Lord, all ye his angels: you that are mighty in strength, and execute his word, hearkening to the voice of his orders.

102:21. Bless the Lord, all ye his hosts: you ministers of his that do his will.

102:22. Bless the Lord, all his works: in every place of his dominion, O my soul, bless thou the

Lord.

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PSALMS CHAPTER 103

Benedic, anima.

*God is to be praised for his mighty works, and
wonderful providence.*

103:1. For David himself. Bless the Lord, O my soul: O Lord my God, thou art exceedingly great. Thou hast put on praise and beauty:

103:2. And art clothed with light as with a garment. Who stretchest out the heaven like a pavilion:

103:3. Who coverest the higher rooms thereof with water. Who makest the clouds thy chariot:

who walkest upon the wings of the winds.

103:4. Who makest thy angels spirits: and thy ministers a burning fire.

103:5. Who hast founded the earth upon its own bases: it shall not be moved for ever and ever.

103:6. The deep like a garment is its clothing: above the mountains shall the waters stand.

103:7. At thy rebuke they shall flee: at the voice of thy thunder they shall fear.

103:8. The mountains ascend, and the plains descend into the place which thou hast founded for them.

103:9. Thou hast set a bound which they shall not pass over; neither shall they return to cover the earth.

103:10. Thou sendest forth springs in the vales: between the midst of the hills the waters shall pass.

103:11. All the beasts of the field shall drink: the wild asses shall expect in their thirst.

103:12. Over them the birds of the air shall

dwell: from the midst of the rocks they shall give forth their voices.

103:13. Thou waterest the hills from thy upper rooms: the earth shall be filled with the fruit of thy works:

103:14. Bringing forth grass for cattle, and herb for the service of men. That thou mayst bring bread out of the earth:

103:15. And that wine may cheer the heart of man. That he may make the face cheerful with oil: and that bread may strengthen man's heart.

103:16. The trees of the field shall be filled, and the cedars of Libanus which he hath planted:

103:17. There the sparrows shall make their nests. The highest of them is the house of the heron.

103:18. The high hills are a refuge for the harts, the rock for the irchins.

103:19. He hath made the moon for seasons: the sun knoweth his going down.

103:20. Thou hast appointed darkness, and it is

night: in it shall all the beasts of the woods go about:

103:21. The young lions roaring after their prey, and seeking their meat from God.

103:22. The sun ariseth, and they are gathered together: and they shall lie down in their dens.

103:23. Man shall go forth to his work, and to his labour until the evening.

103:24. How great are thy works, O Lord ? thou hast made all things in wisdom: the earth is filled with thy riches.

103:25. So is this great sea, which stretcheth wide its arms: there are creeping things without number: Creatures little and great.

103:26. There the ships shall go. This sea dragon which thou hast formed to play therein.

103:27. All expect of thee that thou give them food in season.

103:28. What thou givest to them they shall gather up: when thou openest thy hand, they shall all be filled with good.

103:29. But if thou turnest away thy face, they shall be troubled: thou shalt take away their breath, and they shall fail, and shall return to their dust.

103:30. Thou shalt send forth thy spirit, and they shall be created: and thou shalt renew the face of the earth.

103:31. May the glory of the Lord endure for ever: the Lord shall rejoice in his works.

103:32. He looketh upon the earth, and maketh it tremble: he troubleth the mountains, and they smoke.

103:33. I will sing to the Lord as long as I live: I will sing praise to my God while I have my being.

103:34. Let my speech be acceptable to him: but I will take delight in the Lord.

103:35. Let sinners be consumed out of the earth, and the unjust, so that they be no more: O my soul, bless thou the Lord.

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PSALMS CHAPTER 104

Confitemini Domino.

A thanksgiving to God for his benefits to his people Israel.

Alleluia.

104:1. Give glory to the Lord, and call upon his name: declare his deeds among the Gentiles.

104:2. Sing to him, yea sing praises to him: relate all his wondrous works.

104:3. Glory ye in his holy name: let the heart of them rejoice that seek the Lord.

104:4. Seek ye the lord, and be strengthened:
seek his face evermore.

104:5. Remember his marvellous works which
he hath done; his wonders, and the judgments of
his mouth.

104:6. O ye seed of Abraham his servant; ye
sons of Jacob his chosen.

104:7. He is the Lord our God: his judgments
are in all the earth.

104:8. He hath remembered his covenant for
ever: the word which he commanded to a
thousand generations.

104:9. Which he made to Abraham; and his oath
to Isaac:

104:10. And he appointed the same to Jacob for
a law, and to Israel for an everlasting testament:

104:11. Saying: To thee will I give the land of
Chanaan, the lot of your inheritance.

104:12. When they were but a small number:
yea very few, and sojourners therein:

104:13. And they passed from nation to nation,

and from one kingdom to another people.

104:14. He suffered no man to hurt them: and he reproved kings for their sakes.

104:15. Touch ye not my anointed: and do no evil to my prophets.

104:16. And he called a famine upon the land: and he broke in pieces all the support of bread.

104:17. He sent a man before them: Joseph, who was sold for a slave.

104:18. They humbled his feet in fetters: the iron pierced his soul,

104:19. Until his word came. The word of the Lord inflamed him.

104:20. The king sent, and he released him: the ruler of the people, and he set him at liberty.

104:21. He made him master of his house, and ruler of all his possession.

104:22. That he might instruct his princes as himself, and teach his ancients wisdom.

104:23. And Israel went into Egypt: and Jacob

was a sojourner in the land of Cham.

104:24. And he increased his people exceedingly: and strengthened them over their enemies.

104:25. He turned their heart to hate his people: and to deal deceitfully with his servants.

He turned their heart, etc. . . Not that God (who is never the author of sin) moved the Egyptians to hate and persecute his people; but that the Egyptians took occasion of hating and envying them, from the sight of the benefits which God bestowed upon them.

104:26. He sent Moses his servant: Aaron the man whom he had chosen.

104:27. He gave them power to shew them signs, and his wonders in the land of Cham.

104:28. He sent darkness, and made it obscure: and grieved not his words.

Grieved not his words. . . That is, he was not wanting to fulfil his words: or he did not grieve Moses and

Aaron, the carriers of his words: or he did not grieve his words, that is, his sons, the children of Israel, who enjoyed light whilst the Egyptians were oppressed with darkness.

104:29. He turned their waters into blood, and destroyed their fish.

104:30. Their land brought forth frogs, in the inner chambers of their kings.

104:31. He spoke, and there came divers sorts of flies and sciniphs in all their coasts.

Sciniphs. . . See the annotation, Ex.8.16.

104:32. He gave them hail for rain, a burning fire in the land.

104:33. And he destroyed their vineyards and their fig trees: and he broke in pieces the trees of their coasts.

104:34. He spoke, and the locust came, and the bruchus, of which there was no number.

Bruchus. . .An insect of the locust kind.

104:35. And they devoured all the grass in their land, and consumed all the fruit of their ground.

104:36. And he slew all the firstborn in their land: the firstfruits of all their labour.

104:37. And he brought them out with silver and gold: and there was not among their tribes one that was feeble.

104:38. Egypt was glad when they departed: for the fear of them lay upon them.

104:39. He spread a cloud for their protection, and fire to give them light in the night.

104:40. They asked, and the quail came: and he filled them with the bread of heaven.

104:41. He opened the rock, and waters flowed: rivers ran down in the dry land.

104:42. Because he remembered his holy word, which he had spoken to his servant Abraham.

104:43. And he brought forth his people with joy, and his chosen with gladness.

104:44. And he gave them the lands of the Gentiles: and they possessed the labours of the people:

104:45. That they might observe his justifications, and seek after his law.

His justifications. . . That is, his commandments; which here, and in many other places of the scripture, are called justifications, because the keeping of them makes man just. The Protestants render it by the word statutes, in favour of their doctrine, which does not allow good works to justify.

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PSALMS CHAPTER 105

Confitemini Domino.

A confession of the manifold sins and ingrattitudes of the Israelites.

Alleluia.

105:1. Give glory to the Lord, for he is good:
for his mercy endureth for ever.

105:2. Who shall declare the powers of the
Lord? who shall set forth all his praises?

105:3. Blessed are they that keep judgment, and
do justice at all times.

105:4. Remember us, O Lord, in the favour of thy people: visit us with thy salvation.

105:5. That we may see the good of thy chosen, that we may rejoice in the joy of thy nation: that thou mayst be praised with thy inheritance.

105:6. We have sinned with our fathers: we have acted unjustly, we have wrought iniquity.

105:7. Our fathers understood not thy wonders in Egypt: they remembered not the multitude of thy mercies: And they provoked to wrath going up to the sea, even the Red Sea.

105:8. And he saved them for his own name's sake: that he might make his power known.

105:9. And he rebuked the Red Sea and it was dried up: and he led them through the depths, as in a wilderness.

105:10. And he saved them from the hand of them that hated them: and he redeemed them from the hand of the enemy.

105:11. And the water covered them that afflicted them: there was not one of them left.

105:12. And they believed his words: and they sang his praises.

105:13. They had quickly done, they forgot his works: and they waited not for his counsel.

105:14. And they coveted their desire in the desert: and they tempted God in the place without water.

105:15. And he gave them their request: and sent fulness into their souls.

105:16. And they provoked Moses in the camp, Aaron the holy one of the Lord.

105:17. The earth opened and swallowed up Dathan: and covered the congregation of Abiron.

105:18. And a fire was kindled in their congregation: the flame burned the wicked.

105:19. They made also a calf in Horeb: and they adored the graven thing.

105:20. And they changed their glory into the likeness of a calf that eateth grass.

105:21. They forgot God, who saved them, who had done great things in Egypt,

105:22. Wondrous works in the land of Cham:
terrible things in the Red Sea.

105:23. And he said that he would destroy them:
had not Moses his chosen stood before him in the
breach: To turn away his wrath, lest he should
destroy them.

105:24. And they set at nought the desirable
land. They believed not his word,

105:25. And they murmured in their tents: they
hearkened not to the voice of the Lord.

105:26. And he lifted up his hand over them: to
overthrow them in the desert;

105:27. And to cast down their seed among the
nations, and to scatter them in the countries.

105:28. They also were initiated to Beelphegor:
and ate the sacrifices of the dead.

*Initiated. . . That is, they dedicated, or consecrated
themselves to the idol of the Moabites and
Madianites, called Beelphegor, or Baal-Peor. Num.
25.3.—Ibid. The dead. . . Viz., idols without life.*

105:29. And they provoked him with their inventions: and destruction was multiplied among them.

105:30. Then Phinees stood up, and pacified him: and the slaughter ceased.

105:31. And it was reputed to him unto justice, to generation and generation for evermore.

105:32. They provoked him also at the waters of contradiction: and Moses was afflicted for their sakes:

105:33. Because they exasperated his spirit. And he distinguished with his lips.

He distinguished with his lips. . . Moses, by occasion of the people's rebellion and incredulity, was guilty of distinguishing with his lips; when, instead of speaking to the rock, as God had commanded, he said to the people, with a certain hesitation in his faith, Hear ye, rebellious and incredulous: Can we from this rock bring out water for you? Num. 20.10.

105:34. They did not destroy the nations of which the Lord spoke unto them.

105:35. And they were mingled among the heathens, and learned their works:

105:36. And served their idols, and it became a stumblingblock to them.

105:37. And they sacrificed their sons, and their daughters to devils.

105:38. And they shed innocent blood: the blood of their sons and of their daughters which they sacrificed to the idols of Chanaan. And the land was polluted with blood,

105:39. And was defiled with their works: and they went aside after their own inventions.

105:40. And the Lord was exceedingly angry with his people: and he abhorred his inheritance.

105:41. And he delivered them into the hands of the nations: and they that hated them had dominion over them.

105:42. And their enemies afflicted them: and they were humbled under their hands:

105:43. Many times did he deliver them. But they provoked him with their counsel: and they were brought low by their iniquities.

105:44. And he saw when they were in tribulation: and he heard their prayer.

105:45. And he was mindful of his covenant: and repented according to the multitude of his mercies.

105:46. And he gave them unto mercies, in the sight of all those that had made them captives.

105:47. Save us, O Lord, our God: and gather us from among the nations: That we may give thanks to thy holy name, and may glory in thy praise.

105:48. Blessed be the Lord the God of Israel, from everlasting to everlasting: and let all the people say: So be it, so be it.

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PSALMS CHAPTER 106

Confitemini Domino.

*All are invited to give thanks to God for his
perpetual providence over men.*

Alleluia.

106:1. Give glory to the Lord, for he is good:
for his mercy endureth for ever.

106:2. Let them say so that have been redeemed
by the Lord, whom he hath redeemed from the
hand of the enemy: and gathered out of the
countries.

106:3. From the rising and from the setting of the sun, from the north and from the sea.

106:4. They wandered in a wilderness, in a place without water: they found not the way of a city for their habitation.

106:5. They were hungry and thirsty: their soul fainted in them.

106:6. And they cried to the Lord in their tribulation: and he delivered them out of their distresses.

106:7. And he led them into the right way, that they might go to a city of habitation.

106:8. Let the mercies of the Lord give glory to him: and his wonderful works to the children of men.

106:9. For he hath satisfied the empty soul, and hath filled the hungry soul with good things.

106:10. Such as sat in darkness and in the shadow of death: bound in want and in iron.

106:11. Because they had exasperated the words of God: and provoked the counsel of the most

High:

106:12. And their heart was humbled with labours: they were weakened, and there was none to help them.

106:13. Then they cried to the Lord in their affliction: and he delivered them out of their distresses.

106:14. And he brought them out of darkness, and the shadow of death; and broke their bonds in sunder.

106:15. Let the mercies of the Lord give glory to him, and his wonderful works to the children of men.

106:16. Because he hath broken gates of brass, and burst iron bars.

106:17. He took them out of the way of their iniquity: for they were brought low for their injustices.

106:18. Their soul abhorred all manner of meat: and they drew nigh even to the gates of death.

106:19. And they cried to the Lord in their

affliction: and he delivered them out of their distresses.

106:20. He sent his word, and healed them: and delivered them from their destructions.

106:21. Let the mercies of the Lord give glory to him: and his wonderful works to the children of men.

106:22. And let them sacrifice the sacrifice of praise: and declare his works with joy.

106:23. They that go down to the sea in ships, doing business in the great waters:

106:24. These have seen the works of the Lord, and his wonders in the deep.

106:25. He said the word, and there arose a storm of wind: and the waves thereof were lifted up.

106:26. They mount up to the heavens, and they go down to the depths: their soul pined away with evils.

106:27. They were troubled, and reeled like a drunken man; and all their wisdom was

swallowed up.

106:28. And they cried to the Lord in their affliction: and he brought them out of their distresses.

106:29. And he turned the storm into a breeze: and its waves were still.

106:30. And they rejoiced because they were still: and he brought them to the haven which they wished for.

106:31. Let the mercies of the Lord give glory to him, and his wonderful works to the children of men.

106:32. And let them exalt him in the church of the people: and praise him in the chair of the ancients.

106:33. He hath turned rivers into a wilderness: and the sources of waters into dry ground:

106:34. A fruitful land into barrenness, for the wickedness of them that dwell therein.

106:35. He hath turned a wilderness into pools of waters, and a dry land into water springs.

106:36. And hath placed there the hungry; and they made a city for their habitation.

106:37. Anti they sowed fields, and planted vineyards: and they yielded fruit of birth.

106:38. And he blessed them, and they were multiplied exceedingly: and their cattle he suffered not to decrease.

106:39. Then they were brought to be few: and they were afflicted through the trouble of evils and sorrow.

106:40. Contempt was poured forth upon their princes: and he caused them to wander where there was no passing, and out of the way.

106:41. And he helped the poor out of poverty: and made him families like a flock of sheep.

106:42. The just shall see, and shall rejoice, and all iniquity shall stop her mouth.

106:43. Who is wise, and will keep these things; and will understand the mercies of the Lord?

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PSALMS CHAPTER 107

Paratum cor meum.

The prophet praiseth God for benefits received.

107:1. A canticle of a psalm for David himself.

107:2. My heart is ready, O God, my heart is ready: I will sing, and will give praise, with my glory.

107:3. Arise, my glory; arise, psaltery and harp: I will arise in the morning early.

107:4. I will praise thee, O Lord, among the people: and I will sing unto thee among the nations.

107:5. For thy mercy is great above the heavens:
and thy truth even unto the clouds.

107:6. Be thou exalted, O God, above the
heavens, and thy glory over all the earth:

107:7. That thy beloved may be delivered. Save
with thy right hand and hear me.

107:8. God hath spoken in his holiness. I will
rejoice, and I will divide Sichem and I will mete
out the vale of tabernacles.

107:9. Galaad is mine: and Manasses is mine
and Ephraim the protection of my head. Juda is
my king:

107:10. Moab the pot of my hope. Over Edom I
will stretch out my shoe: the aliens are become
my friends.

107:11. Who will bring me into the strong city?
who will lead me into Edom?

107:12. Wilt not thou, O God, who hast cast us
off? and wilt not thou, O God, go forth with our
armies?

107:13. O grant us help from trouble: for vain is

the help of man.

107:14. Through God we shall do mightily: and he will bring our enemies to nothing.

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PSALMS CHAPTER 108

Deus, laudem meam.

David in the person of Christ, prayeth against his persecutors; more especially the traitor Judas: foretelling and approving his just punishment for his obstinacy in sin and final impenitence.

108:1. Unto the end, a psalm for David.

108:2. O God, be not thou silent in my praise: for the mouth of the wicked and the mouth of the deceitful man is opened against me.

108:3. They have spoken against me with deceitful tongues; and they have compassed me

about with words of hatred; and have fought against me without cause.

108:4. Instead of making me a return of love, they detracted me: but I gave myself to prayer.

108:5. And they repaid me evil for good: and hatred for my love.

108:6. Set thou the sinner over him: and may the devil stand at his right hand.

Set thou the sinner over him, etc. . . Give to the devil, that arch-sinner, power over him: let him enter into him, and possess him. The imprecations, contained in the thirty verses of this psalm, are opposed to the thirty pieces of silver for which Judas betrayed our Lord; and are to be taken as prophetic denunciations of the evils that should befall the traitor and his accomplices the Jews; and not properly as curses.

108:7. When he is judged, may he go out condemned; and may his prayer be turned to sin.

108:8. May his days be few: and his bishopric let another take.

108:9. May his children be fatherless, and his wife a widow.

108:10. Let his children be carried about vagabonds, and beg; and let them be cast out of their dwellings.

108:11. May the usurer search all his substance: and let strangers plunder his labours.

108:12. May there be none to help him: nor none to pity his fatherless offspring.

108:13. May his posterity be cut off; in one generation may his name be blotted out.

108:14. May the iniquity of his fathers be remembered in the sight of the Lord: and let not the sin of his mother be blotted out.

108:15. May they be before the Lord continually, and let the memory of them perish from the earth:

108:16. because he remembered not to shew mercy,

108:17. But persecuted the poor man and the

beggar; and the broken in heart, to put him to death.

108:18. And he loved cursing, and it shall come unto him: and he would not have blessing, and it shall be far from him. And he put on cursing, like a garment: and it went in like water into his entrails, and like oil in his bones.

108:19. May it be unto him like a garment which covereth him; and like a girdle with which he is girded continually.

108:20. This is the work of them who detract me before the Lord; and who speak evils against my soul.

108:21. But thou, O Lord, do with me for thy name's sake: because thy mercy is sweet. Do thou deliver me,

108:22. For I am poor and needy, and my heart is troubled within me.

108:23. I am taken away like the shadow when it declineth: and I am shaken off as locusts.

108:24. My knees are weakened through

fasting: and my flesh is changed for oil.

For oil. . .Propter oleum. The meaning is, my flesh is changed, being perfectly emaciated and dried up, as having lost all its oil or fatness.

108:25. And I am become a reproach to them: they saw me and they shook their heads.

108:26. Help me, O Lord my God; save me; according to thy mercy.

108:27. And let them know that this is thy hand: and that thou, O Lord, hast done it.

108:28. They will curse and thou wilt bless: let them that rise up against me be confounded: but thy servant shall rejoice.

108:29. Let them that detract me be clothed with shame: and let them be covered with their confusion as with a double cloak.

108:30. I will give great thanks to the Lord with my mouth: and in the midst of many I will praise him.

108:31. Because he hath stood at the right hand
of the poor, to save my soul from persecutors.

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PSALMS CHAPTER 109

Dixit Dominus.

Christ's exaltation and everlasting priesthood.

109:1. A psalm for David. The Lord said to my Lord: Sit thou at my right hand: Until I make thy enemies thy footstool.

109:2. The Lord will send forth the sceptre of thy power out of Sion: rule thou in the midst of thy enemies.

109:3. With thee is the principality in the day of thy strength: in the brightness of the saints: from the womb before the day star I begot thee.

109:4. The Lord hath sworn, and he will not repent: Thou art a priest for ever according to the order of Melchisedech.

109:5. The Lord at thy right hand hath broken kings in the day of his wrath.

109:6. He shall judge among nations, he shall fill ruins: he shall crush the heads in the land of many.

109:7. He shall drink of the torrent in the way: therefore shall he lift up the head.

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PSALMS CHAPTER 110

Confitebor tibi, Domine.

God is to be praised for his graces, and benefits to his church.

Alleluia.

110:1. I will praise thee, O Lord, with my whole heart; in the council of the just, and in the congregation.

110:2. Great are the works of the Lord: sought out according to all his wills.

110:3. His work is praise and magnificence: and

his justice continueth for ever and ever.

110:4. He hath made a remembrance of his wonderful works, being a merciful and gracious Lord:

110:5. He hath given food to them that fear him. He will be mindful for ever of his covenant:

110:6. He will shew forth to his people the power of his works.

110:7. That he may give them the inheritance of the Gentiles: the works of his hands are truth and judgment.

110:8. All his commandments are faithful: confirmed for ever and ever, made in truth and equity.

110:9. He hath sent redemption to his people: he hath commanded his covenant for ever. Holy and terrible is his name:

110:10. The fear of the Lord is the beginning of wisdom. A good understanding to all that do it: his praise continueth for ever and ever.

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PSALMS CHAPTER 111

Beatus vir.

The good man is happy.

Alleluia, of the returning of Aggeus and Zacharias.

Of the returning, etc. . . This is in the Greek and Latin, but not in the Hebrew. It signifies that this psalm was proper to be sung at the time of the return of the people from their captivity; to inculcate to them, how happy they might be, if they would be constant in the service of God.

111:1. Blessed is the man that feareth the Lord:

he shall delight exceedingly in his commandments.

111:2. His seed shall be mighty upon earth: the generation of the righteous shall be blessed.

111:3. Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

111:4. To the righteous a light is risen up in darkness: he is merciful, and compassionate and just.

111:5. Acceptable is the man that sheweth mercy and lendeth: he shall order his words with judgment:

111:6. Because he shall not be moved for ever.

111:7. The just shall be in everlasting remembrance: he shall not fear the evil hearing. His heart is ready to hope in the Lord:

111:8. His heart is strengthened, he shall not be moved until he look over his enemies.

111:9. He hath distributed, he hath given to the poor: his justice remaineth for ever and ever: his horn shall be exalted in glory.

111:10. The wicked shall see, and shall be angry,
he shall gnash with his teeth and pine away: the
desire of the wicked shall perish.

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PSALMS CHAPTER 112

Laudate, pueri.

God is to be praised for his regard to the poor and humble.

Alleluia.

112:1. Praise the Lord, ye children: praise ye the name of the Lord.

112:2. Blessed be the name of the Lord, from henceforth now and for ever.

112:3. From the rising of the sun unto the going down of the same, the name of the Lord is worthy

of praise.

112:4. The Lord is high above all nations; and his glory above the heavens.

112:5. Who is as the Lord our God, who dwelleth on high:

112:6. and looketh down on the low things in heaven and in earth?

112:7. Raising up the needy from the earth, and lifting up the poor out of the dunghill:

112:8. That he may place him with princes, with the princes of his people.

112:9. Who maketh a barren woman to dwell in a house, the joyful mother of children.

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PSALMS CHAPTER 113

In exitu Israel.

*God hath shewn his power in delivering his people:
idols are vain. The Hebrews divide this into two
psalms.*

Alleluia.

113:1. When Israel went out of Egypt, the house of Jacob from a barbarous people:

113:2. Judea was made his sanctuary, Israel his dominion.

113:3. The sea saw and fled: Jordan was turned

back.

113:4. The mountains skipped like rams, and the hills like the lambs of the flock.

113:5. What ailed thee, O thou sea, that thou didst flee: and thou, O Jordan, that thou wast turned back?

113:6. Ye mountains, that ye skipped like rams, and ye hills, like lambs of the flock?

113:7. At the presence of the Lord the earth was moved, at the presence of the God of Jacob:

113:8. Who turned the rock into pools of water, and the stony hill into fountains of waters.

113:1. Not to us, O Lord, not to us; but to thy name give glory.

113:2. For thy mercy, and for thy truth's sake: lest the Gentiles should say: Where is their God?

113:3. But our God is in heaven: he hath done all things whatsoever he would.

113:4. The idols of the Gentiles are silver and gold, the works of the hands of men.

113:5. They have mouths and speak not: they have eyes and see not.

113:6. They have ears and hear not: they have noses and smell not.

113:7. They have hands and feel not: they have feet and walk not: neither shall they cry out through their throat.

113:8. Let them that make them become like unto them: and all such as trust in them.

113:9. The house of Israel hath hoped in the Lord: he is their helper and their protector.

113:10. The house of Aaron hath hoped in the Lord: he is their helper and their protector.

113:11. They that fear the Lord have hoped in the Lord: he is their helper and their protector.

113:12. The Lord hath been mindful of us, and hath blessed us. He hath blessed the house of Israel: he hath blessed the house of Aaron.

113:13. He hath blessed all that fear the Lord, both little and great.

113:14. May the Lord add blessings upon you:

upon you, and upon your children.

113:15. Blessed be you of the Lord, who made heaven and earth.

113:16. The heaven of heaven is the Lord's: but the earth he has given to the children of men.

113:17. The dead shall not praise thee, O Lord: nor any of them that go down to hell.

113:18. But we that live bless the Lord: from this time now and for ever.

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PSALMS CHAPTER 114

Dilexi.

*The prayer of a just man in affliction, with a lively
confidence in God.*

Alleluia.

114:1. I have loved, because the Lord will hear
the voice of my prayer.

114:2. Because he hath inclined his ear unto me:
and in my days I will call upon him.

114:3. The sorrows of death have compassed
me: and the perils of hell have found me. I met

with trouble and sorrow:

114:4. And I called upon the name of the Lord.
O Lord, deliver my soul.

114:5. The Lord is merciful and just, and our
God sheweth mercy.

114:6. The Lord is the keeper of little ones: I
was humbled, and he delivered me.

114:7. Turn, O my soul, into thy rest: for the
Lord hath been bountiful to thee.

114:8. For he hath delivered my soul from
death: my eyes from tears, my feet from falling.

114:9. I will please the Lord in the land of the
living.

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PSALMS CHAPTER 115

Credidi.

This in the Hebrew is joined with the foregoing psalm, and continues to express the faith and gratitude of the psalmist.

Alleluia.

115:10. I have believed, therefore have I spoken; but I have been humbled exceedingly.

115:11. I said in my excess: Every man is a liar.

115:12. What shall I render to the Lord, for all the things that he hath rendered to me?

115:13. I will take the chalice of salvation; and I will call upon the name of the Lord.

115:14. I will pay my vows to the Lord before all his people:

115:15. Precious in the sight of the Lord is the death of his saints.

115:16. O Lord, for I am thy servant: I am thy servant, and the son of thy handmaid. Thou hast broken my bonds:

115:17. I will sacrifice to thee the sacrifice of praise, and I will call upon the name of the Lord.

115:18. I will pay my vows to the Lord in the sight of all his people:

115:19. In the courts of the house of the Lord, in the midst of thee, O Jerusalem.

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PSALMS CHAPTER 116

Laudate Dominum.

*All nations are called upon to praise God for his
mercy and truth.*

Alleluia.

116:1. O Praise the Lord, all ye nations: praise
him, all ye people.

116:2. For his mercy is confirmed upon us: and
the truth of the Lord remaineth for ever.

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PSALMS CHAPTER 117

Confitemini Domino.

The psalmist praiseth God for his delivery from evils: putteth his whole trust in him; and foretelleth the coming of Christ.

Alleluia.

117:1. Give praise to the Lord, for he is good: for his mercy endureth for ever.

117:2. Let Israel now say, that he is good: that his mercy endureth for ever.

117:3. Let the house of Aaron now say, that his

mercy endureth for ever.

117:4. Let them that fear the Lord now say, that his mercy endureth for ever.

117:5. In my trouble I called upon the Lord: and the Lord heard me, and enlarged me.

117:6. The Lord is my helper: I will not fear what man can do unto me.

117:7. The Lord is my helper: and I will look over my enemies.

117:8. It is good to confide in the Lord, rather than to have confidence in man.

117:9. It is good to trust in the Lord, rather than to trust in princes.

117:10. All nations compassed me about; and, in the name of the Lord I have been revenged on them.

117:11. Surrounding me they compassed me about: and in the name of the Lord I have been revenged on them.

117:12. They surrounded me like bees, and they burned like fire among thorns: and in the name

of the Lord I was revenged on them.

117:13. Being pushed I was overturned that I might fall: but the Lord supported me.

117:14. The Lord is my strength and my praise: and he is become my salvation.

117:15. The voice of rejoicing and of salvation is in the tabernacles of the just.

117:16. The right hand of the Lord hath wrought strength: the right hand of the Lord hath exalted me: the right hand of the Lord hath wrought strength.

117:17. I shall not die, but live: and shall declare the works of the Lord.

117:18. The Lord chastising hath chastised me: but he hath not delivered me over to death.

117:19. Open ye to me the gates of justice: I will go in to them, and give praise to the Lord.

117:20. This is the gate of the Lord, the just shall enter into it.

117:21. I will give glory to thee because thou

hast heard me: and art become my salvation.

117:22. The stone which the builders rejected;
the same is become the head of the corner.

117:23. This is the Lord's doing , and it is
wonderful in our eyes.

117:24. This is the day which the Lord hath
made: let us be glad and rejoice therein.

117:25. O Lord, save me: O Lord, give good
success.

117:26. Blessed be he that cometh in the name of
the Lord. We have blessed you out of the house
of the Lord.

117:27. The Lord is God, and he hath shone
upon us. Appoint a solemn day, with shady
boughs, even to the horn of the altar.

117:28. Thou art my God, and I will praise thee:
thou art my God, and I will exalt thee. I will
praise thee, because thou hast heard me, and art
become my salvation.

117:29. O praise ye the Lord, for he is good: for
his mercy endureth for ever.

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PSALMS CHAPTER 118

Beati immaculati.

Of the excellence of virtue consisting in the love and observance of the commandments of God.

Alleluia.

Aleph.

Aleph. . . The first eight verses of this psalm in the original begin with Aleph, which is the name of the first letter of the Hebrew alphabet. The second eight verses begin with Beth, the name of the second letter of the Hebrew alphabet; and so to the end of the

whole alphabet, in all twenty-two letters, each letter having eight verses. This order is variously expounded by the holy fathers; which shews the difficulty of understanding the holy scriptures, and consequently with what humility, and submission to the Church they are to be read.

118:1. Blessed are the undefiled in the way, who walk in the law of the Lord.

118:2. Blessed are they that search his testimonies: that seek him with their whole heart.

His testimonies. . . The commandments of God are called his testimonies, because they testify his holy will unto us. Note here, that in almost every verse of this psalm (which in number are 176) the word and law of God, and the love and observance of it, is perpetually inculcated, under a variety of denominations, all signifying the same thing.

118:3. For they that work iniquity, have not walked in his ways.

118:4. Thou hast commanded thy commandments to be kept most diligently.

118:5. O! that my ways may be directed to keep thy justifications.

118:6. Then shall I not be confounded, when I shall look into all thy commandments.

118:7. I will praise thee with uprightness of heart, when I shall have learned the judgments of thy justice.

118:8. I will keep thy justifications: O! do not thou utterly forsake me.

Beth.

118:9. By what doth a young man correct his way? by observing thy words.

118:10. With my whole heart have I sought after thee: let me not stray from thy commandments.

118:11. Thy words have I hidden in my heart, that I may not sin against thee.

118:12. Blessed art thou, O Lord: teach me thy

justifications.

118:13. With my lips I have pronounced all the judgments of thy mouth.

118:14. I have been delighted in the way of thy testimonies, as in all riches.

118:15. I will meditate on thy commandments: and I will consider thy ways.

118:16. I will think of thy justifications: I will not forget thy words.

GIMEL.

118:17. Give bountifully to thy servant, enliven me: and I shall keep thy words.

118:18. Open thou my eyes: and I will consider the wondrous things of thy law.

118:19. I am a sojourner on the earth: hide not thy commandments from me.

118:20. My soul hath coveted to long for thy justifications, at all times.

118:21. Thou hast rebuked the proud: they are

cursed who decline from thy commandments.

118:22. Remove from me reproach and contempt: because I have sought after thy testimonies.

118:23. For princes sat, and spoke against me: but thy servant was employed in thy justifications.

118:24. For thy testimonies are my meditation: and thy justifications my counsel.

Daleth.

118:25. My soul hath cleaved to the pavement: quicken thou me according to thy word.

118:26. I have declared my ways, and thou hast heard me: teach me thy justifications.

118:27. Make me to understand the way of thy justifications: and I shall be exercised in thy wondrous works.

118:28. My soul hath slumbered through heaviness: strengthen thou me in thy words.

118:29. Remove from me the way of iniquity:

and out of thy law have mercy on me.

118:30. I have chosen the way of truth: thy judgments I have not forgotten.

118:31. I have stuck to thy testimonies, O Lord: put me not to shame.

118:32. I have run the way of thy commandments, when thou didst enlarge my heart.

He.

118:33. Set before me for a law the way of thy justifications, O Lord: and I will always seek after it.

118:34. Give me understanding, and I will search thy law; and I will keep it with my whole heart.

118:35. Lead me into the path of thy commandments; for this same I have desired.

118:36. Incline my heart into thy testimonies and not to covetousness.

118:37. Turn away my eyes that they may not behold vanity: quicken me in thy way.

118:38. Establish thy word to thy servant, in thy fear.

118:39. Turn away my reproach, which I have apprehended: for thy judgments are delightful.

118:40. Behold I have longed after thy precepts: quicken me in thy justice.

Vau.

118:41. Let thy mercy also come upon me, O Lord: thy salvation according to thy word.

118:42. So shall I answer them that reproach me in any thing; that I have trusted in thy words.

118:43. And take not thou the word of truth utterly out of my mouth: for in thy words, I have hoped exceedingly.

118:44. So shall I always keep thy law, for ever and ever.

118:45. And I walked at large: because I have

sought after thy commandments.

118:46. And I spoke of thy testimonies before kings: and I was not ashamed.

118:47. I meditated also on thy commandments, which I loved.

118:48. And I lifted up my hands to thy commandments, which I loved: and I was exercised in thy justifications.

Zain.

118:49. Be thou mindful of thy word to thy servant, in which thou hast given me hope.

118:50. This hath comforted me in my humiliation: because thy word hath enlivened me.

118:51. The proud did iniquitously altogether: but I declined not from thy law.

118:52. I remembered, O Lord, thy judgments of old: and I was comforted.

118:53. A fainting hath taken hold of me, because of the wicked that forsake thy law.

118:54. Thy justifications were the subject of my song, in the place of my pilgrimage.

118:55. In the night I have remembered thy name, O Lord: and have kept thy law.

118:56. This happened to me: because I sought after thy justifications.

Heth.

118:57. O Lord, my portion, I have said, I would keep thy law.

118:58. I entreated thy face with all my heart: have mercy on me according to thy word.

118:59. I have thought on my ways: and turned my feet unto thy testimonies.

118:60. I am ready, and am not troubled: that I may keep thy commandments.

118:61. The cords of the wicked have encompassed me: but I have not forgotten thy law.

118:62. I rose at midnight to give praise to thee;

for the judgments of thy justification.

118:63. I am a partaker with all them that fear thee, and that keep thy commandments.

118:64. The earth, O Lord, is full of thy mercy: teach me thy justifications.

Teth.

118:65. Thou hast done well with thy servant, O Lord, according to thy word.

118:66. Teach me goodness and discipline and knowledge; for I have believed thy commandments.

118:67. Before I was humbled I offended; therefore have I kept thy word.

118:68. Thou art good; and in thy goodness teach me thy justifications.

118:69. The iniquity of the proud hath been multiplied over me: but I will seek thy commandments with my whole heart.

118:70. Their heart is curdled like milk: but I

have meditated on thy law.

118:71. It is good for me that thou hast humbled me, that I may learn thy justifications.

118:72. The law of thy mouth is good to me, above thousands of gold and silver.

Jod.

118:73. Thy hands have made me and formed me: give me understanding, and I will learn thy commandments.

118:74. They that fear thee shall see me, and shall be glad : because I have greatly hoped in thy words.

118:75. I know, O Lord, that thy judgments are equity: and in thy truth thou hast humbled me.

118:76. O! let thy mercy be for my comfort, according to thy word unto thy servant.

118:77. Let thy tender mercies come unto me, and I shall live: for thy law is my meditation.

118:78. Let the proud be ashamed, because they

have done unjustly towards me: but I will be employed in thy commandments.

118:79. Let them that fear thee turn to me: and they that know thy testimonies.

118:80. Let my heart be undefiled in thy justifications, that I may not be confounded.

Caph.

118:81. My soul hath fainted after thy salvation: and in thy word I have very much hoped.

118:82. My eyes have failed for thy word, saying: When wilt thou comfort me?

118:83. For I am become like a bottle in the frost: I have not forgotten thy justifications.

118:84. How many are the days of thy servant: when wilt thou execute judgment on them that persecute me?

118:85. The wicked have told me fables: but not as thy law.

118:86. All thy statutes are truth: they have

persecuted me unjustly, do thou help me.

118:87. They had almost made an end of me upon earth: but I have not forsaken thy commandments.

118:88. Quicken thou me according to thy mercy: and I shall keep the testimonies of thy mouth.

Lamed.

118:89. For ever, O Lord, thy word standeth firm in heaven.

118:90. Thy truth unto all generations: thou hast founded the earth, and it continueth.

118:91. By thy ordinance the day goeth on: for all things serve thee.

118:92. Unless thy law had been my meditation, I had then perhaps perished in my abjection.

118:93. Thy justifications I will never forget: for by them thou hast given me life.

118:94. I am thine, save thou me: for I have

sought thy justifications.

118:95. The wicked have waited for me to destroy me: but I have understood thy testimonies.

118:96. I have seen an end of all perfection: thy commandment is exceeding broad.

Mem.

118:97. O how have I loved thy law, O Lord! it is my meditation all the day.

118:98. Through thy commandment, thou hast made me wiser than my enemies: for it is ever with me.

118:99. I have understood more than all my teachers: because thy testimonies are my meditation.

118:100. I have had understanding above ancients: because I have sought thy commandments.

118:101. I have restrained my feet from every

evil way: that I may keep thy words.

118:102. I have not declined from thy judgments, because thou hast set me a law.

118:103. How sweet are thy words to my palate! more than honey to my mouth.

118:104. By thy commandments I have had understanding: therefore have I hated every way of iniquity.

Nun.

118:105. Thy word is a lamp to my feet, and a light to my paths.

118:106. I have sworn and am determined to keep the judgments of thy justice.

118:107. I have been humbled, O Lord, exceedingly: quicken thou me according to thy word.

118:108. The free offerings of my mouth make acceptable, O Lord: and teach me thy judgments.

118:109. My soul is continually in my hands:

and I have not forgotten thy law.

118:110. Sinners have laid a snare for me: but I have not erred from thy precepts.

118:111. I have purchased thy testimonies for an inheritance for ever: because they are the joy of my heart.

118:112. I have inclined my heart to do thy justifications for ever, for the reward.

Samech.

118:113. I have hated the unjust: and have loved thy law.

118:114. Thou art my helper and my protector: and in thy word I have greatly hoped.

118:115. Depart from me, ye malignant: and I will search the commandments of my God.

118:116. Uphold me according to thy word, and I shall live: and let me not be confounded in my expectation.

118:117. Help me, and I shall be saved: and I

will meditate always on thy justifications.

118:118. Thou hast despised all them that fall off from thy judgments; for their thought is unjust.

118:119. I have accounted all the sinners of the earth prevaricators: therefore have I loved thy testimonies.

118:120. Pierce thou my flesh with thy fear: for I am afraid of thy judgments.

Ain.

118:121. I have done judgment and justice: give me not up to them that slander me.

118:122. Uphold thy servant unto good: let not the proud calumniate me.

118:123. My eyes have fainted after thy salvation: and for the word of thy justice.

118:124. Deal with thy servant according to thy mercy: and teach me thy justifications.

118:125. I am thy servant: give me understanding that I may know thy testimonies.

118:126. It is time, O Lord, to do: they have dissipated thy law.

118:127. Therefore have I loved thy commandments above gold and the topaz.

118:128. Therefore was I directed to all thy commandments: I have hated all wicked ways.

Phe.

118:129. Thy testimonies are wonderful: therefore my soul hath sought them.

118:130. The declaration of thy words giveth light: and giveth understanding to little ones.

118:131. I opened my mouth, and panted: because I longed for thy commandments.

118:132. Look thou upon me, and have mercy on me according to the judgment of them that love thy name.

118:133. Direct my steps according to thy word: and let no iniquity have dominion over me.

118:134. Redeem me from the calumnies of

men: that I may keep thy commandments.

118:135. Make thy face to shine upon thy servant: and teach me thy justifications.

118:136. My eyes have sent forth springs of water: because they have not kept thy law.

Sade.

118:137. Thou art just, O Lord: and thy judgment is right.

118:138. Thou hast commanded justice thy testimonies: and thy truth exceedingly.

118:139. My zeal hath made me pine away: because my enemies forgot thy words.

118:140. Thy word is exceedingly refined: and thy servant hath loved it.

118:141. I am very young and despised; but I forget not thy justifications.

118:142. Thy justice is justice for ever: and thy law is the truth.

118:143. Trouble and anguish have found me:

thy commandments are my meditation.

118:144. Thy testimonies are justice for ever:
give me understanding, and I shall live.

Coph.

118:145. I cried with my whole heart, hear me,
O Lord: I will seek thy justifications.

118:146. I cried unto thee, save me: that I may
keep thy commandments.

118:147. I prevented the dawning of the day, and
cried: because in thy words I very much hoped.

118:148. My eyes to thee have prevented the
morning: that I might meditate on thy words.

118:149. Hear thou my voice, O Lord, according
to thy mercy: and quicken me according to thy
judgment.

118:150. They that persecute me have drawn
nigh to iniquity; but they are gone far off from
thy law.

118:151. Thou art near, O Lord: and all thy

ways are truth.

118:152. I have known from the beginning concerning thy testimonies: that thou hast founded them for ever.

Res.

118:153. See my humiliation and deliver me for I have not forgotten thy law.

118:154. Judge my judgment and redeem me: quicken thou me for thy word's sake.

118:155. Salvation is far from sinners; because they have not sought thy justifications.

118:156. Many, O Lord, are thy mercies: quicken me according to thy judgment.

118:157. Many are they that persecute me and afflict me; but I have not declined from thy testimonies.

118:158. I beheld the transgressors, and pined away; because they kept not thy word.

118:159. Behold I have loved thy

commandments, O Lord; quicken me thou in thy mercy.

118:160. The beginning of thy words is truth: all the judgments of thy justice are for ever.

Sin.

118:161. Princes have persecuted me without cause: and my heart hath been in awe of thy words.

118:162. I will rejoice at thy words, as one that hath found great spoil.

118:163. I have hated and abhorred iniquity; but I have loved thy law.

118:164. Seven times a day I have given praise to thee, for the judgments of thy justice.

118:165. Much peace have they that love thy law, and to them there is no stumbling. block.

118:166. I looked for thy salvation, O Lord: and I loved thy commandments.

118:167. My soul hath kept thy testimonies and

hath loved them exceedingly.

118:168. I have kept thy commandments and thy testimonies: because all my ways are in thy sight.

Tau.

118:169. Let my supplication, O Lord, come near in thy sight: give me understanding according to thy word.

118:170. Let my request come in before thee; deliver thou me according to thy word.

118:171. My lips shall utter a hymn, when thou shalt teach me thy justifications.

118:172. My tongue shall pronounce thy word: because all thy commandments are justice.

118:173. Let thy hand be with me to save me; for I have chosen thy precepts.

118:174. I have longed for thy salvation, O Lord; and thy law is my meditation.

118:175. My soul shall live and shall praise thee: and thy judgments shall help me.

118:176. I have gone astray like a sheep that is lost: seek thy servant, because I have not forgotten thy commandments.

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PSALMS CHAPTER 119

Ad Dominum.

A prayer in tribulation.

A gradual canticle.

A gradual canticle. . . The following psalms, in number fifteen, are called gradual psalms, or canticles, from the word gradus, signifying steps, ascensions, or degrees: either because they were appointed to be sung on the fifteen steps, by which the people ascended to the temple: or, that in the singing of them the voice was to be raised by certain steps or ascensions: or, that they were to be sung by

the people returning from their captivity and ascending to Jerusalem, which was seated amongst mountains. The holy fathers, in a mystical sense, understand these steps, or ascensions, of the degrees by which Christians spiritually ascend to virtue and perfection; and to the true temple of God in the heavenly Jerusalem.

119:1. In my trouble I cried to the Lord: and he heard me.

119:2. O Lord, deliver my soul from wicked lips, and a deceitful tongue.

119:3. What shall be given to thee, or what shall be added to thee, to a deceitful tongue?

119:4. The sharp arrows of the mighty, with coals that lay waste.

119:5. Woe is me, that my sojourning is prolonged! I have dwelt with the inhabitants of Cedar:

119:6. My soul hath been long a sojourner.

119:7. With them that hated peace I was

peaceable: when I spoke to them they fought against me without cause.

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PSALMS CHAPTER 120

Levavi oculos.

God is the keeper of his servants.

A gradual canticle.

120:1. I have lifted up my eyes to the mountains,
from whence help shall come to me.

120:2. My help is from the Lord, who made
heaven and earth.

120:3. May he not suffer thy foot to be moved:
neither let him slumber that keepeth thee.

120:4. Behold he shall neither slumber nor sleep,

that keepeth Israel.

120:5. The Lord is thy keeper, the Lord is thy protection upon thy right hand.

120:6. The sun shall not burn thee by day: nor the moon by night.

120:7. The Lord keepeth thee from all evil: may the Lord keep thy soul.

120:8. May the Lord keep thy coming in and thy going out; from henceforth now and for ever.

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PSALMS CHAPTER 121

Laetatus sum in his.

The desire and hope of the just for the coming of the kingdom of God, and the peace of his church.

121:1. A gradual canticle.

I rejoiced at the things that were said to me: We shall go into the house of the Lord.

121:2. Our feet were standing in thy courts, O Jerusalem.

121:3. Jerusalem, which is built as a city, which is compact together.

121:4. For thither did the tribes go up, the tribes of the Lord: the testimony of Israel, to praise the name of the Lord.

121:5. Because their seats have sat in judgment, seats upon the house of David.

121:6. Pray ye for the things that are for the peace of Jerusalem: and abundance for them that love thee.

121:7. Let peace be in thy strength: and abundance in thy towers.

121:8. For the sake of my brethren, and of my neighbours, I spoke peace of thee.

121:9. Because of the house of the Lord our God, I have sought good things for thee.

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PSALMS CHAPTER 122

Ad te levavi.

A prayer in affliction, with confidence in God.

A gradual canticle.

122:1. To thee have I lifted up my eyes, who dwellest in heaven.

122:2. Behold as the eyes of servants are on the hands of their masters, As the eyes of the handmaid are on the hands of her mistress: so are our eyes unto the Lord our God, until he have mercy on us.

122:3. Have mercy on us, O Lord, have mercy on us: for we are greatly filled with contempt.

122:4. For our soul is greatly filled: we are a reproach to the rich, and contempt to the proud.

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PSALMS CHAPTER 123

Nisi quia Domini.

*The church giveth glory to God for her deliverance,
from the hands of her enemies.*

123:1. A gradual canticle. If it had not been that the Lord was with us, let Israel now say:

123:2. If it had not been that the Lord was with us, When men rose up against us,

123:3. Perhaps they had swallowed us up alive. When their fury was enkindled against us,

123:4. Perhaps the waters had swallowed us up.

123:5. Our soul hath passed through a torrent:

perhaps our soul had passed through a water insupportable.

123:6. Blessed be the Lord, who hath not given us to be a prey to their teeth.

123:7. Our soul hath been delivered as a sparrow out of the snare of the fowlers. The snare is broken, and we are delivered.

123:8. Our help is in the name of the Lord, who made heaven and earth.

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PSALMS CHAPTER 124

Qui confidunt.

The just are always under God's protection.

124:1. A gradual canticle. They that trust in the Lord shall be as mount Sion: he shall not be moved for ever that dwelleth

124:2. In Jerusalem. Mountains are round about it: so the Lord is round about his people from henceforth now and for ever.

124:3. For the Lord will not leave the rod of sinners upon the lot of the just: that the just may not stretch forth their hands to iniquity.

124:4. Do good, O Lord, to those that are good,
and to the upright of heart.

124:5. But such as turn aside into bonds, the
Lord shall lead out with the workers of iniquity:
peace upon Israel.

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PSALMS CHAPTER 125

In convertendo.

The people of God rejoice at their delivery from captivity.

125:1. A gradual canticle. When the Lord brought back the captivity of Sion, we became like men comforted.

125:2. Then was our mouth filled with gladness; and our tongue with joy. Then shall they say among the Gentiles: The Lord hath done great things for them.

125:3. The Lord hath done great things for us:

we are become joyful.

125:4. Turn again our captivity, O Lord, as a stream in the south.

125:5. They that sow in tears shall reap in joy.

125:6. Going they went and wept, casting their seeds.

125:7. But coming they shall come with joyfulness, carrying their sheaves.

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PSALMS CHAPTER 126

Nisi Dominus.

Nothing can be done without God's grace and blessing.

126:1. A gradual canticle of Solomon. Unless the Lord build the house, they labour in vain that build it. Unless the Lord keep the city, he watcheth in vain that keepeth it.

126:2. It is vain for you to rise before light, rise ye after you have sitten, you that eat the bread of sorrow. When he shall give sleep to his beloved,

It is vain for you to rise before light. . . That is, your

early rising, your labour and worldly solicitude, will be vain, that is, will avail you nothing, without the light, grace, and blessing of God.

126:3. Behold the inheritance of the Lord are children: the reward, the fruit of the womb.

126:4. As arrows in the hand of the mighty, so the children of them that have been shaken.

126:5. Blessed is the man that hath filled the desire with them; he shall not be confounded when he shall speak to his enemies in the gate.

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PSALMS CHAPTER 127

Beati omnes.

The fear of God is the way to happiness.

127:1. A gradual canticle. Blessed are all they that fear the Lord: that walk in his ways.

127:2. For thou shalt eat the labours of thy hands: blessed art thou, and it shall be well with thee.

127:3. Thy wife as a fruitful vine, on the sides of thy house. Thy children as olive plants, round about thy table.

127:4. Behold, thus shall the man be blessed that

feareth the Lord.

127:5. May the Lord bless thee out of Sion: and mayst thou see the good things of Jerusalem all the days of thy life.

127:6. And mayst thou see thy children's children, peace upon Israel.

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PSALMS CHAPTER 128

Saepe expugnaverunt.

*The church of God is invincible : her persecutors
come to nothing.*

128:1. A gradual canticle. Often have they fought against me from my youth, let Israel now say.

128:2. Often have they fought against me from my youth: but they could not prevail over me.

128:3. The wicked have wrought upon my back: they have lengthened their iniquity.

128:4. The Lord who is just will cut the necks of

sinners:

128:5. Let them all be confounded and turned back that hate Sion.

128:6. Let them be as grass upon the tops of houses: which withereth before it be plucked up:

128:7. Who with the mower filleth not his hand: nor he that gathereth sheaves his bosom.

128:8. And they that passed by have not said: The blessing of the Lord be upon you: we have blessed you in the name of the Lord.

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PSALMS CHAPTER 129

De profundis.

*A prayer of a sinner, trusting in the mercies of God.
The sixth penitential psalm.*

129:1. A gradual canticle. Out of the depths I have cried to thee, O Lord:

129:2. Lord, hear my voice. Let thy ears be attentive to the voice of my supplication.

129:3. If thou, O Lord, wilt mark iniquities: Lord, who shall stand it.

129:4. For with thee there is merciful forgiveness: and by reason of thy law, I have

waited for thee, O Lord. My soul hath relied on his word:

129:5. my soul hath hoped in the Lord.

129:6. From the morning watch even until night, let Israel hope in the Lord.

129:7. Because with the Lord there is mercy: and with him plentiful redemption.

129:8. And he shall redeem Israel from all his iniquities.

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PSALMS CHAPTER 130

Domine, none est.

The prophet's humility.

130:1. A gradual canticle of David. Lord, my heart is not exalted: nor are my eyes lofty. Neither have I walked in great matters, nor in wonderful things above me.

130:2. If I was not humbly minded, but exalted my soul: As a child that is weaned is towards his mother, so reward in my soul.

130:3. Let Israel hope in the Lord, from henceforth now and for ever.

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PSALMS CHAPTER 131

Memento, Domine.

A prayer for the fulfilling of the promise made to David.

131:1. A gradual canticle. O Lord, remember David, and all his meekness.

131:2. How he swore to the Lord, he vowed a vow to the God of Jacob:

131:3. If I shall enter into the tabernacle of my house: if I shall go up into the bed wherein I lie:

131:4. If I shall give sleep to my eyes, or slumber to my eyelids,

131:5. Or rest to my temples: until I find out a place for the Lord, a tabernacle for the God of Jacob.

131:6. Behold we have heard of it in Ephrata: we have found it in the fields of the wood.

We have heard of it in Ephrata. . . When I was young, and lived in Bethlehem, otherwise called Ephrata, I heard of God's tabernacle and ark, and had a devout desire of seeking it; and accordingly I found it at Cariathiarim, the city of the woods: where it was till it was removed to Jerusalem. See 1 Par. 13.

131:7. We will go into his tabernacle: we will adore in the place where his feet stood.

131:8. Arise, O Lord, into thy resting place: thou and the ark, which thou hast sanctified.

131:9. Let thy priests be clothed with justice: and let thy saints rejoice.

131:10. For thy servant David's sake, turn not away the face of thy anointed.

131:11. The Lord hath sworn truth to David, and he will not make it void: of the fruit of thy womb I will set upon thy throne.

131:12. If thy children will keep my covenant, and these my testimonies which I shall teach them: Their children also for evermore shall sit upon thy throne.

131:13. For the Lord hath chosen Sion: he hath chosen it for his dwelling.

131:14. This is my rest for ever and ever: here will I dwell, for I have chosen it.

131:15. Blessing I will bless her widow: I will satisfy her poor with bread.

131:16. I will clothe her priests with salvation, and her saints shall rejoice with exceeding great joy.

131:17. There will I bring forth a horn to David: I have prepared a lamp for my anointed.

131:18. His enemies I will clothe with confusion: but upon him shall my sanctification flourish.

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PSALMS CHAPTER 132

Ecce quam bonum.

The happiness of brotherly love and concord.

132:1. A gradual canticle of David. Behold how good and how pleasant it is for brethren to dwell together in unity:

132:2. Like the precious ointment on the head, that ran down upon the beard, the beard of Aaron, Which ran down to the skirt of his garment:

132:3. As the dew of Hermon, which descendeth upon mount Sion. For there the Lord hath commanded blessing, and life for evermore.

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PSALMS CHAPTER 133

Ecce nunc benedicite.

An exhortation to praise God continually.

133:1. A gradual canticle. Behold now bless ye the Lord, all ye servants of the Lord: Who stand in the house of the Lord, in the courts of the house of our God.

133:2. In the nights lift up your hands to the holy places, and bless ye the Lord.

133:3. May the Lord out of Sion bless thee, he that made heaven and earth.

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PSALMS CHAPTER 134

Laudate nomen.

An exhortation to praise God: the vanity of idols.

134:1. Alleluia. Praise ye the name of the Lord:
O you his servants, praise the Lord:

134:2. You that stand in the house of the Lord, in
the courts of the house of our God.

134:3. Praise ye the Lord, for the Lord is good:
sing ye to his name, for it is sweet.

134:4. For the Lord hath chosen Jacob unto
himself: Israel for his own possession.

134:5. For I have known that the Lord is great,

and our God is above all gods.

134:6. Whatsoever the Lord pleased he hath done, in heaven, in earth, in the sea, and in all the deeps.

134:7. He bringeth up clouds from the end of the earth: he hath made lightnings for the rain. He bringeth forth winds out of his stores:

134:8. He slew the firstborn of Egypt from man even unto beast.

134:9. He sent forth signs and wonders in the midst of thee, O Egypt: upon Pharaoh, and upon all his servants.

134:10. He smote many nations, and slew mighty kings:

134:11. Sehon king of the Amorrites, and Og king of Basan, and all the kingdoms of Chanaan.

134:12. And gave their land for an inheritance, for an inheritance to his people Israel.

134:13. Thy name, O Lord, is for ever: thy memorial, O Lord, unto all generations.

134:14. For the Lord will judge his people, and

will be entreated in favour of his servants.

134:15. The idols of the Gentiles are silver and gold, the works of men's hands.

134:16. They have a mouth, but they speak not: they have eyes, but they see not.

134:17. They have ears, but they hear not: neither is there any breath in their mouths.

134:18. Let them that make them be like to them: and every one that trusteth in them.

134:19. Bless the Lord, O house of Israel: bless the Lord, O house of Aaron.

134:20. Bless the Lord, O house of Levi: you that fear the Lord, bless the Lord.

134:21. Blessed be the Lord out of Sion, who dwelleth in Jerusalem.

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PSALMS CHAPTER 135

Confitemini Domino.

God is to be praised for his wonderful works.

135:1. Alleluia. Praise the Lord, for he is good:
for his mercy endureth for ever.

Praise the Lord. . . By this invitation to praise the Lord, thrice repeated, we profess the Blessed Trinity, One God in three distinct Persons, the Father, and the Son, and the Holy Ghost.

135:2. Praise ye the God of gods: for his mercy endureth for ever.

135:3. Praise ye the Lord of lords: for his mercy endureth for ever.

135:4. Who alone doth great wonders: for his mercy endureth for ever.

135:5. Who made the heavens in understanding: for his mercy endureth for ever.

135:6. Who established the earth above the waters: for his mercy endureth for ever.

135:7. Who made the great lights: for his mercy endureth for ever.

135:8. The sun to rule the day: for his mercy endureth for ever.

135:9. The moon and the stars to rule the night: for his mercy endureth for ever.

135:10. Who smote Egypt with their firstborn: for his mercy endureth for ever.

135:11. Who brought out Israel from among them: for his mercy endureth for ever.

135:12. With a mighty hand and with a stretched out arm: for his mercy endureth for ever.

135:13. Who divided the Red Sea into parts: for his mercy endureth for ever.

135:14. And brought out Israel through the midst thereof: for his mercy endureth for ever.

135:15. And overthrew Pharaoh and his host in the Red Sea: for his mercy endureth for ever.

135:16. Who led his people through the desert: for his mercy endureth for ever.

135:17. Who smote great kings: for his mercy endureth for ever.

135:18. And slew strong kings: for his mercy endureth for ever.

135:19. Sehon king of the Amorrites: for his mercy endureth for ever.

135:20. And Og king of Basan: for his mercy endureth for ever.

135:21. And he gave their land for an inheritance: for his mercy endureth for ever.

135:22. For an inheritance to his servant Israel: for his mercy endureth for ever.

135:23. For he was mindful of us in our affliction: for his mercy endureth for ever.

135:24. And he redeemed us from our enemies: for his mercy endureth for ever.

135:25. Who giveth food to all flesh: for his mercy endureth for ever.

135:26. Give glory to the God of heaven: for his mercy endureth for ever.

135:27. Give glory to the Lord of lords: for his mercy endureth for ever.

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PSALMS CHAPTER 136

Super flumina.

*The lamentation of the people of God in their
captivity in Babylon.*

A psalm of David, for Jeremias.

*For Jeremias. . . For the time of Jeremias, and the
captivity of Babylon.*

136:1. Upon the rivers of Babylon, there we sat
and wept: when we remembered Sion:

136:2. On the willows in the midst thereof we
hung up our instruments.

136:3. For there they that led us into captivity required of us the words of songs. And they that carried us away, said: Sing ye to us a hymn of the songs of Sion.

136:4. How shall we sing the song of the Lord in a strange land?

136:5. If I forget thee, O Jerusalem, let my right hand be forgotten.

136:6. Let my tongue cleave to my jaws, if I do not remember thee: If I make not Jerusalem the beginning of my joy.

136:7. Remember, O Lord, the children of Edom, in the day of Jerusalem: Who say: Rase it, rase it, even to the foundation thereof.

136:8. O daughter of Babylon, miserable: blessed shall he be who shall repay thee thy payment which thou hast paid us.

136:9. Blessed be he that shall take and dash thy little ones against the rock.

Dash thy little ones, etc. . . In the spiritual sense, we

dash the little ones of Babylon against the rock, when we mortify our passions, and stifle the first motions of them, by a speedy recourse to the rock which is Christ.

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PSALMS CHAPTER 137

Confitebor tibi.

Thanksgiving to God for his benefits.

137:1. For David himself. I will praise thee, O Lord, with my whole heart: for thou hast heard the words of my mouth. I will sing praise to thee in the sight of the angels:

137:2. I will worship towards thy holy temple, and I will give glory to thy name. For thy mercy, and for thy truth: for thou hast magnified thy holy name above all.

137:3. In what day soever I shall call upon thee,

hear me: thou shalt multiply strength in my soul.

137:4. May all the kings of the earth give glory to thee: for they have heard all the words of thy mouth.

137:5. And let them sing in the ways of the Lord: for great is the glory of the Lord.

137:6. For the Lord is high, and looketh on the low: and the high he knoweth afar off.

137:7. If I shall walk in the midst of tribulation, thou wilt quicken me: and thou hast stretched forth thy hand against the wrath of my enemies: and thy right hand hath saved me.

137:8. The Lord will repay for me: thy mercy, O Lord, endureth for ever: O despise not the works of thy hands.

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PSALMS CHAPTER 138

Domine, probasti.

God's special providence over his servants.

138:1. Unto the end, a psalm of David. Lord, thou hast proved me, and known me:

138:2. Thou hast known my sitting down, and my rising up.

138:3. Thou hast understood my thoughts afar off: my path and my line thou hast searched out.

138:4. And thou hast foreseen all my ways: for there is no speech in my tongue.

There is no speech, etc. . . Viz., unknown to thee: or when there is no speech in my tongue; yet my whole interior and my most secret thoughts are known to thee.

138:5. Behold, O Lord, thou hast known all things, the last and those of old: thou hast formed me, and hast laid thy hand upon me.

138:6. Thy knowledge is become wonderful to me: it is high, and I cannot reach to it.

138:7. Whither shall I go from thy spirit? or whither shall I flee from thy face?

138:8. If I ascend into heaven, thou art there: if I descend into hell, thou art present.

138:9. If I take my wings early in the morning, and dwell in the uttermost parts of the sea:

138:10. Even there also shall thy hand lead me: and thy right hand shall hold me.

138:11. And I said: Perhaps darkness shall cover me: and night shall be my light in my pleasures.

138:12. But darkness shall not be dark to thee, and night shall be light all the day: the darkness thereof, and the light thereof are alike to thee.

138:13. For thou hast possessed my reins: thou hast protected me from my mother's womb.

138:14. I will praise thee, for thou art fearfully magnified: wonderful are thy works, and my soul knoweth right well.

138:15. My bone is not hidden from thee, which thou hast made in secret: and my substance in the lower parts of the earth.

138:16. Thy eyes did see my imperfect being, and in thy book all shall be written: days shall be formed, and no one in them.

138:17. But to me thy friends, O God, are made exceedingly honourable: their principality is exceedingly strengthened.

138:18. I will number them, and they shall be multiplied above the sand, I rose up and am still with thee.

138:19. If thou wilt kill the wicked, O God: ye

men of blood, depart from me:

138:20. Because you say in thought: They shall receive thy cities in vain.

Because you say in thought, etc. . . Depart from me, you wicked, who plot against the servants of God, and think to cast them out of the cities of their habitation; as if they have received them in vain, and to no purpose.

138:21. Have I not hated them, O Lord, that hated thee: and pined away because of thy enemies?

138:22. I have hated them with a perfect hatred: and they are become enemies to me.

I have hated them. . . Not with an hatred of malice, but a zeal for the observance of God's commandments; which he saw were despised by the wicked, who are to be considered enemies to God.

138:23. Prove me, O God, and know my heart:

examine me, and know my paths.

138:24. And see if there be in me the way of iniquity: and lead me in the eternal way.

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PSALMS CHAPTER 139

Eripe me, Domine.

A prayer to be delivered from the wicked.

139:1. Unto the end, a psalm of David.

139:2. Deliver me, O Lord, from the evil man:
rescue me from the unjust man.

139:3. Who have devised iniquities in their
hearts: all the day long they designed battles.

139:4. They have sharpened their tongues like a
serpent: the venom of asps is under their lips.

139:5. Keep me, O Lord, from the hand of the
wicked: and from unjust men deliver me. Who

have proposed to supplant my steps:

139:6. The proud have hidden a net for me. And they have stretched out cords for a snare: they have laid for me a stumblingblock by the wayside.

139:7. I said to the Lord: Thou art my God: hear, O Lord, the voice of my supplication.

139:8. O Lord, Lord, the strength of my salvation: thou hast overshadowed my head in the day of battle.

139:9. Give me not up, O Lord, from my desire to the wicked: they have plotted against me; do not thou forsake me, lest they should triumph.

139:10. The head of them compassing me about: the labour of their lips shall overwhelm them.

139:11. Burning coals shall fall upon them; thou wilt cast them down into the fire: in miseries they shall not be able to stand.

139:12. A man full of tongue shall not be established in the earth: evil shall catch the unjust man unto destruction.

139:13. I know that the Lord will do justice to the needy, and will revenge the poor.

139:14. But as for the just, they shall give glory to thy name: and the upright shall dwell with thy countenance.

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PSALMS CHAPTER 140

Domine, clamavi.

*A prayer against sinful words, and deceitful
flatterers.*

A psalm of David.

140:1. I have cried to thee, O Lord, hear me:
hearken to my voice, when I cry to thee.

140:2. Let my prayer be directed as incense in
thy sight; the lifting up of my hands, as evening
sacrifice.

140:3. Set a watch, O Lord, before my mouth:

and a door round about my lips.

140:4. Incline not my heart to evil words; to make excuses in sins. With men that work iniquity: and I will not communicate with the choicest of them.

140:5. The just man shall correct me in mercy, and shall reprove me: but let not the oil of the sinner fatten my head. For my prayer shall still be against the things with which they are well pleased:

Let not the oil of the sinner, etc. . . That is, the flattery, or deceitful praise.—Ibid. For my prayer, etc. . . So far from coveting their praises, who are never well pleased but with things that are evil; I shall continually pray to be preserved from such things as they are delighted with.

140:6. Their judges falling upon the rock have been swallowed up. They shall hear my words, for they have prevailed:

Their judges, etc. . . Their rulers, or chiefs, quickly vanish and perish, like ships dashed against the rocks, and swallowed up by the waves. Let them then hear my words, for they are powerful and will prevail; or, as it is in the Hebrew, for they are sweet.

140:7. As when the thickness of the earth is broken up upon the ground: Our bones are scattered by the side of hell.

140:8. But to thee, O Lord, Lord, are my eyes: in thee have I put my trust, take not away my soul.

140:9. Keep me from the snare, which they have laid for me, and from the stumblingblocks of them that work iniquity.

140:10. The wicked shall fall in his net: I am alone until I pass.

I am alone, etc. . . Singularly protected by the Almighty, until I pass all their nets and snares.

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PSALMS CHAPTER 141

Voce mea.

A prayer of David in extremity of danger.

141:1. Of understanding for David, A prayer when he was in the cave. [1 Kings 24.]

141:2. I cried to the Lord with my voice: with my voice I made supplication to the Lord.

141:3. In his sight I pour out my prayer, and before him I declare my trouble:

141:4. When my spirit failed me, then thou knewest my paths. In this way wherein I walked, they have hidden a snare for me.

141:5. I looked on my right hand, and beheld,
and there was no one that would know me.
Flight hath failed me: and there is no one that
hath regard to my soul.

141:6. I cried to thee, O Lord: I said: Thou art
my hope, my portion in the land of the living.

141:7. Attend to my supplication: for I am
brought very low. Deliver me from my
persecutors; for they are stronger than I.

141:8. Bring my soul out of prison, that I may
praise thy name: the just wait for me, until thou
reward me.

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PSALMS CHAPTER 142

Domine, exaudi.

The psalmist in tribulation calleth upon God for his delivery. The seventh penitential psalm.

142:1. A psalm of David, when his son Absalom pursued him. [2 Kings 17.] Hear, O Lord, my prayer: give ear to my supplication in thy truth: hear me in thy justice.

142:2. And enter not into judgment with thy servant: for in thy sight no man living shall be justified.

142:3. For the enemy hath persecuted my soul:

he hath brought down my life to the earth. He hath made me to dwell in darkness as those that have been dead of old:

142:4. And my spirit is in anguish within me: my heart within me is troubled.

142:5. I remembered the days of old, I meditated on all thy works: I meditated upon the works of thy hands.

142:6. I stretched forth my hands to thee: my soul is as earth without water unto thee.

142:7. Hear me speedily, O Lord: my spirit hath fainted away. Turn not away thy face from me, lest I be like unto them that go down into the pit.

142:8. Cause me to hear thy mercy in the morning; for in thee have I hoped. Make the way known to me, wherein I should walk: for I have lifted up my soul to thee.

142:9. Deliver me from my enemies, O Lord, to thee have I fled:

142:10. Teach me to do thy will, for thou art my God. Thy good spirit shall lead me into the right

land:

142:11. for thy name's sake, O Lord, thou wilt quicken me in thy justice. Thou wilt bring my soul out of trouble:

142:12. And in thy mercy thou wilt destroy my enemies. And thou wilt cut off all them that afflict my soul: for I am thy servant.

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PSALMS CHAPTER 143

Benedictus Dominus.

The prophet praiseth God, and prayeth to be delivered from his enemies. No worldly happiness is to be compared with that of serving God.

A psalm of David against Goliath.

143:1. Blessed be the Lord my God, who teacheth my hands to fight, and my fingers to war.

143:2. My mercy, and my refuge: my support, and my deliverer: My protector, and I have hoped in him: who subdueth my people under me.

143:3. Lord, what is man, that thou art made known to him? or the son of man, that thou makest account of him?

143:4. Man is like to vanity: his days pass away like a shadow.

143:5. Lord, bow down thy heavens and descend: touch the mountains, and they shall smoke.

143:6. Send forth lightning, and thou shalt scatter them: shoot out thy arrows, and thou shalt trouble them.

143:7. Put forth thy hand from on high, take me out, and deliver me from many waters: from the hand of strange children:

143:8. Whose mouth hath spoken vanity: and their right hand is the right hand of iniquity.

143:9. To thee, O God, I will sing a new canticle: on the psaltery and an instrument of ten strings I will sing praises to thee.

143:10. Who givest salvation to kings: who hast redeemed thy servant David from the malicious

sword:

143:11. Deliver me, And rescue me out of the hand of strange children; whose mouth hath spoken vanity: and their right hand is the right hand of iniquity:

143:12. Whose sons are as new plants in their youth: Their daughters decked out, adorned round about after the similitude of a temple:

143:13. Their storehouses full, flowing out of this into that. Their sheep fruitful in young, abounding in their goings forth:

143:14. Their oxen fat. There is no breach of wall, nor passage, nor crying out in their streets.

143:15. They have called the people happy, that hath these things: but happy is that people whose God is the Lord.

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PSALMS CHAPTER 144

Exaltabo te, Deus.

A psalm of praise, to the infinite majesty of God.

144:1. Praise, for David himself. I will extol thee, O God my king: and I will bless thy name for ever; yea, for ever and ever.

144:2. Every day will I bless thee: and I will praise thy name for ever; yea, for ever and ever.

144:3. Great is the Lord, and greatly to be praised: and of his greatness there is no end.

144:4. Generation and generation shall praise thy works: and they shall declare thy power.

144:5. They shall speak of the magnificence of the glory of thy holiness: and shall tell thy wondrous works.

144:6. And they shall speak of the might of thy terrible acts: and shall declare thy greatness.

144:7. They shall publish the memory of the abundance of thy sweetness: and shall rejoice in thy justice.

144:8. The Lord is gracious and merciful: patient and plenteous in mercy.

144:9. The Lord is sweet to all: and his tender mercies are over all his works.

144:10. Let all thy works, O lord, praise thee: and let thy saints bless thee.

144:11. They shall speak of the glory of thy kingdom: and shall tell of thy power:

144:12. To make thy might known to the sons of men: and the glory of the magnificence of thy kingdom.

144:13. Thy kingdom is a kingdom of all ages: and thy dominion endureth throughout all

generations. The Lord is faithful in all his words: and holy in all his works.

144:14. The Lord lifteth up all that fall: and setteth up all that are cast down.

144:15. The eyes of all hope in thee, O Lord: and thou givest them meat in due season.

144:16. Thou openest thy hand, and fillest with blessing every living creature.

144:17. The Lord is just in all his ways: and holy in all his works.

144:18. The Lord is nigh unto all them that call upon him: to all that call upon him in truth.

144:19. He will do the will of them that fear him: and he will hear their prayer, and save them.

144:20. The Lord keepeth all them that love him; but all the wicked he will destroy.

144:21. My mouth shall speak the praise of the Lord: and let all flesh bless his holy name forever; yea, for ever and ever.

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PSALMS CHAPTER 145

Lauda, anima.

We are not to trust in men, but in God alone.

145:1. Alleluia, of Aggeus and Zacharias.

145:2. Praise the Lord, O my soul, in my life I will praise the Lord: I will sing to my God as long as I shall be. Put not your trust in princes:

145:3. In the children of men, in whom there is no salvation.

145:4. His spirit shall go forth, and he shall return into his earth: in that day all their thoughts shall perish.

145:5. Blessed is he who hath the God of Jacob for his helper, whose hope is in the Lord his God:

145:6. Who made heaven and earth, the sea, and all things that are in them.

145:7. Who keepeth truth for ever: who executeth judgment for them that suffer wrong: who giveth food to the hungry. The Lord looseth them that are fettered:

145:8. The Lord enlighteneth the blind. The Lord lifteth up them that are cast down: the Lord loveth the just.

145:9. The Lord keepeth the strangers, he will support the fatherless and the widow: and the ways of sinners he will destroy.

145:10. The Lord shall reign for ever: thy God, O Sion, unto generation and generation.

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PSALMS CHAPTER 146

Laudate Dominum.

An exhortation to praise God for his benefits.

146:1. Alleluia. Praise ye the Lord, because
psalm is good: to our God be joyful and comely
praise.

146:2. The Lord buildeth up Jerusalem: he will
gather together the dispersed of Israel.

146:3. Who healeth the broken of heart, and
bindeth up their bruises.

146:4. Who telleth the number of the stars: and
calleth them all by their names.

146:5. Great is our Lord, and great is his power:
and of his wisdom there is no number.

146:6. The Lord lifteth up the meek, and
bringeth the wicked down even to the ground.

146:7. Sing ye to the Lord with praise: sing to
our God upon the harp.

146:8. Who covereth the heaven with clouds,
and prepareth rain for the earth. Who maketh
grass to grow on the mountains, and herbs for the
service of men.

146:9. Who giveth to beasts their food: and to
the young ravens that call upon him.

146:10. He shall not delight in the strength of the
horse: nor take pleasure in the legs of a man.

146:11. The Lord taketh pleasure in them that
fear him: and in them that hope in his mercy.

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PSALMS CHAPTER 147

Lauda, Jerusalem.

The church is called upon to praise God for his peculiar graces and favours to his people. In the Hebrew, this psalm is joined to the foregoing.

Alleluia.

147:12. Praise the Lord, O Jerusalem: praise thy God, O Sion.

147:13. Because he hath strengthened the bolts of thy gates, he hath blessed thy children within thee.

147:14. Who hath placed peace in thy borders:
and filleth thee with the fat of corn.

147:15. Who sendeth forth his speech to the
earth: his word runneth swiftly.

147:16. Who giveth snow like wool: scattereth
mists like ashes.

147:17. He sendeth his crystal like morsels: who
shall stand before the face of his cold?

*He sendeth his crystal. . . That is, his ice. Some
understand it of hail, which is, as it were, ice,
divided into particles or morsels.*

147:18. He shall send out his word, and shall
melt them: his wind shall blow, and the waters
shall run.

147:19. Who declareth his word to Jacob: his
justices and his judgments to Israel.

147:20. He hath not done in like manner to every
nation: and his judgments he hath not made
manifest to them. Alleluia.

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PSALMS CHAPTER 148

Laudate Dominum de caelis.

All creatures are invited to praise their Creator.

Alleluia.

148:1. Praise ye the Lord from the heavens:
praise ye him in the high places.

148:2. Praise ye him, all his angels, praise ye
him, all his hosts.

148:3. Praise ye him, O sun and moon: praise
him, all ye stars and light.

148:4. Praise him, ye heavens of heavens: and

let all the waters that are above the heavens

148:5. Praise the name of the Lord. For he spoke, and they were made: he commanded, and they were created.

148:6. He hath established them for ever, and for ages of ages: he hath made a decree, and it shall not pass away.

148:7. Praise the Lord from the earth, ye dragons, and all ye deeps:

148:8. Fire, hail, snow, ice, stormy winds, which fulfil his word:

148:9. Mountains and all hills, fruitful trees and all cedars:

148:10. Beasts and all cattle: serpents and feathered fowls:

148:11. Kings of the earth and all people: princes and all judges of the earth:

148:12. Young men and maidens: let the old with the younger, praise the name of the Lord:

148:13. For his name alone is exalted.

148:14. The praise of him is above heaven and earth: and he hath exalted the horn of his people. A hymn to all his saints to the children of Israel, a people approaching to him. Alleluia.

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PSALMS CHAPTER 149

Cantate Domino.

The church is particularly bound to praise God.

Alleluia.

149:1. Sing ye to the Lord a new canticle: let his praise be in the church of the saints.

149:2. Let Israel rejoice in him that made him: and let the children of Sion be joyful in their king.

149:3. Let them praise his name in choir: let them sing to him with the timbrel and the psaltery.

149:4. For the Lord is well pleased with his

people: and he will exalt the meek unto salvation.

149:5. The saints shall rejoice in glory: they shall be joyful in their beds.

149:6. The high praises of God shall be in their mouth: and two-edged swords in their hands:

149:7. To execute vengeance upon the nations, chastisements among the people:

149:8. To bind their kings with fetters, and their nobles with manacles of iron.

149:9. To execute upon them the judgment that is written: this glory is to all his saints. Alleluia.

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PSALMS CHAPTER 150

Laudate Dominum in sanctis.

An exhortation to praise God with all sorts of instruments.

Alleluia.

150:1. Praise ye the Lord in his holy places:
praise ye him in the firmament of his power.

150:2. Praise ye him for his mighty acts: praise
ye him according to the multitude of his
greatness.

150:3. Praise him with the sound of trumpet:

praise him with psaltery and harp.

150:4. Praise him with timbrel and choir: praise him with strings and organs.

150:5. Praise him on high sounding cymbals: praise him on cymbals of joy: let every spirit praise the Lord. Alleluia.

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THE BOOK OF PROVERBS

This Book is so called, because it consists of wise and weighty sentences: regulating the morals of men: and directing them to wisdom and virtue. And these sentences are also called *parables*, because great truths are often couched in them under certain figures and similitudes.

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PROVERBS CHAPTER 1

The use and end of the proverbs. An exhortation to flee the company of the wicked: and to hearken to the voice of wisdom.

1:1. The parables of Solomon, the son of David, king of Israel,

1:2. To know wisdom, and instruction:

1:3. To understand the words of prudence: and to receive the instruction of doctrine, justice, and judgment, and equity:

1:4. To give subtilty to little ones, to the young man knowledge and understanding.

1:5. A wise man shall hear, and shall be wiser:

and he that understandeth shall possess governments.

1:6. He shall understand a parable and the interpretation, the words of the wise, and their mysterious sayings.

1:7. The fear of the Lord is the beginning of wisdom. Fools despise wisdom and instruction.

1:8. My son, hear the instruction of thy father, and forsake not the law of thy mother:

1:9. That grace may be added to thy head, and a chain of gold to thy neck.

1:10. My son, if sinners shall entice thee, consent not to them.

1:11. If they shall say: Come with us, let us lie in wait for blood, let us hide snares for the innocent without cause:

1:12. Let us swallow him up alive like hell, and whole as one that goeth down into the pit.

1:13. We shall find all precious substance, we shall fill our houses with spoils.

1:14. Cast in thy lot with us, let us all have one

purse.

1:15. My son, walk not thou with them, restrain thy foot from their paths.

1:16. For their feet run to evil, and make haste to shed blood.

1:17. But a net is spread in vain before the eyes of them that have wings.

1:18. And they themselves lie in wait for their own blood, and practise deceits against their own souls.

1:19. So the ways of every covetous man destroy the souls of the possessors.

1:20. Wisdom preacheth abroad, she uttereth her voice in the streets:

1:21. At the head of multitudes she crieth out, in the entrance of the gates of the city she uttereth her words, saying:

1:22. O children, how long will you love childishness, and fools covet those things which are hurtful to themselves, and the unwise hate knowledge?

1:23. Turn ye at my reproof: behold I will utter my spirit to you, and will shew you my words.

1:24. Because I called, and you refused: I stretched out my hand, and there was none that regarded.

1:25. You have despised all my counsel, and have neglected my reprehensions.

1:26. I also will laugh in your destruction, and will mock when that shall come to you which you feared.

1:27. When sudden calamity shall fall on you, and destruction, as a tempest, shall be at hand: when tribulation and distress shall come upon you:

1:28. Then shall they call upon me, and I will not hear: they shall rise in the morning, and shall not find me:

1:29. Because they have hated instruction, and received not the fear of the Lord,

1:30. Nor consented to my counsel, but despised all my reproof.

1:31. Therefore they shall eat the fruit of their own way, and shall be filled with their own devices.

1:32. The turning away of little ones shall kill them, and the prosperity of fools shall destroy them.

1:33. But he that shall hear me, shall rest without terror, and shall enjoy abundance, without fear of evils.

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PROVERBS CHAPTER 2

The advantages of wisdom: and the evils from which it delivers.

2:1. My son, if thou wilt receive my words, and wilt hide my commandments with thee,

2:2. That thy ear may hearken to wisdom: incline thy heart to know prudence.

2:3. For if thou shalt call for wisdom, and incline thy heart to prudence:

2:4. If thou shalt seek her as money, and shalt dig for her as for a treasure:

2:5. Then shalt thou understand the fear of the Lord, and shalt find the knowledge of God:

2:6. Because the Lord giveth wisdom: and out of his mouth cometh prudence and knowledge.

2:7. He wilt keep the salvation of the righteous, and protect them that walk in simplicity,

2:8. Keeping the paths of justice, and guarding the ways of saints.

2:9. Then shalt thou understand justice, and judgment, and equity, and every good path.

2:10. If wisdom shall enter into thy heart, and knowledge please thy soul:

2:11. Counsel shall keep thee, and prudence shall preserve thee,

2:12. That thou mayst be delivered from the evil way, and from the man that speaketh perverse things:

2:13. Who leave the right way, and walk by dark ways:

2:14. Who are glad when they have done evil, and rejoyce in the most wicked things:

2:15. Whose ways are perverse, and their steps infamous.

2:16. That thou mayst be delivered from the strange woman, and from the stranger, who softeneth her words;

2:17. And forsaketh the guide of her youth,

2:18. And hath forgotten the covenant of her God: for her house inclineth unto death, and her paths to hell.

2:19. None that go in unto her, shall return again, neither shall they take hold of the paths of life.

2:20. That thou mayst walk in a good way: and mayst keep the paths of the just.

2:21. For they that are upright, shall dwell in the earth; and the simple shall continue in it.

2:22. But the wicked shall be destroyed from the earth: and they that do unjustly, shall be taken away from it.

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PROVERBS CHAPTER 3

An exhortation to the practice of virtue.

3:1. My son, forget not my law, and let thy heart keep my commandments.

3:2. For they shall add to thee length of days, and years of life, and peace.

3:3. Let not mercy and truth leave thee, put them about thy neck, and write them in the tables of thy heart.

3:4. And thou shalt find grace, and good understanding before God and men.

3:5. Have confidence in the Lord with all thy heart, and lean not upon thy own prudence.

3:6. In all thy ways think on him, and he will direct thy steps.

3:7. Be not wise in thy own conceit: fear God, and depart from evil:

3:8. For it shall be health to thy navel, and moistening to thy bones.

3:9. Honour the Lord with thy substance, and give him of the first of all thy fruits;

3:10. And thy barns shall be filled with abundance, and thy presses shall run over with wine.

3:11. My son, reject not the correction of the Lord: and do not faint when thou art chastised by him:

3:12. For whom the Lord loveth, he chastiseth: and as a father in the son he pleaseth himself.

3:13. Blessed is the man that findeth wisdom, and is rich in prudence:

3:14. The purchasing thereof is better than the merchandise of silver, and her fruit than the chief and purest gold:

3:15. She is more precious than all riches: and all the things that are desired, are not to be compared to her.

3:16. Length of days is in her right hand, and in her left hand riches and glory.

3:17. Her ways are beautiful ways, and all her paths are peaceable.

3:18. She is a tree of life to them that lay hold on her: and he that shall retain her is blessed.

3:19. The Lord by wisdom hath founded the earth, hath established the heavens by prudence.

3:20. By his wisdom the depths have broken out, and the clouds grow thick with dew.

3:21. My son, let not these things depart from thy eyes: keep the law and counsel:

3:22. And there shall be life to thy soul, and grace to thy mouth.

3:23. Then shalt thou walk confidently in thy way, and thy foot shall not stumble:

3:24. If thou sleep, thou shalt not fear: thou shalt

rest, and thy sleep shall be sweet.

3:25. Be not afraid of sudden fear, nor of the power of the wicked falling upon thee.

3:26. For the Lord will be at thy side, and will keep thy foot that thou be not taken.

3:27. Do not withhold him from doing good, who is able: if thou art able, do good thyself also.

3:28. Say not to thy friend: Go, and come again: and to morrow I will give to thee: when thou canst give at present.

3:29. Practise not evil against thy friend, when he hath confidence in thee.

3:30. Strive not against a man without cause, when he hath done thee no evil.

3:31. Envy not the unjust man, and do not follow his ways.

3:32. For every mocker is an abomination to the Lord, and his communication is with the simple.

3:33. Want is from the Lord in the house of the wicked: but the habitations of the just shall be blessed.

3:34. He shall scorn the scorers, and to the meek he will give grace.

3:35. The wise shall possess glory: the promotion of fools is disgrace.

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PROVERBS CHAPTER 4

A further exhortation to seek after wisdom.

4:1. Hear, ye children, the instruction of a father, and attend, that you may know prudence.

4:2. I will give you a good gift, forsake not my law.

4:3. For I also was my father's son, tender, and as an only son in the sight of my mother:

4:4. And he taught me, and said: Let thy heart receive my words, keep my commandments, and thou shalt live.

4:5. Get wisdom, get prudence: forget not, neither decline from the words of my mouth.

4:6. Forsake her not, and she shall keep thee:
love her, and she shall preserve thee.

4:7. The beginning of wisdom, get wisdom, and
with all thy possession purchase prudence.

4:8. Take hold on her, and she shall exalt thee:
thou shalt be glorified by her, when thou shalt
embrace her.

4:9. She shall give to thy head increase of
graces, and protect thee with a noble crown.

4:10. Hear, O my son, and receive my words,
that years of life may be multiplied to thee.

4:11. I will shew thee the way of wisdom, I will
lead thee by the paths of equity:

4:12. Which when thou shalt have entered, thy
steps shall not be straitened, and when thou
runnest, thou shalt not meet a stumblingblock.

4:13. Take hold on instruction, leave it not: keep
it, because it is thy life.

4:14. Be not delighted in the paths of the wicked,
neither let the way of evil men please thee.

4:15. Flee from it, pass not by it: go aside, and

forsake it.

4:16. For they sleep not, except they have done evil: and their sleep is taken away unless they have made some to fall.

4:17. They eat the bread of wickedness, and drink the wine of iniquity.

4:18. But the path of the just, as a shining light, goeth forwards, and increaseth even to perfect day.

4:19. The way of the wicked is darksome: they know not where they fall.

4:20. My son, hearken to my words, and incline thy ear to my sayings.

4:21. Let them not depart from thy eyes, keep them in the midst of thy heart:

4:22. For they are life to those that find them, and health to all flesh.

4:23. With all watchfulness keep thy heart, because life issueth out from it.

4:24. Remove from thee a froward mouth, and

let detracting lips be far from thee.

4:25. Let thy eyes look straight on, and let thy eyelids go before thy steps.

4:26. Make straight the path for thy feet, and all thy ways shall be established.

4:27. Decline not to the right hand, nor to the left: turn away thy foot from evil. For the Lord knoweth the ways that are on the right hand: but those are perverse which are on the left hand. But he will make thy courses straight, he will bring forward thy ways in peace.

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PROVERBS CHAPTER 5

An exhortation to fly unlawful lust, and the occasions of it.

5:1. My son, attend to my wisdom, and incline thy ear to my prudence,

5:2. That thou mayst keep thoughts, and thy lips may preserve instruction. Mind not the deceit of a woman.

5:3. For the lips of a harlot are like a honeycomb dropping, and her throat is smoother than oil.

5:4. But her end is bitter as wormwood, and sharp as a two-edged sword.

5:5. Her feet go down into death, and her steps

go in as far as hell.

5:6. They walk not by the path of life, her steps are wandering, and unaccountable.

5:7. Now, therefore, my son, hear me, and depart not from the words of my mouth.

5:8. Remove thy way far from her, and come not nigh the doors of her house.

5:9. Give not thy honour to strangers, and thy years to the cruel.

5:10. Lest strangers be filled with thy strength, and thy labours be in another man's house,

5:11. And thou mourn at the last, when thou shalt have spent thy flesh and thy body, and say;

5:12. Why have I hated instruction, and my heart consented not to reproof,

5:13. And have not heard the voice of them that taught me, and have not inclined my ear to masters?

5:14. I have almost been in all evil, in the midst of the church and of the congregation.

5:15. Drink water out of thy own cistern, and the streams of thy own well:

5:16. Let thy fountains be conveyed abroad, and in the streets divide thy waters.

5:17. Keep them to thyself alone, neither let strangers be partakers with thee.

5:18. Let thy vein be blessed, and rejoice with the wife of thy youth:

5:19. Let her be thy dearest hind, and most agreeable fawn: let her breasts inebriate thee at all times: be thou delighted continually with her love.

5:20. Why art thou seduced, my son, by a strange woman, and art cherished in the bosom of another?

5:21. The Lord beholdeth the ways of man, and considereth all his steps.

5:22. His own iniquities catch the wicked, and he is fast bound with the ropes of his own sins.

5:23. He shall die, because he hath not received instruction, and in the multitude of his folly he

shall be deceived.

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PROVERBS CHAPTER 6

Documents on several heads.

6:1. My son, if thou be surety for thy friend, thou hast engaged fast thy hand to a stranger,

6:2. Thou art ensnared with the words of thy mouth, and caught with thy own words.

6:3. Do, therefore, my son, what I say, and deliver thyself: because thou art fallen into the hand of thy neighbour. Run about, make haste, stir up thy friend:

6:4. Give not sleep to thy eyes, neither let thy eyelids slumber.

6:5. Deliver thyself as a doe from the hand, and

as a bird from the hand of the fowler.

6:6. Go to the ant, O sluggard, and consider her ways, and learn wisdom:

6:7. Which, although she hath no guide, nor master, nor captain,

6:8. Provideth her meat for herself in the summer, and gathereth her food in the harvest.

6:9. How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?

6:10. Thou wilt sleep a little, thou wilt slumber a little, thou wilt fold thy hands a little to sleep:

6:11. And want shall come upon thee, as a traveller, and poverty as a man armed. But if thou be diligent, thy harvest shall come as a fountain, and want shall flee far from thee.

6:12. A man that is an apostate, an unprofitable man, walketh with a perverse mouth,

6:13. He winketh with the eyes, presseth with the foot, speaketh with the finger.

6:14. With a wicked heart he deviseth evil, and at all times he soweth discord.

6:15. To such a one his destruction shall presently come, and he shall suddenly be destroyed, and shall no longer have any remedy.

6:16. Six things there are, which the Lord hateth, and the seventh his soul detesteth:

6:17. Haughty eyes, a lying tongue, hands that shed innocent blood,

6:18. A heart that deviseth wicked plots, feet that are swift to run into mischief,

6:19. A deceitful witness that uttereth lies, and him that soweth discord among brethren.

6:20. My son, keep the commandments of thy father, and forsake not the law of thy mother.

6:21. Bind them in thy heart continually, and put them about thy neck.

6:22. When thou walkest, let them go with thee: when thou sleepest, let them keep thee, and when thou awakest, talk with them.

6:23. Because the commandment is a lamp, and the law a light, and reproofs of instruction are the

way of life:

6:24. That they may keep thee from the evil woman, and from the flattering tongue of the stranger.

6:25. Let not thy heart covet her beauty, be not caught with her winks:

6:26. For the price of a harlot is scarce one loaf: but the woman catcheth the precious soul of a man.

6:27. Can a man hide fire in his bosom, and his garments not burn?

6:28. Or can he walk upon hot coals, and his feet not be burnt?

6:29. So he that goeth in to his neighbour's wife, shall not be clean when he shall touch her.

6:30. The fault is not so great when a man hath stolen: for he stealeth to fill his hungry soul:

The fault is not so great, etc. . . The sin of theft is not so great, as to be compared with adultery: especially when a person pressed with hunger (which is the case

here spoken of) steals to satisfy nature. Moreover the damage done by theft may much more easily be repaired, than the wrong done by adultery. But this does not hinder, but that theft also is a mortal sin, forbidden by one of the ten commandments.

6:31. And if he be taken, he shall restore sevenfold, and shall give up all the substance of his house.

6:32. But he that is an adulterer, for the folly of his heart shall destroy his own soul:

6:33. He gathereth to himself shame and dishonour, and his reproach shall not be blotted out:

6:34. Because the jealousy and rage of the husband will not spare in the day of revenge,

6:35. Nor will he yield to any man's prayers, nor will he accept for satisfaction ever so many gifts.

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PROVERBS CHAPTER 7

The love of wisdom is the best preservative from being led astray by temptation.

7:1. My son, keep my words, and lay up my precepts with thee. Son,

7:2. Keep my commandments, and thou shalt live: and my law as the apple of thy eye:

7:3. Bind it upon thy fingers, write it upon the tables of thy heart.

7:4. Say to wisdom: Thou art my sister: and call prudence thy friend,

7:5. That she may keep thee from the woman that is not thine, and from the stranger who

sweeteneth her words.

7:6. For I looked out of the window of my house through the lattice,

7:7. And I see little ones, I behold a foolish young man,

7:8. Who passeth through the street by the corner, and goeth nigh the way of her house,

7:9. In the dark when it grows late, in the darkness and obscurity of the night.

7:10. And behold a woman meeteth him in harlot's attire, prepared to deceive souls: talkative and wandering,

7:11. Not bearing to be quiet, not able to abide still at home,

7:12. Now abroad, now in the streets, now lying in wait near the corners.

7:13. And catching the young man, she kisseth him, and with an impudent face, flattereth, saying:

7:14. I vowed victims for prosperity, this day I have paid my vows.

7:15. Therefore I am come out to meet thee, desirous to see thee, and I have found thee.

7:16. I have woven my bed with cords, I have covered it with painted tapestry, brought from Egypt.

7:17. I have perfumed my bed with myrrh, aloes, and cinnamon.

7:18. Come, let us be inebriated with the breasts, and let us enjoy the desired embraces, till the day appear.

7:19. For my husband is not at home, he is gone a very long journey.

7:20. He took with him a bag of money: he will return home the day of the full moon.

7:21. She entangled him with many words, and drew him away with the flattery of her lips.

7:22. Immediately he followeth her as an ox led to be a victim, and as a lamb playing the wanton, and not knowing that he is drawn like a fool to bonds,

7:23. Till the arrow pierce his liver: as if a bird should make haste to the snare, and knoweth not that his life is in danger.

7:24. Now, therefore, my son, hear me, and attend to the words of my mouth.

7:25. Let not thy mind be drawn away in her ways: neither be thou deceived with her paths.

7:26. For she hath cast down many wounded, and the strongest have been slain by her.

7:27. Her house is the way to hell, reaching even to the inner chambers of death.

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PROVERBS CHAPTER 8

The preaching of wisdom. Her excellence.

8:1. Doth not wisdom cry aloud, and prudence put forth her voice?

8:2. Standing in the top of the highest places by the way, in the midst of the paths,

8:3. Beside the gates of the city, in the very doors she speaketh, saying:

8:4. O ye men, to you I call, and my voice is to the sons of men.

8:5. O little ones understand subtlety, and ye unwise, take notice.

8:6. Hear, for I will speak of great things: and

my lips shall be opened to preach right things.

8:7. My mouth shall meditate truth, and my lips shall hate wickedness.

8:8. All my words are just, there is nothing wicked, nor perverse in them.

8:9. They are right to them that understand, and just to them that find knowledge.

8:10. Receive my instruction, and not money: choose knowledge rather than gold.

8:11. For wisdom is better than all the most precious things: and whatsoever may be desired cannot be compared to it.

8:12. I, wisdom, dwell in counsel, and am present in learned thoughts.

8:13. The fear of the Lord hateth evil; I hate arrogance, and pride, and every wicked way, and a mouth with a double tongue.

8:14. Counsel and equity is mine, prudence is mine, strength is mine.

8:15. By me kings reign, and lawgivers decree just things.

8:16. By me princes rule, and the mighty decree justice.

8:17. I love them that love me: and they that in the morning early watch for me, shall find me.

8:18. With me are riches and glory, glorious riches and justice.

8:19. For my fruit is better than gold and the precious stone, and my blossoms than choice silver.

8:20. I walk in the way of justice, in the midst of the paths of judgment,

8:21. That I may enrich them that love me, and may fill their treasures.

8:22. The Lord possessed me in the beginning of his ways, before he made any thing from the beginning.

8:23. I was set up from eternity, and of old, before the earth was made.

8:24. The depths were not as yet, and I was already conceived, neither had the fountains of

waters as yet sprung out.

8:25. The mountains, with their huge bulk, had not as yet been established: before the hills, I was brought forth:

8:26. He had not yet made the earth, nor the rivers, nor the poles of the world.

8:27. When he prepared the heavens, I was present: when with a certain law, and compass, he enclosed the depths:

8:28. When he established the sky above, and poised the fountains of waters:

8:29. When he compassed the sea with its bounds, and set a law to the waters that they should not pass their limits: when he balanced the foundations of the earth;

8:30. I was with him forming all things: and was delighted every day, playing before him at all times;

8:31. Playing in the world: and my delights were to be with the children of men.

8:32. Now, therefore, ye children, hear me:

blessed are they that keep my ways.

8:33. Hear instruction, and be wise, and refuse it not.

8:34. Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors.

8:35. He that shall find me, shall find life, and shall have salvation from the Lord.

8:36. But he that shall sin against me shall hurt his own soul. All that hate me love death.

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PROVERBS CHAPTER 9

Wisdom invites all to her feast. Folly calls another way.

9:1. Wisdom hath built herself a house, she hath hewn her out seven pillars.

9:2. She hath slain her victims, mingled her wine, and set forth her table.

9:3. She hath sent her maids to invite to the tower, and to the walls of the city:

9:4. Whosoever is a little one, let him come to me. And to the unwise she said:

9:5. Come, eat my bread, and drink the wine which I have mingled for you.

9:6. Forsake childishness, and live, and walk by the ways of prudence.

9:7. He that teacheth a scorner, doth an injury to himself; and he that rebuketh a wicked man, getteth himself a blot.

9:8. Rebuke not a scorner, lest he hate thee. Rebuke a wise man, and he will love thee.

9:9. Give an occasion to a wise man, and wisdom shall be added to him. Teach a just man, and he shall make haste to receive it.

9:10. The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is prudence.

9:11. For by me shall thy days be multiplied, and years of life shall be added to thee.

9:12. If thou be wise, thou shalt be so to thyself: and if a scorner, thou alone shalt bear the evil.

9:13. A foolish woman and clamorous, and full of allurements, and knowing nothing at all,

9:14. Sat at the door of her house, upon a seat, in a high place of the city,

9:15. To call them that pass by the way, and go on their journey:

9:16. He that is a little one, let him turn to me. And to the fool she said:

9:17. Stolen waters are sweeter, and hidden bread is more pleasant.

9:18. And he did not know that giants are there, and that her guests are in the depths of hell.

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PROVERBS CHAPTER 10

In the twenty following chapters are contained many wise sayings and axioms, relating to wisdom and folly, virtue and vice.

10:1. A wise son maketh the father glad: but a foolish son is the sorrow of his mother.

10:2. Treasures of wickedness shall profit nothing: but justice shall deliver from death.

10:3. The Lord will not afflict the soul of the just with famine, and he will disappoint the deceitful practices of the wicked.

10:4. The slothful hand hath wrought poverty: but the hand of the industrious getteth riches. He

that trusteth to lies feedeth the winds: and the same runneth after birds, that fly away.

10:5. He that gathereth in the harvest, is a wise son: but he that snorteth in the summer, is the son of confusion.

10:6. The blessing of the Lord is upon the head of the just: but iniquity covereth the mouth of the wicked.

10:7. The memory of the just is with praises: and the name of the wicked shall rot.

10:8. The wise of heart receiveth precepts: a fool is beaten with lips.

10:9. He that walketh sincerely, walketh confidently: but he that perverteth his ways, shall be manifest.

10:10. He that winketh with the eye, shall cause sorrow: and the foolish in lips shall be beaten.

10:11. The mouth of the just is a vein of life: and the mouth of the wicked covereth iniquity.

10:12. Hatred stirreth up strifes: and charity covereth all sins.

10:13. In the lips of the wise is wisdom found:
and a rod on the back of him that wanteth sense.

10:14. Wise men lay up knowledge: but the
mouth of the fool is next to confusion.

10:15. The substance of a rich man is the city of
his strength: the fear of the poor is their poverty.

10:16. The work of the just is unto life: but the
fruit of the wicked unto sin.

10:17. The way of life, to him that observeth
correction: but he that forsaketh reproofs, goeth
astray.

10:18. Lying lips hide hatred: he that uttereth
reproach, is foolish.

10:19. In the multitude of words there shall not
want sin: but he that refraineth his lips, is most
wise.

10:20. The tongue of the just is as choice silver:
but the heart of the wicked is nothing worth.

10:21. The lips of the just teach many: but they
that are ignorant, shall die in the want of
understanding.

10:22. The blessing of the Lord maketh men rich: neither shall affliction be joined to them.

10:23. A fool worketh mischief as it were for sport: but wisdom is prudence to a man.

10:24. That which the wicked feareth, shall come upon him: to the just their desire shall be given.

10:25. As a tempest that passeth, so the wicked shall be no more: but the just is as an everlasting foundation.

10:26. As vinegar to the teeth, and smoke to the eyes, so is the sluggard to them that sent him.

10:27. The fear of the Lord shall prolong days: and the years of the wicked shall be shortened.

10:28. The expectation of the just is joy: but the hope of the wicked shall perish.

10:29. The strength of the upright is the way of the Lord: and fear to them that work evil.

10:30. The just shall never be moved: but the wicked shall not dwell on the earth.

10:31. The mouth of the just shall bring forth wisdom: the tongue of the perverse shall perish.

10:32. The lips of the just consider what is acceptable: and the mouth of the wicked uttereth perverse things.

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PROVERBS CHAPTER 11

11:1. A deceitful balance is an abomination before the Lord: and a just weight is his will.

11:2. Where pride is, there also shall be reproach: but where humility is, there also is wisdom.

11:3. The simplicity of the just shall guide them: and the deceitfulness of the wicked shall destroy them.

11:4. Riches shall not profit in the day of revenge: but justice shall deliver from death.

11:5. The justice of the upright shall make his way prosperous: and the wicked man shall fall by his own wickedness.

11:6. The justice of the righteous shall deliver them: and the unjust shall be caught in their own snares.

11:7. When the wicked man is dead, there shall be no hope any more: and the expectation of the solicitous shall perish.

11:8. The just is delivered out of distress: and the wicked shall be given up for him.

11:9. The dissembler with his mouth deceiveth his friend: but the just shall be delivered by knowledge.

11:10. When it goeth well with the just, the city shall rejoice: and when the wicked perish, there shall be praise.

11:11. By the blessing of the just the city shall be exalted: and by the mouth of the wicked it shall be overthrown.

11:12. He that despiseth his friend, is mean of heart: but the wise man will hold his peace.

11:13. He that walketh deceitfully, revealeth secrets: but he that is faithful, concealeth the

thing committed to him by his friend.

11:14. Where there is no governor, the people shall fall: but there is safety where there is much counsel.

11:15. He shall be afflicted with evil, that is surety for a stranger: but he that is aware of snares, shall be secure.

11:16. A gracious woman shall find glory: and the strong shall have riches.

11:17. A merciful man doth good to his own soul: but he that is cruel casteth off even his own kindred.

11:18. The wicked maketh an unsteady work: but to him that soweth justice, there is a faithful reward.

11:19. Clemency prepareth life: and the pursuing of evil things, death.

11:20. A perverse heart is abominable to the Lord: and his will is in them that walk sincerely.

11:21. Hand in hand the evil man shall not be innocent: but the seed of the just shall be saved.

11:22. A golden ring in a swine's snout, a woman fair and foolish.

11:23. The desire of the just is all good, the expectation of the wicked is indignation.

11:24. Some distribute their own goods, and grow richer: others take away what is not their own, and are always in want.

11:25. The soul that blesseth, shall be made fat: and he that inebriateth, shall be inebriated also himself.

11:26. He that hideth up corn, shall be cursed among the people: but a blessing upon the head of them that sell.

11:27. Well doth he rise early who seeketh good things; but he that seeketh after evil things, shall be oppressed by them.

11:28. He that trusteth in his riches shall fall: but the just shall spring up as a green leaf.

11:29. He that troubleth his own house, shall inherit the winds: and the fool shall serve the wise.

11:30. The fruit of the just man is a tree of life:
and he that gaineth souls is wise.

11:31. If the just man receive in the earth, how
much more the wicked and the sinner.

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PROVERBS CHAPTER 12

12:1. He that loveth correction, loveth knowledge: but he that hateth reproof, is foolish.

12:2. He that is good, shall draw grace from the Lord: but he that trusteth in his own devices, doth wickedly.

12:3. Man shall not be strengthened by wickedness: and the root of the just shall not be moved.

12:4. A diligent woman is a crown to her husband: and she that doth things worthy of confusion, is as rottenness in his bones.

12:5. The thoughts of the just are judgments: and the counsels of the wicked are deceitful.

12:6. The words of the wicked lie in wait for blood: the mouth of the just shall deliver them.

12:7. Turn the wicked, and they shall not be: but the house of the just shall stand firm.

12:8. A man shall be known by his learning: but he that is vain and foolish, shall be exposed to contempt.

12:9. Better is the poor man that provideth for himself, than he that is glorious and wanteth bread.

12:10. The just regardeth the lives of his beasts: but the bowels of the wicked are cruel.

12:11. He that tilleth his land shall be satisfied with bread: but he that pursueth idleness is very foolish.

12:12. He that is delighted in passing his time over wine, leaveth a reproach in his strong holds.

12:12. The desire of the wicked is the fortification of evil men: but the root of the just shall prosper.

12:13. For the sins of the lips ruin draweth nigh

to the evil man: but the just shall escape out of distress.

12:14. By the fruit of his own mouth shall a man be filled with good things, and according to the works of his hands it shall be repaid him.

12:15. The way of a fool is right in his own eyes: but he that is wise hearkeneth unto counsels.

12:16. A fool immediately sheweth his anger: but he that dissembleth injuries is wise.

12:17. He that speaketh that which he knoweth, sheweth forth justice: but he that lieth, is a deceitful witness.

12:18. There is that promiseth, and is pricked as it were with a sword of conscience: but the tongue of the wise is health.

12:19. The lip of truth shall be steadfast for ever: but he that is a hasty witness, frameth a lying tongue.

12:20. Deceit is in the heart of them that think evil things: but joy followeth them that take

counsels of peace.

12:21. Whatsoever shall befall the just man, shall not make him sad: but the wicked shall be filled with mischief.

12:22. Lying lips are an abomination to the Lord: but they that deal faithfully, please him.

12:23. A cautious man concealeth knowledge: and the heart of fools publisheth folly.

12:24. The hand of the valiant shall bear rule: but that which is slothful shall be under tribute.

12:25. Grief in the heart of a man shall bring him low, but with a good word he shall be made glad.

12:26. He that neglecteth a loss for the sake of a friend, is just: but the way of the wicked shall deceive them.

12:27. The deceitful man shall not find gain: but the substance of a just man shall be precious gold.

12:28. In the path of justice is life: but the byeway leadeth to death.

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PROVERBS CHAPTER 13

13:1. A wise son heareth the doctrine of his father: but he that is a scorner, heareth not when he is reproved.

13:2. Of the fruit of his own mouth shall a man be filled with good things: but the soul of transgressors is wicked.

13:3. He that keepeth his mouth keepeth his soul: but he that hath no guard on his speech shall meet with evils.

13:4. The sluggard willeth, and willeth not: but the soul of them that work, shall be made fat.

13:5. The just shall hate a lying word: but the wicked confoundeth, and shall be confounded.

13:6. Justice keepeth the way of the innocent:
but wickedness overthroweth the sinner.

13:7. One is as it were rich, when he hath
nothing and another is as it were poor, when he
hath great riches.

13:8. The ransom of a man's life are his riches:
but he that is poor, beareth not reprehension.

13:9. The light of the just giveth joy: but the
lamp of the wicked shall be put out.

13:10. Among the proud there are always
contentions: but they that do all things with
counsel, are ruled by wisdom.

13:11. Substance got in haste shall be
diminished: but that which by little and little is
gathered with the hand, shall increase.

13:12. Hope that is deferred afflicteth the soul:
desire when it cometh, is a tree of life.

13:13. Whosoever speaketh ill of any thing,
bindeth himself for the time to come: but he that
feareth the commandment, shall dwell in peace.
Deceitful souls go astray in sins: the just are

merciful, and shew mercy.

13:14. The law of the wise is a fountain of life, that he may decline from the ruin of death.

13:15. Good instruction shall give grace: in the way of scorers is a deep pit.

13:16. The prudent man doth all things with counsel: but he that is a fool, layeth open his folly.

13:17. The messenger of the wicked shall fall into mischief: but a faithful ambassador is health.

13:18. Poverty and shame to him that refuseth instruction: but he that yieldeth to reproof shall be glorified.

13:19. The desire that is accomplished, delighteth the soul: fools hate them that flee from evil things.

13:20. He that walketh with the wise, shall be wise: a friend of fools shall become like to them.

13:21. Evil pursueth sinners: and to the just good shall be repaid.

13:22. The good man leaveth heirs, sons, and

grandsons: and the substance of the sinner is kept for the just.

13:23. Much food is in the tillage of fathers: but for others it is gathered without judgment.

13:24. He that spareth the rod, hateth his son: but he that loveth him, correcteth him betimes.

13:25. The just eateth and filleth his soul: but the belly of the wicked is never to be filled.

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PROVERBS CHAPTER 14

14:1. A wise woman buildeth her house: but the foolish will pull down with her hands that also which is built.

14:2. He that walketh in the right way, and feareth God, is despised by him that goeth by an infamous way.

14:3. In the mouth of a fool is the rod of pride: but the lips of the wise preserve them.

14:4. Where there are no oxen, the crib is empty: but where there is much corn, there the strength of the ox is manifest.

14:5. A faithful witness will not lie: but a deceitful witness uttereth a lie.

14:6. A scorner seeketh wisdom, and findeth it not: the learning of the wise is easy.

14:7. Go against a foolish man, and he knoweth not the lips of prudence.

14:8. The wisdom of a discreet man is to understand his way: and the imprudence of fools erreth.

14:9. A fool will laugh at sin, but among the just grace shall abide.

14:10. The heart that knoweth the bitterness of his own soul, in his joy the stranger shall not intermeddle.

14:11. The house of the wicked shall be destroyed: but the tabernacles of the just shall flourish.

14:12. There is a way which seemeth just to a man: but the ends thereof lead to death.

14:13. Laughter shall be mingled with sorrow, and mourning taketh hold of the ends of joy.

14:14. A fool shall be filled with his own ways, and the good man shall be above him.

14:15. The innocent believeth every word: the discreet man considereth his steps. No good shall come to the deceitful son: but the wise servant shall prosper in his dealings, and his way shall be made straight.

14:16. A wise man feareth, and declineth from evil: the fool leapeth over, and is confident.

14:17. The impatient man shall work folly: and the crafty man is hateful.

14:18. The childish shall possess folly, and the prudent shall look for knowledge.

14:19. The evil shall fall down before the good: and the wicked before the gates of the just.

14:20. The poor man shall be hateful even to his own neighbour: but the friends of the rich are many.

14:21. He that despiseth his neighbour, sinneth: but he that sheweth mercy to the poor, shall be blessed. He that believeth in the Lord, loveth mercy.

14:22. They err that work evil: but mercy and

truth prepare good things.

14:23. In much work there shall be abundance:
but where there are many words, there is
oftentimes want.

14:24. The crown of the wise, is their riches: the
folly of fools, imprudence.

14:25. A faithful witness delivereth souls: and
the double dealer uttereth lies.

14:26. In the fear of the Lord is confidence of
strength, and there shall be hope for his children.

14:27. The fear of the Lord is a fountain of life,
to decline from the ruin of death.

14:28. In the multitude of people is the dignity of
the king: and in the small number of the people
the dishonour of the prince.

14:29. He that is patient, is governed with much
wisdom: but he that is impatient, exalteth his
folly.

14:30. Soundness of heart is the life of the flesh:
but envy is the rottenness of the bones.

14:31. He that oppresseth the poor, upbraideth his maker: but he that hath pity on the poor, honoureth him.

14:32. The wicked man shall be driven out in his wickedness: but the just hath hope in his death.

14:33. In the heart of the prudent resteth wisdom, and it shall instruct all the ignorant.

14:34. Justice exalteth a nation: but sin maketh nations miserable.

14:35. A wise servant is acceptable to the king: he that is good for nothing shall feel his anger.

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PROVERBS CHAPTER 15

15:1. A mild answer breaketh wrath: but a harsh word stirreth up fury.

15:2. The tongue of the wise adorneth knowledge: but the mouth of fools bubbleth out folly.

15:3. The eyes of the Lord in every place behold the good and the evil.

15:4. A peaceable tongue is a tree of life: but that which is immoderate, shall crush the spirit.

15:5. A fool laugheth at the instruction of his father: but he that regardeth reproofs shall become prudent. In abundant justice there is the greatest strength: but the devices of the wicked

shall be rooted out.

15:6. The house of the just is very much strength: and in the fruits of the wicked is trouble.

15:7. The lips of the wise shall disperse knowledge: the heart of fools shall be unlike.

15:8. The victims of the wicked are abominable to the Lord: the vows of the just are acceptable.

15:9. The way of the wicked is an abomination to the Lord: he that followeth justice is beloved by him.

15:10. Instruction is grievous to him that forsaketh the way of life: he that hateth reproof shall die.

15:11. Hell and destruction are before the Lord: how much more the hearts of the children of men?

15:12. A corrupt man loveth not one that reproveth him: nor will he go to the wise.

15:13. A glad heart maketh a cheerful countenance: but by grief of mind the spirit is cast down.

15:14. The heart of the wise seeketh instruction: and the mouth of fools feedeth on foolishness.

15:15. All the days of the poor are evil: a secure mind is like a continual feast.

15:16. Better is a little with the fear of the Lord, than great treasures without content.

15:17. It is better to be invited to herbs with love, than to a fatted calf with hatred.

15:18. A passionate man stirreth up strifes: he that is patient appeaseth those that are stirred up.

15:19. The way of the slothful is as a hedge of thorns: the way of the just is without offence.

15:20. A wise son maketh a father joyful: but the foolish man despiseth his mother.

15:21. Folly is joy to the fool: and the wise man maketh straight his steps.

15:22. Designs are brought to nothing where there is no counsel: but where there are many counsellors, they are established.

15:23. A man rejoiceth in the sentence of his

mouth: and a word in due time is best.

15:24. The path of life is above for the wise, that he may decline from the lowest hell.

15:25. The Lord will destroy the house of the proud: and will strengthen the borders of the widow.

15:26. Evil thoughts are an abomination to the Lord: and pure words most beautiful shall be confirmed by him.

15:27. He that is greedy of gain troubleth his own house: but he that hateth bribes shall live. By mercy and faith sins are purged away: and by the fear of the Lord every one declineth from evil.

15:28. The mind of the just studieth obedience: the mouth of the wicked overfloweth with evils.

15:29. The Lord is far from the wicked: and he will hear the prayers of the just.

15:30. The light of the eyes rejoiceth the soul: a good name maketh the bones fat.

15:31. The ear that heareth the reproofs of life, shall abide in the midst of the wise.

15:32. He that rejecteth instruction, despiseth his own soul: but he that yieldeth to reproof, possesseth understanding.

15:33. The fear of the Lord is the lesson of wisdom: and humility goeth before glory.

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PROVERBS CHAPTER 16

16:1. It is the part of man to prepare the soul:
and of the Lord to govern the tongue.

It is the part of man, etc. . . That is, a man should prepare in his heart and soul what he is to say: but after all, it must be the Lord that must govern his tongue, to speak to the purpose. Not that we can think any thing of good without God's grace; but that after we have (with God's grace) thought and prepared within our souls what we would speak, if God does not govern our tongue, we shall not succeed in what we speak.

16:2. All the ways of a man are open to his

eyes: the Lord is the weigher of spirits.

16:3. Lay open thy works to the Lord: and thy thoughts shall be directed.

16:4. The Lord hath made all things for himself: the wicked also for the evil day.

16:5. Every proud man is an abomination to the Lord: though hand should be joined to hand, he is not innocent. The beginning of a good way is to do justice: and this is more acceptable with God, than to offer sacrifices.

16:6. By mercy and truth iniquity is redeemed; and by the fear of the Lord men depart from evil.

16:7. When the ways of man shall please the Lord, he will convert even his enemies to peace.

16:8. Better is a little with justice, than great revenues with iniquity.

16:9. The heart of man disposeth his way: but the Lord must direct his steps.

16:10. Divination is in the lips of the king, his mouth shall not err in judgment.

16:11. Weight and balance are judgments of the

Lord: and his work all the weights of the bag.

16:12. They that act wickedly are abominable to the king: for the throne is established by justice.

16:13. Just lips are the delight of kings: he that speaketh right things shall be loved.

16:14. The wrath of a king is as messengers of death: and the wise man will pacify it.

16:15. In the cheerfulness of the king's countenance is life: and his clemency is like the latter rain.

16:16. Get wisdom, because it is better than gold: and purchase prudence, for it is more precious than silver.

16:17. The path of the just departeth from evils: he that keepeth his soul keepeth his way.

16:18. Pride goeth before destruction: and the spirit is lifted up before a fall.

16:19. It is better to be humbled with the meek, than to divide spoils with the proud.

16:20. The learned in word shall find good

things: and he that trusteth in the Lord is blessed.

16:21. The wise in heart shall be called prudent: and he that is sweet in words, shall attain to greater things.

16:22. Knowledge is a fountain of life to him that possesseth it: the instruction of fools is foolishness.

16:23. The heart of the wise shall instruct his mouth: and shall add grace to his lips.

16:24. Well ordered words are as a honeycomb: sweet to the soul, and health to the bones.

16:25. There is a way that seemeth to a man right: and the ends thereof lead to death.

16:26. The soul of him that laboureth, laboureth for himself, because his mouth hath obliged him to it.

16:27. The wicked man diggeth evil, and in his lips is a burning fire.

16:28. A perverse man stirreth up quarrels: and one full of words separateth princes.

16:29. An unjust man allureth his friend: and

leadeth him into a way that is not good.

16:30. He that with fixed eyes deviseth wicked things, biting his lips, bringeth evil to pass.

16:31. Old age is a crown of dignity, when it is found in the ways of justice.

16:32. The patient man is better than the valiant: and he that ruleth his spirit, than he that taketh cities.

16:33. Lots are cast into the lap, but they are disposed of by the Lord.

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PROVERBS CHAPTER 17

17:1. Better is a dry morsel with joy, than a house full of victims with strife.

17:2. A wise servant shall rule over foolish sons, and shall divide the inheritance among the brethren.

17:3. As silver is tried by fire, and gold in the furnace: so the Lord trieth the hearts.

17:4. The evil man obeyeth an unjust tongue: and the deceitful hearkeneth to lying lips.

17:5. He that despiseth the poor, reproacheth his maker: and he that rejoiceth at another man's ruin, shall not be unpunished.

17:6. Children's children are the crown of old

men: and the glory of children are their fathers.

17:7. Eloquent words do not become a fool, nor lying lips a prince.

17:8. The expectation of him that expecteth is a most acceptable jewel: whithersoever he turneth himself, he understandeth wisely.

17:9. He that concealeth a transgression, seeketh friendships: he that repeateth it again, separateth friends.

17:10. A reproof availeth more with a wise man, than a hundred stripes with a fool.

17:11. An evil man always seeketh quarrels: but a cruel angel shall be sent against him.

17:12. It is better to meet a bear robbed of her whelps, than a fool trusting in his own folly.

17:13. He that rendereth evil for good, evil shall not depart from his house.

17:14. The beginning of quarrels is as when one letteth out water: and before he suffereth reproach, he forsaketh judgment.

17:15. He that justifieth the wicked, and he that condemneth the just, both are abominable before God.

17:16. What doth it avail a fool to have riches, seeing he cannot buy wisdom? He that maketh his house high, seeketh a downfall: and he that refuseth to learn, shall fall into evils.

17:17. He that is a friend loveth at all times: and a brother is proved in distress.

17:18. A foolish man will clap hands, when he is surety for his friend.

17:19. He that studieth discords, loveth quarrels: and he that exalteth his door, seeketh ruin.

17:20. He that is of a perverse heart, shall not find good: and he that perverteth his tongue, shall fall into evil.

17:21. A fool is born to his own disgrace: and even his father shall not rejoice in a fool.

17:22. A joyful mind maketh age flourishing: a sorrowful spirit drieth up the bones.

17:23. The wicked man taketh gifts out of the

bosom, that he may pervert the paths of judgment.

17:24. Wisdom shineth in the face of the wise:
the eyes of fools are in the ends of the earth.

17:25. A foolish son is the anger of the father:
and the sorrow of the mother that bore him.

17:26. It is no good thing to do hurt to the just:
nor to strike the prince, who judgeth right.

17:27. He that setteth bounds to his words, is
knowing and wise: and the man of understanding
is of a precious spirit.

17:28. Even a fool, if he will hold his peace,
shall be counted wise: and if he close his lips, a
man of understanding.

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PROVERBS CHAPTER 18

18:1. He that hath a mind to depart from a friend, seeketh occasions: he shall ever be subject to reproach.

18:2. A fool receiveth not the words of prudence: unless thou say those things which are in his heart.

18:3. The wicked man, when he is come into the depths of sins, contemneth: but ignominy and reproach follow him.

18:4. Words from the mouth of a man are as deep water: and the fountain of wisdom is an overflowing stream.

18:5. It is not good to accept the person of the

wicked, to decline from the truth of judgment.

18:6. The lips of a fool intermeddle with strife:
and his mouth provoketh quarrels.

18:7. The mouth of a fool is his destruction: and
his lips are the ruin of his soul.

18:8. The words of the double tongued are as if
they were harmless: and they reach even to the
inner parts of the bowels. Fear casteth down the
slothful: and the souls of the effeminate shall be
hungry.

18:9. He that is loose and slack in his work, is
the brother of him that wasteth his own works.

18:10. The name of the Lord is a strong tower:
the just runneth to it, and shall be exalted.

18:11. The substance of the rich man is the city
of his strength, and as a strong wall compassing
him about.

18:12. Before destruction, the heart of a man is
exalted: and before he be glorified, it is humbled.

18:13. He that answereth before he heareth,
sheweth himself to be a fool, and worthy of

confusion.

18:14. The spirit of a man upholdeth his infirmity: but a spirit that is easily angered, who can bear?

18:15. A wise heart shall acquire knowledge: and the ear of the wise seeketh instruction.

18:16. A man's gift enlargeth his way, and maketh him room before princes.

18:17. The just is first accuser of himself: his friend cometh, and shall search him.

18:18. The lot suppresseth contentions, and determineth even between the mighty.

18:19. A brother that is helped by his brother, is like a strong city: and judgments are like the bars of cities.

18:20. Of the fruit of a man's mouth shall his belly be satisfied: and the offspring of his lips shall fill him.

18:21. Death and life are in the power of the tongue: they that love it, shall eat the fruits thereof.

18:22. He that hath found a good wife, hath found a good thing, and shall receive a pleasure from the Lord. He that driveth away a good wife, driveth away a good thing: but he that keepeth an adulteress, is foolish and wicked.

18:23. The poor will speak with supplications, and the rich will speak roughly.

18:24. A man amiable in society, shall be more friendly than a brother.

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PROVERBS CHAPTER 19

19:1. Better is the poor man, that walketh in his simplicity, than a rich man that is perverse in his lips and unwise.

19:2. Where there is no knowledge of the soul, there is no good: and he that is hasty with his feet shall stumble.

19:3. The folly of a man supplanteth his steps: and he fretteth in his mind against God.

19:4. Riches make many friends: but from the poor man, even they whom he had, depart.

19:5. A false witness shall not be unpunished: and he that speaketh lies, shall not escape.

19:6. Many honour the person of him that is

mighty, and are friends of him that giveth gifts.

19:7. The brethren of the poor man hate him: moreover also his friends have departed far from him. He that followeth after words only, shall have nothing.

19:8. But he that possesseth a mind, loveth his own soul, and he that keepeth prudence, shall find good things.

19:9. A false witness shall not be unpunished: and he that speaketh lies, shall perish.

19:10. Delicacies are not seemly for a fool: nor for a servant to have rule over princes.

19:11. The learning of a man is known by patience: and his glory is to pass over wrongs.

19:12. As the roaring of a lion, so also is the anger of a king: and his cheerfulness as the dew upon the grass.

19:13. A foolish son is the grief of his father: and a wrangling wife is like a roof continually dropping through.

19:14. House and riches are given by parents:

but a prudent wife is properly from the Lord.

19:15. Slothfulness casteth into a deep sleep, and an idle soul shall suffer hunger.

19:16. He that keepeth the commandment, keepeth his own soul: but he that neglecteth his own way, shall die.

19:17. He that hath mercy on the poor, lendeth to the Lord: and he will repay him.

19:18. Chastise thy son, despair not: but to the killing of him set not thy soul.

19:19. He that is impatient, shall suffer damage: and when he shall take away, he shall add another thing.

19:20. Hear counsel, and receive instruction, that thou mayst be wise in thy latter end.

19:21. There are many thoughts in the heart of a man: but the will of the Lord shall stand firm.

19:22. A needy man is merciful: and better is the poor than the lying man.

19:23. The fear of the Lord is unto life: and he

shall abide in the fulness without being visited with evil.

19:24. The slothful hideth his hand under his armpit, and will not so much as bring it to his mouth.

19:25. The wicked man being scourged, the fool shall be wiser: but if thou rebuke a wise man, he will understand discipline.

19:26. He that afflicteth his father, and chaseth away his mother, is infamous and unhappy.

19:27. Cease not, O my son, to hear instruction, and be not ignorant of the words of knowledge.

19:28. An unjust witness scorneth judgment: and the mouth of the wicked devoureth iniquity.

19:29. Judgments are prepared for scorers: and striking hammers for the bodies of fools.

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PROVERBS CHAPTER 20

20:1. Wine is a luxurious thing, and drunkenness riotous: whosoever is delighted therewith, shall not be wise.

20:2. As the roaring of a lion, so also is the dread of a king: he that provoketh him, sinneth against his own soul.

20:3. It is an honour for a man to separate himself from quarrels: but all fools are meddling with reproaches.

20:4. Because of the cold the sluggard would not plough: he shall beg therefore in the summer, and it shall not be given him.

20:5. Counsel in the heart of a man is like deep

water: but a wise man will draw it out.

20:6. Many men are called merciful: but who shall find a faithful man?

20:7. The just that walketh in his simplicity, shall leave behind him blessed children.

20:8. The king, that sitteth on the throne of judgment, scattereth away all evil with his look.

20:9. Who can say: My heart is clean, I am pure from sin?

20:10. Diverse weights and diverse measures, both are abominable before God.

20:11. By his inclinations a child is known, if his works be clean and right.

20:12. The hearing ear, and the seeing eye, the Lord hath made them both.

20:13. Love not sleep, lest poverty oppress thee: open thy eyes, and be filled with bread.

20:14. It is naught, it is naught, saith every buyer: and when he is gone away, then he will boast.

20:15. There is gold and a multitude of jewels:
but the lips of knowledge are a precious vessel.

20:16. Take away the garment of him that is
surety for a stranger, and take a pledge from him
for strangers.

20:17. The bread of lying is sweet to a man: but
afterwards his mouth shall be filled with gravel.

20:18. Designs are strengthened by counsels:
and wars are to be managed by governments.

20:19. Meddle not with him that revealeth
secrets, and walketh deceitfully, and openeth
wide his lips.

20:20. He that curseth his father, and mother, his
lamp shall be put out in the midst of darkness.

20:21. The inheritance gotten hastily in the
beginning, in the end shall be without a blessing.

20:22. Say not: I will return evil: wait for the
Lord, and he will deliver thee.

20:23. Diverse weights are an abomination
before the Lord: a deceitful balance is not good.

20:24. The steps of men are guided by the Lord:

but who is the man that can understand his own way?

20:25. It is ruin to a man to devour holy ones, and after vows to retract.

20:26. A wise king scattereth the wicked, and bringeth over them the wheel.

20:27. The spirit of a man is the lamp of the Lord, which searcheth all the hidden things of the bowels.

20:28. Mercy and truth preserve the king, and his throne is strengthened by clemency.

20:29. The joy of young men is their strength: and the dignity of old men, their grey hairs.

20:30. The blueness of a wound shall wipe away evils: and stripes in the more inward parts of the belly.

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PROVERBS CHAPTER 21

21:1. As the divisions of waters, so the heart of the king is in the hand of the Lord: whithersoever he will, he shall turn it.

21:2. Every way of a man seemeth right to himself: but the Lord weigheth the hearts.

21:3. To do mercy and judgment, pleaseth the Lord more than victims.

21:4. Haughtiness of the eyes is the enlarging of the heart: the lamp of the wicked is sin.

21:5. The thoughts of the industrious always bring forth abundance: but every sluggard is always in want.

21:6. He that gathereth treasures by a lying

tongue, is vain and foolish, and shall stumble upon the snares of death.

21:7. The robberies of the wicked shall be their downfall, because they would not do judgment.

21:8. The perverse way of a man is strange: but as for him that is pure, his work is right.

21:9. It is better to sit in a corner of the housetop, than with a brawling woman, and in a common house.

21:10. The soul of the wicked desireth evil, he will not have pity on his neighbour.

21:11. When a pestilent man is punished, the little one will be wiser: and if he follow the wise, he will receive knowledge.

21:12. The just considereth seriously the house of the wicked, that he may withdraw the wicked from evil.

21:13. He that stoppeth his ear against the cry of the poor, shall also cry himself, and shall not be heard.

21:14. A secret present quencheth anger: and a

gift in the bosom, the greatest wrath.

21:15. It is joy to the just to do judgment: and dread to them that work iniquity.

21:16. A man that shall wander out of the way of doctrine, shall abide in the company of the giants.

21:17. He that loveth good cheer, shall be in want: he that loveth wine, and fat things, shall not be rich.

21:18. The wicked is delivered up for the just: and the unjust for the righteous.

21:19. It is better to dwell in a wilderness, than with a quarrelsome and passionate woman.

21:20. There is a treasure to be desired, and oil in the dwelling of the just: and the foolish man shall spend it.

21:21. He that followeth justice and mercy, shall find life, justice, and glory.

21:22. The wise man hath scaled the city of the strong, and hath cast down the strength of the confidence thereof.

21:23. He that keepeth his mouth and his tongue, keepeth his soul from distress.

21:24. The proud and the arrogant is called ignorant, who in anger worketh pride.

21:25. Desires kill the slothful: for his hands have refused to work at all.

21:26. He longeth and desireth all the day: but he that is just, will give, and will not cease.

21:27. The sacrifices of the wicked are abominable, because they are offered of wickedness.

21:28. A lying witness shall perish: an obedient man shall speak of victory.

21:29. The wicked man impudently hardeneth his face: but he that is righteous, correcteth his way.

21:30. There is no wisdom, there is no prudence, there is no counsel against the Lord.

21:31. The horse is prepared for the day of battle: but the Lord giveth safety.

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PROVERBS CHAPTER 22

22:1. A good name is better than great riches:
and good favour is above silver and gold.

22:2. The rich and poor have met one another:
the Lord is the maker of them both.

22:3. The prudent man saw the evil, and hid
himself: the simple passed on, and suffered loss.

22:4. The fruit of humility is the fear of the Lord,
riches and glory and life.

22:5. Arms and swords are in the way of the
perverse: but he that keepeth his own soul,
departeth far from them.

22:6. It is a proverb: A young man according to
his way, even when he is old, he will not depart

from it.

22:7. The rich ruleth over the poor: and the borrower is servant to him that lendeth.

22:8. He that soweth iniquity, shall reap evils, and with the rod of his anger he shall be consumed.

22:9. He that is inclined to mercy, shall be blessed: for of his bread he hath given to the poor. He that maketh presents, shall purchase victory and honour: but he carrieth away the souls of the receivers.

22:10. Cast out the scoffer, and contention shall go out with him, and quarrels and reproaches shall cease.

22:11. He that loveth cleanness of heart, for the grace of his lips shall have the king for his friend.

22:12. The eyes of the Lord preserve knowledge: and the words of the unjust are overthrown.

22:13. The slothful man saith: There is a lion without, I shall be slain in the midst of the streets.

22:14. The mouth of a strange woman is a deep pit: he whom the Lord is angry with, shall fall into it.

22:15. Folly is bound up in the heart of a child, and the rod of correction shall drive it away.

22:16. He that oppresseth the poor, to increase his own riches, shall himself give to one that is richer, and shall be in need.

22:17. Incline thy ear, and hear the words of the wise: and apply thy heart to my doctrine:

22:18. Which shall be beautiful for thee, if thou keep it in thy bowels, and it shall flow in thy lips:

22:19. That thy trust may be in the Lord, wherefore I have also shewn it to thee this day.

22:20. Behold I have described it to thee three manner of ways, in thoughts and knowledge:

22:21. That I might shew thee the certainty, and the words of truth, to answer out of these to them that sent thee.

22:22. Do no violence to the poor, because he is poor: and do not oppress the needy in the gate:

22:23. Because the Lord will judge his cause:
and will afflict them that have afflicted his soul.

22:24. Be not a friend to an angry man, and do
not walk with a furious man:

22:25. Lest perhaps thou learn his ways, and take
scandal to thy soul.

22:26. Be not with them that fasten down their
hands, and that offer themselves sureties for
debts:

22:27. For if thou have not wherewith to restore,
what cause is there that he should take the
covering from thy bed?

22:28. Pass not beyond the ancient bounds which
thy fathers have set.

22:29. Hast thou seen a man swift in his work?
he shall stand before kings, and shall not be
before those that are obscure.

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PROVERBS CHAPTER 23

23:1. When thou shalt sit to eat with a prince, consider diligently what is set before thy face:

23:2. And put a knife to thy throat, if it be so that thou have thy soul in thy own power.

23:3. Be not desirous of his meats, in which is the bread of deceit.

23:4. Labour not to be rich: but set bounds to thy prudence.

23:5. Lift not up thy eyes to riches which thou canst not have: because they shall make themselves wings like those of an eagle, and shall fly towards heaven.

23:6. Eat not with an envious man, and desire

not his meats:

23:7. Because, like a soothsayer, and diviner, he thinketh that which he knoweth not. Eat and drink, will he say to thee: and his mind is not with thee.

23:8. The meats which thou hadst eaten, thou shalt vomit up: and shalt loose thy beautiful words.

23:9. Speak not in the ears of fools: because they will despise the instruction of thy speech.

23:10. Touch not the bounds of little ones: and enter not into the field of the fatherless:

23:11. For their near kinsman is strong: and he will judge their cause against thee.

23:12. Let thy heart apply itself to instruction and thy ears to words of knowledge.

23:13. Withhold not correction from a child: for if thou strike him with the rod, he shall not die.

23:14. Thou shalt beat him with the rod, and deliver his soul from hell.

23:15. My son, if thy mind be wise, my heart shall rejoice with thee:

23:16. And my reins shall rejoice, when thy lips shall speak what is right.

23:17. Let not thy heart envy sinners: but be thou in the fear of the Lord all the day long:

23:18. Because thou shalt have hope in the latter end, and thy expectation shall not be taken away.

23:19. Hear thou, my son, and be wise: and guide thy mind in the way.

23:20. Be not in the feasts of great drinkers, nor in their revellings, who contribute flesh to eat:

23:21. Because they that give themselves to drinking, and that club together, shall be consumed: and drowsiness shall be clothed with rags.

23:22. Hearken to thy father, that begot thee: and despise not thy mother when she is old.

23:23. Buy truth, and do not sell wisdom, and instruction, and understanding.

23:24. The father of the just rejoiceth greatly: he

that hath begotten a wise son, shall have joy in him.

23:25. Let thy father and thy mother be joyful, and let her rejoice that bore thee.

23:26. My son, give me thy heart: and let thy eyes keep my ways.

23:27. For a harlot is a deep ditch: and a strange woman is a narrow pit.

23:28. She lieth in wait in the way as a robber, and him whom she shall see unwary, she will kill.

23:29. Who hath woe? whose father hath woe? who hath contentions? who falls into pits? who hath wounds without cause? who hath redness of eyes?

23:30. Surely they that pass their time in wine, and study to drink off their cups.

23:31. Look not upon the wine when it is yellow, when the colour thereof shineth in the glass: it goeth in pleasantly,

23:32. But in the end, it will bite like a snake, and will spread abroad poison like a basilisk.

23:33. Thy eyes shall behold strange women,
and thy heart shall utter perverse things.

23:34. And thou shalt be as one sleeping in the
midst of the sea, and as a pilot fast asleep when
the stern is lost.

23:35. And thou shalt say: They have beaten
me, but I was not sensible of pain: they drew me,
and I felt not: when shall I awake and find wine
again?

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PROVERBS CHAPTER 24

24:1. Seek not to be like evil men, neither desire to be with them:

24:2. Because their mind studieth robberies, and their lips speak deceits.

24:3. By wisdom the house shall be built, and by prudence it shall be strengthened.

24:4. By instruction the storerooms shall be filled with all precious and most beautiful wealth.

24:5. A wise man is strong: and a knowing man, stout and valiant.

24:6. Because war is managed by due ordering: and there shall be safety where there are many counsels.

24:7. Wisdom is too high for a fool; in the gate he shall not open his mouth.

24:8. He that deviseth to do evils, shall be called a fool.

24:9. The thought of a fool is sin: and the detractor is the abomination of men.

24:10. If thou lose hope, being weary in the day of distress, thy strength shall be diminished.

24:11. Deliver them that are led to death: and those that are drawn to death, forbear not to deliver.

24:12. If thou say: I have not strength enough: he that seeth into the heart, he understandeth, and nothing deceiveth the keeper of thy soul, and he shall render to a man according to his works.

24:13. Eat honey, my son, because it is good, and the honeycomb most sweet to thy throat.

24:14. So also is the doctrine of wisdom to thy soul: which when thou hast found, thou shalt have hope in the end, and thy hope shall not perish.

24:15. Lie not in wait, nor seek after wickedness in the house of the just, nor spoil his rest.

24:16. For a just man shall fall seven times, and shall rise again: but the wicked shall fall down into evil.

24:17. When thy enemy shall fall, be not glad, and in his ruin let not thy heart rejoice:

24:18. Lest the Lord see, and it displease him, and he turn away his wrath from him.

24:19. Contend not with the wicked, nor seek to be like the ungodly.

24:20. For evil men have no hope of things to come, and the lamp of the wicked shall be put out.

24:21. My son, fear the Lord, and the king: and have nothing to do with detractors.

24:22. For their destruction shall rise suddenly: and who knoweth the ruin of both?

24:23. These things also to the wise: It is not good to have respect to persons in judgment.

24:24. They that say to the wicked man: Thou

art just: shall be cursed by the people, and the tribes shall abhor them.

24:25. They that rebuke him shall be praised: and a blessing shall come upon them.

24:26. He shall kiss the lips, who answereth right words.

24:27. Prepare thy work without, and diligently till thy ground: that afterward thou mayst build thy house.

24:28. Be not witness without cause against thy neighbour: and deceive not any man with thy lips.

24:29. Say not: I will do to him as he hath done to me: I will render to every one according to his work.

24:30. I passed by the field of the slothful man, and by the vineyard of the foolish man:

24:31. And behold it was all filled with nettles, and thorns had covered the face thereof, and the stone wall was broken down.

24:32. Which when I had seen, I laid it up in my

heart, and by the example I received instruction.

24:33. Thou wilt sleep a little, said I, thou wilt slumber a little, thou wilt fold thy hands a little to rest.

24:34. And poverty shall come to thee as a runner, and beggary as an armed man.

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PROVERBS CHAPTER 25

25:1. These are also parables of Solomon, which the men of Ezechias, king of Juda, copied out.

25:2. It is the glory of God to conceal the word, and the glory of kings to search out the speech.

25:3. The heaven above and the earth beneath, and the heart of kings is unsearchable.

25:4. Take away the rust from silver, and there shall come forth a most pure vessel:

25:5. Take away wickedness from the face of the king, and his throne shall be established with justice.

25:6. Appear not glorious before the king, and stand not in the place of great men.

25:7. For it is better that it should be said to thee: Come up hither; than that thou shouldst be humbled before the prince.

25:8. The things which thy eyes have seen, utter not hastily in a quarrel: lest afterward thou mayst not be able to make amends, when thou hast dishonoured thy friend.

25:9. Treat thy cause with thy friend, and discover not the secret to a stranger:

25:10. Lest he insult over thee, when he hath heard it, and cease not to upbraid thee. Grace and friendship deliver a man: keep these for thyself, lest thou fall under reproach.

25:11. To speak a word in due time, is like apples of gold on beds of silver.

25:12. As an earring of gold and a bright pearl, so is he that reproveth the wise, and the obedient ear.

25:13. As the cold of snow in the time of harvest, so is a faithful messenger to him that sent him, for he refresheth his soul.

25:14. As clouds, and wind, when no rain followeth, so is the man that boasteth, and doth not fulfil his promises.

25:15. By patience a prince shall be appeased, and a soft tongue shall break hardness.

25:16. Thou hast found honey, eat what is sufficient for thee, lest being glutted therewith thou vomit it up.

25:17. Withdraw thy foot from the house of thy neighbour, lest having his fill he hate thee.

25:18. A man that beareth false witness against his neighbour, is like a dart and a sword and a sharp arrow.

25:19. To trust in an unfaithful man in the time of trouble, is like a rotten tooth, and weary foot,

25:20. And one that looseth his garment in cold weather. As vinegar upon nitre, so is he that singeth songs to a very evil heart. As a moth doth by a garment, and a worm by the wood: so the sadness of a man consumeth the heart.

25:21. If thy enemy be hungry, give him to eat:

if he thirst, give him water to drink:

25:22. For thou shalt heap hot coals upon his head, and the Lord will reward thee.

25:23. The north wind driveth away rain, as doth a sad countenance a backbiting tongue.

25:24. It is better to sit in a corner of the housetop: than with a brawling woman, and in a common house.

25:25. As cold water to a thirsty soul, so are good tidings from a far country.

25:26. A just man falling down before the wicked, is as a fountain troubled with the foot and a corrupted spring.

25:27. As it is not good for a man to eat much honey, so he that is a searcher of majesty shall be overwhelmed by glory.

Majesty. . .Viz., of God. For to search into that incomprehensible Majesty, and to pretend to sound the depths of the wisdom of God, is exposing our weak understanding to be blinded with an excess of

light and glory, which it cannot comprehend.

25:28. As a city that lieth open and is not compassed with walls, so is a man that cannot refrain his own spirit in speaking.

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PROVERBS CHAPTER 26

26:1. As snow in summer, and rain in harvest, so glory is not seemly for a fool.

26:2. As a bird flying to other places, and a sparrow going here or there: so a curse uttered without cause shall come upon a man.

As a bird, etc. . . The meaning is, that a curse uttered without cause shall do no harm to the person that is cursed, but will return upon him that curseth, as whithersoever a bird flies, it returns to its own nest.

26:3. A whip for a horse, and a snaffle for an ass, and a rod for the back of fools.

26:4. Answer not a fool according to his folly, lest thou be made like him.

Answer not a fool, etc. . . Viz., so as to imitate him but only so as to reprove his folly.

26:5. Answer a fool according to his folly, lest he imagine himself to be wise.

26:6. He that sendeth words by a foolish messenger, is lame of feet and drinketh iniquity.

26:7. As a lame man hath fair legs in vain: so a parable is unseemly in the mouth of fools.

26:8. As he that casteth a stone into the heap of Mercury: so is he that giveth honour to a fool.

26:9. As if a thorn should grow in the hand of a drunkard: so is a parable in the mouth of fools.

26:10. Judgment determineth causes: and he that putteth a fool to silence, appeaseth anger.

26:11. As a dog that returneth to his vomit, so is the fool that repeateth his folly.

26:12. Hast thou seen a man wise in his own

conceit? there shall be more hope of a fool than of him.

26:13. The slothful man saith: There is a lion in the way, and a lioness in the roads.

26:14. As the door turneth upon its hinges, so doth the slothful upon his bed.

26:15. The slothful hideth his hand under his armpit, and it grieveth him to turn it to his mouth.

26:16. The sluggard is wiser in his own conceit, than seven men that speak sentences.

26:17. As he that taketh a dog by the ears, so is he that passeth by in anger, and meddleth with another man's quarrel.

26:18. As he is guilty that shooteth arrows, and lances unto death.

26:19. So is the man that hurteth his friend deceitfully: and when he is taken, saith: I did it in jest.

26:20. When the wood faileth, the fire shall go out: and when the talebearer is taken away, contentions shall cease.

26:21. As coals are to burning coals, and wood to fire, so an angry man stirreth up strife.

26:22. The words of a talebearer are as it were simple, but they reach to the innermost parts of the belly.

26:23. Swelling lips joined with a corrupt heart, are like an earthen vessel adorned with silver dross.

26:24. An enemy is known by his lips, when in his heart he entertaineth deceit.

26:25. When he shall speak low, trust him not: because there are seven mischiefs in his heart.

26:26. He that covereth hatred deceitfully, his malice shall be laid open in the public assembly.

26:27. He that diggeth a pit, shall fall into it: and he that rolleth a stone, it shall return to him.

26:28. A deceitful tongue loveth not truth: and a slippery mouth worketh ruin.

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PROVERBS CHAPTER 27

27:1. Boast not for to morrow, for thou knowest not what the day to come may bring forth.

27:2. Let another praise thee, and not thy own mouth: a stranger, and not thy own lips.

27:3. A stone is heavy, and sand weighty: but the anger of a fool is heavier than them both.

27:4. Anger hath no mercy: nor fury, when it breaketh forth: and who can bear the violence of one provoked?

27:5. Open rebuke is better than hidden love.

27:6. Better are the wounds of a friend, than the deceitful kisses of an enemy.

27:7. A soul that is full shall tread upon the honeycomb: and a soul that is hungry shall take even bitter for sweet.

27:8. As a bird that wandereth from her nest, so is a man that leaveth his place.

27:9. Ointment and perfumes rejoice the heart: and the good counsels of a friend are sweet to the soul.

27:10. Thy own friend, and thy father's friend, forsake not: and go not into thy brother's house in the day of thy affliction. Better is a neighbour that is near than a brother afar off.

27:11. Study wisdom, my son, and make my heart joyful, that thou mayst give an answer to him that reproacheth.

27:12. The prudent man seeing evil hideth himself: little ones passing on have suffered losses.

27:13. Take away his garment that hath been surety for a stranger: and take from him a pledge for strangers.

27:14. He that blesseth his neighbour with a loud voice, rising in the night, shall be like to him that curseth.

27:15. Roofs dropping through in a cold day, and a contentious woman are alike.

27:16. He that retaineth her, is as he that would hold the wind, and shall call the oil of his right hand.

27:17. Iron sharpeneth iron, so a man sharpeneth the countenance of his friend.

27:18. He that keepeth the fig tree, shall eat the fruit thereof: and he that is the keeper of his master, shall be glorified.

27:19. As the faces of them that look therein, shine in the water, so the hearts of men are laid open to the wise.

27:20. Hell and destruction are never filled: so the eyes of men are never satisfied.

27:21. As silver is tried in the fining-pot, and gold in the furnace: so a man is tried by the mouth of him that praiseth. The heart of the

wicked seeketh after evils, but the righteous heart seeketh after knowledge.

27:22. Though thou shouldst bray a fool in the mortar, as when a pestle striketh upon sodden barley, his folly would not be taken from him.

27:23. Be diligent to know the countenance of thy cattle, and consider thy own flocks:

27:24. For thou shalt not always have power: but a crown shall be given to generation and generation.

27:25. The meadows are open, and the green herbs have appeared, and the hay is gathered out of the mountains.

27:26. Lambs are for thy clothing: and kids for the price of the field.

27:27. Let the milk of the goats be enough for thy food, and for the necessities of thy house, and for maintenance for thy handmaids.

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PROVERBS CHAPTER 28

28:1. The wicked man fleeth, when no man pursueth: but the just, bold as a lion, shall be without dread.

28:2. For the sins of the land many are the princes thereof: and for the wisdom of a man, and the knowledge of those things that are said, the life of the prince shall be prolonged.

28:3. A poor man that oppresseth the poor, is like a violent shower, which bringeth a famine.

28:4. They that forsake the law, praise the wicked man: they that keep it, are incensed against him.

28:5. Evil men think not on judgment: but they

that seek after the Lord, take notice of all things.

28:6. Better is the poor man walking in his simplicity, than the rich in crooked ways.

28:7. He that keepeth the law, is a wise son: but he that feedeth gluttons, shameth his father.

28:8. He that heapeth together riches by usury and loan, gathereth them for him that will be bountiful to the poor.

28:9. He that turneth away his ears from hearing the law, his prayer shall be an abomination.

28:10. He that deceiveth the just in a wicked way, shall fall in his own destruction: and the upright shall possess his goods.

28:11. The rich man seemeth to himself wise: but the poor man that is prudent shall search him out.

28:12. In the joy of the just there is great glory: when the wicked reign, men are ruined.

28:13. He that hideth his sins, shall not prosper: but he that shall confess, and forsake them, shall obtain mercy.

28:14. Blessed is the man that is always fearful:
but he that is hardened in mind shall fall into evil.

28:15. As a roaring lion, and a hungry bear, so is
a wicked prince over the poor people.

28:16. A prince void of prudence shall oppress
many by calumny: but he that hateth
covetousness, shall prolong his days.

28:17. A man that doth violence to the blood of a
person, if he flee even to the pit, no man will stay
him.

28:18. He that walketh uprightly, shall be saved:
he that is perverse in his ways, shall fall at once.

28:19. He that tilleth his ground, shall be filled
with bread: but he that followeth idleness, shall
be filled with poverty.

28:20. A faithful man shall be much praised: but
he that maketh haste to be rich, shall not be
innocent.

28:21. He that hath respect to a person in
judgment, doth not well: such a man even for a
morsel of bread forsaketh the truth.

28:22. A man that maketh haste to be rich, and envieth others, is ignorant that poverty shall come upon him.

28:23. He that rebuketh a man, shall afterward find favour with him, more than he that by a flattering tongue deceiveth him.

28:24. He that stealeth any thing from his father, or from his mother: and saith, This is no sin, is the partner of a murderer.

28:26. He that boasteth and puffeth up himself, stirreth up quarrels: but he that trusteth in the Lord, shall be healed.

28:26. He that trusteth in his own heart, is a fool: but he that walketh wisely, he shall be saved.

28:27. He that giveth to the poor shall not want: he that despiseth his entreaty, shall suffer indigence.

28:28. When the wicked rise up, men shall hide themselves: when they perish, the just shall be multiplied.

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PROVERBS CHAPTER 29

29:1. The man that with a stiff neck despiseth him that reproveth him, shall suddenly be destroyed: and health shall not follow him.

29:2. When just men increase, the people shall rejoice: when the wicked shall bear rule, the people shall mourn.

29:3. A man that loveth wisdom, rejoiceth his father: but he that maintaineth harlots, shall squander away his substance.

29:4. A just king setteth up the land: a covetous man shall destroy it.

29:5. A man that speaketh to his friend with flattering and dissembling words, spreadeth a net

for his feet.

29:6. A snare shall entangle the wicked man when he sinneth: and the just shall praise and rejoice.

29:7. The just taketh notice of the cause of the poor: the wicked is void of knowledge.

29:8. Corrupt men bring a city to ruin: but wise men turn away wrath.

29:9. If a wise man contend with a fool, whether he be angry, or laugh, he shall find no rest.

29:10. Bloodthirsty men hate the upright: but just men seek his soul.

29:11. A fool uttereth all his mind: a wise man deferreth, and keepeth it till afterwards.

29:12. A prince that gladly heareth lying words, hath all his servants wicked.

29:13. The poor man and the creditor have met one another: the Lord is the enlightener of them both.

29:14. The king that judgeth the poor in truth, his throne shall be established for ever.

29:15. The rod and reproof give wisdom: but the child that is left to his own will, bringeth his mother to shame.

29:16. When the wicked are multiplied, crimes shall be multiplied: but the just shall see their downfall.

29:17. Instruct thy son and he shall refresh thee, and shall give delight to thy soul.

29:18. When prophecy shall fail, the people shall be scattered abroad: but he that keepeth the law, is blessed.

29:19. A slave will not be corrected by words: because he understandeth what thou sayest, and will not answer.

29:20. Hast thou seen a man hasty to speak? folly is rather to be looked for, than his amendment.

29:21. He that nourisheth his servant delicately from his childhood, afterwards shall find him stubborn.

29:22. A passionate man provoketh quarrels:

and he that is easily stirred up to wrath, shall be more prone to sin.

29:23. Humiliation followeth the proud: and glory shall uphold the humble of spirit.

29:24. He that is partaker with a thief, hateth his own soul: he heareth one putting him to his oath, and discovereth not.

29:25. He that feareth man shall quickly fall: he that trusteth in the Lord, shall be set on high.

29:26. Many seek the face of the prince: but the judgment of every one cometh forth from the Lord.

29:27. The just abhor a wicked man: and the wicked loathe them that are in the right way. The son that keepeth the word, shall be free from destruction.

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PROVERBS CHAPTER 30

The wise man thinketh humbly of himself. His prayer and sentiments upon certain virtues and vices.

30:1. The words of Gatherer the son of Vomiter. The vision which the man spoke, with whom God is, and who being strengthened by God, abiding with him, said:

Gatherer, etc. . . Or, as it is in the Latin, Congregans the son of Vomens. The Latin interpreter has given us in this place the signification of the Hebrew names, instead of the names themselves, which are in the Hebrew, Agur the son of Jakeh. But whether this Agur be the same person as Solomon, as many think,

or a different person, whose doctrine was adopted by Solomon, and inserted among his parables or proverbs, is uncertain.

30:2. I am the most foolish of men, and the wisdom of men is not with me.

30:3. I have not learned wisdom, and have not known the science of saints.

30:4. Who hath ascended up into heaven, and descended? who hath held the wind in his hands? who hath bound up the waters together as in a garment? who hath raised up all the borders of the earth? what is his name, and what is the name of his son, if thou knowest?

30:5. Every word of God is fire tried: he is a buckler to them that hope in him.

Is fire tried. . . That is, most pure, like gold purified by fire.

30:6. Add not any thing to his words, lest thou be reprov'd and found a liar:

30:7. Two things I have asked of thee, deny them not to me before I die.

30:8. Remove far from me vanity, and lying words. Give me neither beggary, nor riches: give me only the necessities of life:

30:9. Lest perhaps being filled, I should be tempted to deny, and say: Who is the Lord? or being compelled by poverty, I should steal, and forswear the name of my God.

30:10. Accuse not a servant to his master, lest he curse thee, and thou fall.

30:11. There is a generation that curseth their father, and doth not bless their mother.

30:12. A generation that are pure in their own eyes, and yet are not washed from their filthiness.

30:13. A generation, whose eyes are lofty, and their eyelids lifted up on high.

30:14. A generation that for teeth hath swords, and grindeth with their jaw teeth, to devour the needy from off the earth, and the poor from among men.

30:15. The horseleech hath two daughters that say: Bring, bring. There are three things that never are satisfied, and the fourth never saith: It is enough.

The horseleech. . .Concupiscence, which hath two daughters that are never satisfied, viz., lust and avarice.

30:16. Hell and the mouth of the womb, and the earth which is not satisfied with water: and the fire never saith: It is enough.

30:17. The eye that mocketh at his father, and that despiseth the labour of his mother in bearing him, let the ravens of the brooks pick it out, and the young eagles eat it.

30:18. Three things are hard to me, and the fourth I am utterly ignorant of.

30:19. The way of an eagle in the air, the way of a serpent upon a rock, the way of a ship in the midst of the sea, and the way of a man in youth.

30:20. Such also is the way of an adulterous

woman, who eateth and wipeth her mouth, and saith: I have done no evil.

30:21. By three things the earth is disturbed, and the fourth it cannot bear.

30:22. By a slave when he reigneth: by a fool when be is filled with meat:

30:23. By an odious woman when she is married: and by a bondwoman when she is heir to her mistress.

30:24. There are four very little things of the earth, and they are wiser than the wise.

30:25. The ants, a feeble people, which provide themselves food in the harvest:

30:26. The rabbit, a weak people, which maketh its bed in the rock:

30:27. The locust hath no king, yet they all go out by their bands:

30:28. The stellio supporteth itself on hands, and dwelleth in kings' houses.

The stellio. . . A kind of house lizard marked with

spots like stars, from whence it has its name.

30:19. There are three things, which go well, and the fourth that walketh happily:

30:30. A lion, the strongest of beasts, who hath no fear of any thing he meeteth:

30:31. A cock girded about the loins: and a ram: and a king, whom none can resist.

30:32. There is that hath appeared a fool after he was lifted up on high: for if he had understood, he would have laid his hand upon his mouth.

30:33. And he that strongly squeezeth the paps to bring out milk, straineth out butter: and he that violently bloweth his nose, bringeth out blood: and he that provoketh wrath, bringeth forth strife.

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PROVERBS CHAPTER 31

An exhortation to chastity, temperance, and works of mercy; with the praise of a wise woman.

31:1. The words of king Lamuel. The vision wherewith his mother instructed him.

Lamuel. . . This name signifies God with him, and is supposed to have been one of the names of Solomon.

31:2. What, O my beloved, what, O the beloved of my womb, what, O the beloved of my vows?

31:3. Give not thy substance to women, and thy riches to destroy kings.

31:4. Give not to kings, O Lamuel, give not wine to kings: because there is no secret where drunkenness reigneth:

31:5. And lest they drink and forget judgments, and pervert the cause of the children of the poor.

31:6. Give strong drink to them that are sad; and wine to them that are grieved in mind:

31:7. Let them drink, and forget their want, and remember their sorrow no more.

31:8. Open thy mouth for the dumb, and for the causes of all the children that pass.

31:9. Open thy mouth, decree that which is just, and do justice to the needy and poor.

31:10. Who shall find a valiant woman? far, and from the uttermost coasts is the price of her.

31:11. The heart of her husband trusteth in her, and he shall have no need of spoils.

31:12. She will render him good, and not evil all the days of her life.

31:13. She hath sought wool and flax, and hath wrought by the counsel of her hands.

31:14. She is like the merchant's ship, she bringeth her bread from afar.

31:15. And she hath risen in the night, and given a prey to her household, and victuals to her maidens.

31:16. She hath considered a field, and bought it: with the fruit of her hands she hath planted a vineyard.

31:17. She hath girded her loins with strength, and hath strengthened her arm.

31:18. She hath tasted, and seen that her traffic is good: her lamp shall not be put out in the night.

31:19. She hath put out her hand to strong things, and her fingers have taken hold of the spindle.

31:20. She hath opened her hand to the needy, and stretched out her hands to the poor.

31:21. She shall not fear for her house in the cold of snow: for all her domestics are clothed with double garments.

31:22. She hath made for herself clothing of tapestry: fine linen, and purple, is her covering.

31:23. Her husband is honourable in the gates, when he sitteth among the senators of the land.

31:24. She made fine linen, and sold it, and delivered a girdle to the Chanaanite.

The Chanaanite. . . The merchant, for Chanaanite, in Hebrew, signifies a merchant.

31:25. Strength and beauty are her clothing, and she shall laugh in the latter day.

31:26. She hath opened her mouth to wisdom, and the law of clemency is on her tongue.

31:27. She hath looked well on the paths of her house, and hath not eaten her bread idle.

31:28. Her children rose up, and called her blessed: her husband, and he praised her.

31:29. Many daughters have gathered together riches: thou hast surpassed them all.

31:30. Favour is deceitful, and beauty is vain:

the woman that feareth the Lord, she shall be praised.

31:31. Give her of the fruit of her hands: and let her works praise her in the gates.

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ECCLESIASTES

This Book is called Ecclesiastes, or The Preacher, (in Hebrew, Coheleth,) because in it, Solomon, as an excellent preacher, setteth forth the vanity of the things of this world: to withdraw the hearts and affections of men from such empty toys.

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ECCLESIASTES CHAPTER 1

The vanity of all temporal things.

1:1. The words of Ecclesiastes, the son of David, king of Jerusalem.

1:2. Vanity of vanities, said Ecclesiastes: vanity of vanities, and all is vanity.

1:3. What hath a man more of all his labour, that he taketh under the sun?

1:4. One generation passeth away, and another generation cometh: but the earth standeth for ever.

1:5. The sun riseth, and goeth down, and returneth to his place: and there rising again,

1:6. Maketh his round by the south, and turneth again to the north: the spirit goeth forward surveying all places round about, and returneth to his circuits.

1:7. All the rivers run into the sea, yet the sea doth not overflow: unto the place from whence the rivers come, they return, to flow again.

1:8. All things are hard: man cannot explain them by word. The eye is not filled with seeing, neither is the ear filled with hearing.

1:9. What is it that hath been? the same thing that shall be. What is it that hath been done? the same that shall be done.

1:10. Nothing under the sun is new, neither is any man able to say: Behold this is new: for it hath already gone before in the ages that were before us.

1:11. There is no remembrance of former things: nor indeed of those things which hereafter are to come, shall there be any remembrance with them that shall be in the latter

end.

1:12. I Ecclesiastes was king over Israel in Jerusalem,

1:13. And I proposed in my mind to seek and search out wisely concerning all things that are done under the sun. This painful occupation hath God given to the children of men, to be exercised therein.

1:14. I have seen all things that are done under the sun, and behold all is vanity, and vexation of spirit.

1:15. The perverse are hard to be corrected, and the number of fools is infinite.

1:16. I have spoken in my heart, saying: Behold I am become great, and have gone beyond all in wisdom, that were before me in Jerusalem: and my mind hath contemplated many things wisely, and I have learned.

1:17. And I have given my heart to know prudence, and learning, and errors, and folly: and I have perceived that in these also there was

labour, and vexation of spirit,

1:18. Because in much wisdom there is much indignation: and he that addeth knowledge, addeth also labour.

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ECCLESIASTES CHAPTER 2

The vanity of pleasures, riches, and worldly labours.

2:1. I said in my heart: I will go, and abound with delights, and enjoy good things. And I saw that this also was vanity.

2:2. Laughter I counted error: and to mirth I said: Why art thou vainly deceived?

2:3. I thought in my heart, to withdraw my flesh from wine, that I might turn my mind to wisdom, and might avoid folly, till I might see what was profitable for the children of men: and what they ought to do under the sun, all the days of their life.

2:4. I made me great works, I built me houses,
and planted vineyards,

2:5. I made gardens, and orchards, and set them
with trees of all kinds,

2:6. And I made me ponds of water, to water
therewith the wood of the young trees,

2:7. I got me menservants, and maidservants,
and had a great family: and herds of oxen, and
great flocks of sheep, above all that were before
me in Jerusalem:

2:8. I heaped together for myself silver and gold,
and the wealth of kings, and provinces: I made
me singing men, and singing women, and the
delights of the sons of men, cups and vessels to
serve to pour out wine:

2:9. And I surpassed in riches all that were
before me in Jerusalem: my wisdom also
remained with me.

2:10. And whatsoever my eyes desired, I refused
them not: and I withheld not my heart from
enjoying every pleasure, and delighting itself in

the things which I had prepared: and esteemed this my portion, to make use of my own labour.

2:11. And when I turned myself to all the works which my hands had wrought, and to the labours wherein I had laboured in vain, I saw in all things vanity, and vexation of mind, and that nothing was lasting under the sun.

2:12. I passed further to behold wisdom, and errors and folly, (What is man, said I that he can follow the King his maker?)

2:13. And I saw that wisdom excelled folly, as much as light differeth from darkness.

2:14. The eyes of a wise man are in his head: the fool walketh in darkness: and I learned that they were to die both alike.

2:15. And I said in my heart: If the death of the fool and mine shall be one, what doth it avail me, that I have applied myself more to the study of wisdom? And speaking with my own mind, I perceived that this also was vanity.

2:16. For there shall be no remembrance of the

wise no more than of the fool forever, and the times to come shall cover all things together with oblivion: the learned dieth in like manner as the unlearned.

2:17. And therefore I was weary of my life, when I saw that all things under the sun are evil, and all vanity and vexation of spirit.

2:18. Again I hated all my application wherewith I had earnestly laboured under the sun, being like to have an heir after me,

2:19. Whom I know not whether he will be a wise man or a fool, and he shall have rule over all my labours with which I have laboured and been solicitous: and is there anything so vain?

2:20. Wherefore I left off and my heart renounced labouring anymore under the sun.

2:21. For when a man laboureth in wisdom, and knowledge, and carefulness, he leaveth what he hath gotten to an idle man: so this also is vanity, and a great evil.

2:22. For what profit shall a man have of all his

labour, and vexation of spirit, with which he hath been tormented under the sun?

2:23. All his days are full of sorrows and miseries, even in the night he doth not rest in mind: and is not this vanity?

2:24. Is it not better to eat and drink, and to shew his soul good things of his labours? and this is from the hand of God.

2:25. Who shall so feast and abound with delights as I?

2:26. God hath given to a man that is good in his sight, wisdom, and knowledge, and joy: but to the sinner he hath given vexation, and superfluous care, to heap up and to gather together, and to give it to him that hath pleased God: but this also is vanity, and a fruitless solicitude of the mind.

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ECCLESIASTES CHAPTER 3

*All human things are liable to perpetual changes.
We are to rest on God's providence, and cast away
fruitless cares.*

3:1. All things have their season, and in their times all things pass under heaven.

3:2. A time to be born and a time to die. A time to plant, and a time to pluck up that which is planted.

3:3. A time to kill, and a time to heal. A time to destroy, and a time to build.

3:4. A time to weep, and a time to laugh. A time to mourn, and a time to dance.

3:5. A time to scatter stones, and a time to gather. A time to embrace, and a time to be far from embraces.

3:6. A time to get, and a time to lose. A time to keep, and a time to cast away.

3:7. A time to rend, and a time to sew. A time to keep silence, and a time to speak.

3:8. A time of love, and a time of hatred. A time of war, and a time of peace.

3:9. What hath man more of his labour?

3:10. I have seen the trouble, which God hath given the sons of men to be exercised in it.

3:11. He hath made all things good in their time, and hath delivered the world to their consideration, so that man cannot find out the work which God hath made from the beginning to the end.

3:12. And I have known that there was no better thing than to rejoice, and to do well in this life.

3:13. For every man that eateth and drinketh, and seeth good of his labour, this is the gift of God.

3:14. I have learned that all the works which God hath made, continue for ever: we cannot add any thing, nor take away from those things which God hath made that he may be feared.

3:15. That which hath been made, the same continueth: the things that shall be, have already been: and God restoreth that which is past.

3:16. I saw under the sun in the place of judgment wickedness, and in the place of justice iniquity.

3:17. And I said in my heart: God shall judge both the just and the wicked, and then shall be the time of every thing.

3:18. I said in my heart concerning the sons of men, that God would prove them, and shew them to be like beasts.

3:19. Therefore the death of man, and of beasts is one, and the condition of them both is equal: as man dieth, so they also die: all things breathe alike, and man hath nothing more than beast: all things are subject to vanity.

Man hath nothing more, etc. . .Viz., as to the life of the body.

3:20. And all things go to one place: of earth they were made, and into earth they return together.

3:21. Who knoweth if the spirit of the children of Adam ascend upward, and if the spirit of the beasts descend downward?

Who knoweth, etc. . .Viz., experimentally: since no one in this life can see a spirit. But as to the spirit of the beasts, which is merely animal, and become extinct by the death of the beast, who can tell the manner it acts so as to give life and motion, and by death to descend downward, that is, to be no more?

3:22. And I have found that nothing is better than for a man to rejoice in his work, and that this is his portion. For who shall bring him to know the things that shall be after him?

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ECCLESIASTES CHAPTER 4

Other instances of human miseries.

4:1. I turned myself to other things, and I saw the oppressions that are done under the sun, and the tears of the innocent, and they had no comforter; and they were not able to resist their violence, being destitute of help from any.

4:2. And I praised the dead rather than the living:

4:3. And I judged him happier than them both, that is not yet born, nor hath seen the evils that are done under the sun.

4:4. Again I considered all the labours of men, and I remarked that their industries are exposed

to the envy of their neighbour: so in this also there is vanity, and fruitless care.

4:5. The fool foldeth his hands together, and eateth his own flesh, saying:

4:6. Better is a handful with rest, than both hands full with labour, and vexation of mind.

4:7. Considering I found also another vanity under the sun:

4:8. There is but one, and he hath not a second, no child, no brother, and yet he ceaseth not to labour, neither are his eyes satisfied with riches, neither doth he reflect, saying: For whom do I labour, and defraud my soul of good things? in this also is vanity, and a grievous vexation.

4:9. It is better therefore that two should be together, than one: for they have the advantage of their society:

4:10. If one fall he shall be supported by the other: woe to him that is alone, for when he falleth, he hath none to lift him up.

4:11. And if two lie together, they shall warm

one another: how shall one alone be warmed?

4:12. And if a man prevail against one, two shall withstand him: a threefold cord is not easily broken.

4:13. Better is a child that is poor and wise, than a king that is old and foolish, who knoweth not to foresee for hereafter.

4:14. Because out of prison and chains sometimes a man cometh forth to a kingdom: and another born king is consumed with poverty.

4:15. I saw all men living, that walk under the sun with the second young man, who shall rise up in his place.

4:16. The number of the people, of all that were before him is infinite: and they that shall come afterwards, shall not rejoice in him: but this also is vanity, and vexation of spirit.

4:17. Keep thy foot, when thou goest into the house of God, and draw nigh to hear. For much better is obedience, than the victims of fools, who know not what evil they do.

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ECCLESIASTES CHAPTER 5

Caution in words. Vows are to be paid. Riches are often pernicious: the moderate use of them is the gift of God.

5:1. Speak not any thing rashly, and let not thy heart be hasty to utter a word before God. For God is in heaven, and thou upon earth: therefore let thy words be few.

5:2. Dreams follow many cares: and in many words shall be found folly.

5:3. If thou hast vowed any thing to God, defer not to pay it: for an unfaithful and foolish promise displeaseth him: but whatsoever thou

hast vowed, pay it.

5:4. And it is much better not to vow, than after a vow not to perform the things promised.

5:5. Give not thy mouth to cause thy flesh to sin: and say not before the angel: There is no providence: lest God be angry at thy words, and destroy all the works of thy hands.

5:6. Where there are many dreams, there are many vanities, and words without number: but do thou fear God.

5:7. If thou shalt see the oppressions of the poor, and violent judgments, and justice perverted in the province, wonder not at this matter: for he that is high hath another higher, and there are others still higher than these:

5:8. Moreover there is the king that reigneth over all the land subject to him.

5:9. A covetous man shall not be satisfied with money: and he that loveth riches shall reap no fruit from them: so this also is vanity.

5:10. Where there are great riches, there are also

many to eat them. And what doth it profit the owner, but that he seeth the riches with his eyes?

5:11. Sleep is sweet to a labouring man, whether he eat little or much: but the fulness of the rich will not suffer him to sleep.

5:12. There is also another grievous evil, which I have seen under the sun: riches kept to the hurt of the owner.

5:13. For they are lost with very great affliction: he hath begotten a son, who shall be in extremity of want.

5:14. As he came forth naked from his mother's womb, so shall he return, and shall take nothing away with him of his labour.

5:15. A most deplorable evil: as he came, so shall he return. What then doth it profit him that he hath laboured for the wind?

5:16. All the days of his life he eateth in darkness, and in many cares, and in misery, and sorrow.

5:17. This therefore hath seemed good to me,

that a man should eat and drink, and enjoy the fruit of his labour, wherewith he hath laboured under the sun, all the days of his life, which God hath given him: and this is his portion.

5:18. And every man to whom God hath given riches, and substance, and hath given him power to eat thereof, and to enjoy his portion, and to rejoice of his labour: this is the gift of God.

5:19. For he shall not much remember the days of his life, because God entertaineth his heart with delight.

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ECCLESIASTES CHAPTER 6

The misery of the covetous man.

6:1. There is also another evil, which I have seen under the sun, and that frequent among men:

6:2. A man to whom God hath given riches, and substance, and honour, and his soul wanteth nothing of all that he desireth: yet God doth not give him power to eat thereof, but a stranger shall eat it up. This is vanity and a great misery.

6:3. If a man beget a hundred children, and live many years, and attain to a great age, and his soul make no use of the goods of his substance, and he be without burial: of this man I pronounce, that

the untimely born is better than he.

6:4. For he came in vain, and goeth to darkness, and his name shall be wholly forgotten.

6:5. He hath not seen the sun, nor known the distance of good and evil:

6:6. Although he lived two thousand years, and hath not enjoyed good things: do not all make haste to one place?

6:7. All the labour of man is for his mouth, but his soul shall not be filled.

6:8. What hath the wise man more than the fool? and what the poor man, but to go thither, where there is life?

6:9. Better it is to see what thou mayst desire, than to desire that which thou canst not know. But this also is vanity, and presumption of spirit.

6:10. He that shall be, his name is already called: and it is known, that he is a man, and cannot contend in judgment with him that is stronger than himself.

6:11. There are many words that have much

vanity in disputing.

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ECCLESIASTES CHAPTER 7

*Prescriptions against worldly vanities:
mortification, patience, and seeking wisdom.*

7:1. What needeth a man to seek things that are above him, whereas he knoweth not what is profitable for him in his life, in all the days of his pilgrimage, and the time that passeth like a shadow? Or who can tell him what shall be after him under the sun?

7:2. A good name is better than precious ointments: and the day of death than the day of one's birth.

7:3. It is better to go to the house of mourning,

than to the house of feasting: for in that we are put in mind of the end of all, and the living thinketh what is to come.

7:4. Anger is better than laughter: because by the sadness of the countenance the mind of the offender is corrected.

Anger. . . That is, correction, or just wrath and zeal against evil.

7:5. The heart of the wise is where there is mourning, and the heart of fools where there is mirth.

7:6. It is better to be rebuked by a wise man, than to be deceived by the flattery of fools.

7:7. For as the crackling of thorns burning under a pot, so is the laughter of a fool: now this also is vanity.

7:8. Oppression troubleth the wise, and shall destroy the strength of his heart.

7:9. Better is the end of a speech than the

beginning. Better is the patient man than the presumptuous.

7:10. Be not quickly angry: for anger resteth in the bosom of a fool.

7:11. Say not: What thinkest thou is the cause that former times were better than they are now? for this manner of question is foolish.

7:12. Wisdom with riches is more profitable, and bringeth more advantage to them that see the sun.

7:13. For as wisdom is a defence, so money is a defence: but learning and wisdom excel in this, that they give life to him that possesseth them.

7:14. Consider the works of God, that no man can correct whom he hath despised.

7:15. In the good day enjoy good things, and beware beforehand of the evil day: for God hath made both the one and the other, that man may not find against him any just complaint.

7:16. These things also I saw in the days of my vanity: A just man perisheth in his justice, and a wicked man liveth a long time in his wickedness.

7:17. Be not over just: and be not more wise than is necessary, lest thou become stupid.

Over just. . .Viz., By an excessive rigour in censuring the ways of God in bearing with the wicked.

7:18. Be not overmuch wicked: and be not foolish, lest thou die before thy time.

Be not overmuch wicked. . .That is, lest by the greatness of your sin you leave no room for mercy.

7:19. It is good that thou shouldst hold up the just, yea and from him withdraw not thy hand: for he that feareth God, neglecteth nothing.

7:20. Wisdom hath strengthened the wise more than ten princes of the city.

7:21. For there is no just man upon earth, that doth good, and sinneth not.

7:22. But do not apply thy heart to all words that are spoken: lest perhaps thou hear thy servant reviling thee.

7:23. For thy conscience knoweth that thou also hast often spoken evil of others.

7:24. I have tried all things in wisdom. I have said: I will be wise: and it departed farther from me,

7:25. Much more than it was: it is a great depth, who shall find it out?

7:26. I have surveyed all things with my mind, to know, and consider, and seek out wisdom and reason: and to know the wickedness of the fool, and the error of the imprudent:

7:27. And I have found a woman more bitter than death, who is the hunter's snare, and her heart is a net, and her hands are bands. He that pleaseth God shall escape from her: but he that is a sinner, shall be caught by her.

7:28. Lo this have I found, said Ecclesiastes, weighing one thing after another, that I might find out the account,

7:29. Which yet my soul seeketh, and I have not found it. One man among a thousand I have

found, a woman among them all I have not found.
7:30. Only this I have found, that God made man
right, and he hath entangled himself with an
infinity of questions. Who is as the wise man?
and who hath known the resolution of the word?

*Of the word. . . That is, of this obscure and difficult
matter.*

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ECCLESIASTES CHAPTER 8

*True wisdom is to observe God's commandments.
The ways of God are unsearchable.*

8:1. The wisdom of a man shineth in his countenance, and the most mighty will change his face.

8:2. I observe the mouth of the king, and the commandments of the oath of God.

8:3. Be not hasty to depart from his face, and do not continue in an evil work: for he will do all that pleaseth him:

8:4. And his word is full of power: neither can any man say to him: Why dost thou so?

8:5. He that keepeth the commandment, shall find no evil. The heart of a wiser man understandeth time and answer.

8:6. There is a time and opportunity for every business, and great affliction for man:

8:7. Because he is ignorant of things past, and things to come he cannot know by any messenger.

8:8. It is not in man's power to stop the spirit, neither hath he power in the day of death, neither is he suffered to rest when war is at hand, neither shall wickedness save the wicked.

8:9. All these things I have considered, and applied my heart to all the works that are done under the sun. Sometimes one man ruleth over another to his own hurt.

8:10. I saw the wicked buried: who also when they were yet living were in the holy place, and were praised in the city as men of just works: but this also is vanity.

8:11. For because sentence is not speedily pronounced against the evil, the children of men

commit evils without any fear.

8:12. But though a sinner do evil a hundred times, and by patience be borne withal, I know from thence that it shall be well with them that fear God, who dread his face.

8:13. But let it not be well with the wicked, neither let his days be prolonged, but as a shadow let them pass away that fear not the face of the Lord.

8:14. There is also another vanity, which is done upon the earth. There are just men to whom evils happen, as though they had done the works of the wicked: and there are wicked men, who are as secure as though they had the deeds of the just: but this also I judge most vain.

8:15. Therefore I commended mirth, because there was no good for a man under the sun, but to eat, and drink, and be merry, and that he should take nothing else with him of his labour in the days of his life, which God hath given him under the sun.

No good for a man, etc. . . Some commentators think the wise man here speaks in the person of the libertine: representing the objections of these men against divine providence, and the inferences they draw from thence, which he takes care afterwards to refute. But it may also be said, that his meaning is to commend the moderate use of the goods of this world, preferably to the cares and solitudes of worldlings, their attachment to vanity and curiosity, and presumptuously diving into the unsearchable ways of divine providence.

8:16. And I applied my heart to know wisdom, and to understand the distraction that is upon earth: for there are some that day and night take no sleep with their eyes.

8:17. And I understood that man can find no reason of all those works of God that are done under the sun: and the more he shall labour to seek, so much the less shall he find: yea, though the wise man shall say, that he knoweth it, he shall not be able to find it.

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ECCLESIASTES CHAPTER 9

*Man knows not certainty that he is in God's grace.
After death no more work or merit.*

9:1. All these things have I considered in my heart, that I might carefully understand them: there are just men and wise men, and their works are in the hand of God: and yet man knoweth not whether he be worthy of love, or hatred:

9:2. But all things are kept uncertain for the time to come, because all things equally happen to the just and to the wicked, to the good and to the evil, to the clean and to the unclean, to him that offereth victims, and to him that despiseth

sacrifices. As the good is, so also is the sinner: as the perjured, so he also that sweareth truth.

9:3. This is a very great evil among all things that are done under the sun, that the same things happen to all men: whereby also the hearts of the children of men are filled with evil, and with contempt while they live, and afterwards they shall be brought down to hell.

9:4. There is no man that liveth always, or that hopeth for this: a living dog is better than a dead lion.

9:5. For the living know that they shall die, but the dead know nothing more, neither have they a reward any more: for the memory of them is forgotten.

Know nothing more. . . Viz., as to the transactions of this world, in which they have now no part, unless it be revealed to them; neither have they any knowledge or power now of doing any thing to secure their eternal state, (if they have not taken care of it in their lifetime:) nor can they now procure

themselves any good, as the living always may do, by the grace of God.

9:6. Their love also, and their hatred, and their envy are all perished, neither have they any part in this world, and in the work that is done under the sun.

9:7. Go then, and eat thy bread with joy, and drink thy wine with gladness: because thy works please God.

9:8. At all times let thy garments be white, and let not oil depart from thy head.

9:9. Live joyfully with the wife whom thou lovest, all the days of thy unsteady life, which are given to thee under the sun, all the time of thy vanity: for this is thy portion in life, and in thy labour wherewith thou labourest under the sun.

9:10. Whatsoever thy hand is able to do, do it earnestly: for neither work, nor reason, nor wisdom, nor knowledge shall be in hell, whither thou art hastening.

9:11. I turned me to another thing, and I saw that under the sun, the race is not to the swift, nor the battle to the strong, nor bread to the wise, nor riches to the learned, nor favour to the skilful: but time and chance in all.

9:12. Man knoweth not his own end: but as fishes are taken with the hook, and as birds are caught with the snare, so men are taken in the evil time, when it shall suddenly come upon them.

9:13. This wisdom also I have seen under the sun, and it seemed to me to be very great:

9:14. A little city, and few men in it: there came against it a great king, and invested it, and built bulwarks round about it, and the siege was perfect.

9:15. Now there was found in it a man poor and wise, and he delivered the city by his wisdom, and no man afterward remembered that poor man.

9:16. And I said that wisdom is better than strength: how then is the wisdom of the poor man slighted, and his words not heard?

9:17. The words of the wise are heard in silence,
more than the cry of a prince among fools.

9:18. Better is wisdom, than weapons of war:
and he that shall offend in one, shall lose many
good things.

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ECCLESIASTES CHAPTER 10

Observations on wisdom and folly, ambition and detraction.

10:1. Dying flies spoil the sweetness of the ointment. Wisdom and glory is more precious than a small and shortlived folly.

10:2. The heart of a wise man is in his right hand, and the heart of a fool is in his left hand.

10:3. Yea, and the fool when he walketh in the way, whereas he himself is a fool, esteemeth all men fools.

10:4. If the spirit of him that hath power, ascend upon thee, leave not thy place: because care will

make the greatest sins to cease.

10:5. There is an evil that I have seen under the sun, as it were by an error proceeding from the face of the prince:

10:6. A fool set in high dignity, and the rich sitting beneath.

10:7. I have seen servants upon horses: and princes walking on the ground as servants.

10:8. He that diggeth a pit, shall fall into it: and he that breaketh a hedge, a serpent shall bite him.

10:9. He that removeth stones, shall be hurt by them: and he that cutteth trees, shall be wounded by them.

10:10. If the iron be blunt, and be not as before, but be made blunt, with much labour it shall be sharpened: and after industry shall follow wisdom.

10:11. If a serpent bite in silence, he is nothing better that backbiteth secretly.

10:12. The words of the mouth of a wise man are grace: but the lips of a fool shall throw him

down headlong.

10:13. The beginning of his words is folly, and the end of his talk is a mischievous error.

10:14. A fool multiplieth words. A man cannot tell what hath been before him: and what shall be after him, who can tell him?

10:15. The labour of fools shall afflict them that know not how to go to the city.

10:16. Woe to thee, O land, when thy king is a child, and when the princes eat in the morning.

10:17. Blessed is the land, whose king is noble, and whose princes eat in due season for refreshment, and not for riotousness.

10:18. By slothfulness a building shall be brought down, and through the weakness of hands, the house shall drop through.

10:19. For laughter they make bread, and wine that the living may feast: and all things obey money.

10:20. Detract not the king, no not in thy thought; and speak not evil of the rich man in thy

private chamber: because even the birds of the air will carry thy voice, and he that hath wings will tell what thou hast said.

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ECCLESIASTES CHAPTER 1 1

Exhortation to works of mercy, while we have time, to diligence in good, and to the remembrance of death and judgment.

11:1. Cast thy bread upon the running waters:
for after a long time thou shalt find it again.

11:2. Give a portion to seven, and also to eight:
for thou knowest not what evil shall be upon the
earth.

11:3. If the clouds be full, they will pour out rain
upon the earth. If the tree fall to the south, or to
the north, in what place soever it shall fall, there
shall it be.

If the tree fall, etc. . . The state of the soul is unchangeable when once she comes to heaven or hell: and a soul that departs this life in the state of grace, shall never fall from grace: as on the other side, a soul that dies out of the state of grace, shall never come to it. But this does not exclude a place of temporal punishments for such souls as die in the state of grace: yet not so as to be entirely pure: and therefore they shall be saved, indeed, yet so as by fire. 1 Cor. 3.13, 14, 15.

11:4. He that observeth the wind, shall not sow: and he that considereth the clouds, shall never reap.

11:5. As thou knowest not what is the way of the spirit, nor how the bones are joined together in the womb of her that is with child: so thou knowest not the works of God, who is the maker of all.

11:6. In the morning sow thy seed, and in the evening let not thy hand cease: for thou knowest not which may rather spring up, this or that: and

if both together, it shall be the better.

11:7. The light is sweet, and it is delightful for the eyes to see the sun.

11:8. If a man live many years, and have rejoiced in them all, he must remember the darksome time, and the many days: which when they shall come, the things past shall be accused of vanity.

11:9. Rejoice therefore, O young man, in thy youth, and let thy heart be in that which is good in the days of thy youth, and walk in the ways of thy heart, and in the sight of thy eyes: and know that for all these God will bring thee into judgment.

11:10. Remove anger from thy heart, and put away evil from thy flesh. For youth and pleasure are vain.

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ECCLESIASTES CHAPTER 12

The Creator is to be remembered in the days of our youth: all worldly things are vain: we should fear God and keep his commandments.

12:1. Remember thy Creator in the days of thy youth, before the time of affliction come, and the years draw nigh of which thou shalt say: They please me not:

12:2. Before the sun, and the light, and the moon, and the stars be darkened, and the clouds return after the rain:

Before the sun, etc. . . That is, before old age: the effects of which upon all the senses and faculties are

described in the following verses, under a variety of figures.

12:3. When the keepers of the house shall tremble, and the strong men shall stagger, and the grinders shall be idle in a small number, and they that look through the holes shall be darkened:

12:4. And they shall shut the doors in the street, when the grinder's voice shall be low, and they shall rise up at the voice of the bird, and all the daughters of music shall grow deaf.

12:5. And they shall fear high things, and they shall be afraid in the way, the almond tree shall flourish, the locust shall be made fat, and the caper tree shall be destroyed: because man shall go into the house of his eternity, and the mourners shall go round about in the street.

12:6. Before the silver cord be broken, and the golden fillet shrink back, and the pitcher be crushed at the fountain, and the wheel be broken upon the cistern,

12:7. And the dust return into its earth, from whence it was, and the spirit return to God, who gave it.

12:8. Vanity of vanities, said Ecclesiastes, and all things are vanity.

12:9. And whereas Ecclesiastes was very wise, he taught the people, and declared the things that he had done: and seeking out, he set forth many parables.

12:10. He sought profitable words, and wrote words most right, and full of truth.

12:11. The words of the wise are as goads, and as nails deeply fastened in, which by the counsel of masters are given from one shepherd.

12:12. More than these, my son, require not. Of making many books there is no end: and much study is an affliction of the flesh.

12:13. Let us all hear together the conclusion of the discourse. Fear God, and keep his commandments: for this is all man:

All man. . . The whole business and duty of man.

12:14. And all things that are done, God will bring into judgment for every error, whether it be good or evil.

Error. . . Or, hidden and secret thing.

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SOLOMON'S CANTICLE OF CANTICLES

This Book is called the Canticle of Canticles, that is to say, the most excellent of all canticles: because it is full of high mysteries, relating to the happy union of Christ and his spouse: which is here begun by love; and is to be eternal in heaven. The spouse of Christ is the church: more especially as to the happiest part of it, *viz.*, perfect souls, every one of which is his beloved, but, above all others, the immaculate and ever blessed virgin mother.

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CANTICLE OF CANTICLES CHAPTER 1

The spouse aspires to an union with Christ, their mutual love for one another.

1:1. Let him kiss me with the kiss of his mouth:
for thy breasts are better than wine,

Let him kiss me. . . The church, the spouse of Christ, prays that he may love and have peace with her, which the spouse prefers to every thing delicious: and therefore expresses (ver. 2) that young maidens, that is the souls of the faithful, have loved thee.

1:2. Smelling sweet of the best ointments. Thy name is as oil poured out: therefore young

maidens have loved thee.

1:3. Draw me: we will run after thee to the odour of thy ointments. The king hath brought me into his storerooms: we will be glad and rejoice in thee, remembering thy breasts more than wine: the righteous love thee.

Draw me. . . That is, with thy grace: otherwise I should not be able to come to thee. This metaphor shews that we cannot of ourselves come to Christ our Lord, unless he draws us by his grace, which is laid up in his storerooms: that is, in the mysteries of Faith, which God in his goodness and love for mankind hath revealed, first by his servant Moses in the Old Law in figure only, and afterwards in reality by his only begotten Son Jesus Christ.

1:4. I am black but beautiful, O ye daughters of Jerusalem, as the tents of Cedar, as the curtains of Solomon.

I am black but beautiful. . . That is, the church of

Christ founded in humility appearing outwardly afflicted, and as it were black and contemptible; but inwardly, that is, in its doctrine and morality, fair and beautiful.

1:5. Do not consider me that I am brown, because the sun hath altered my colour: the sons of my mother have fought against me, they have made me the keeper in the vineyards: my vineyard I have not kept.

1:6. Shew me, O thou whom my soul loveth, where thou feedest, where thou liest in the midday, lest I begin to wander after the flocks of thy companions.

1:7. If thou know not thyself, O fairest among women, go forth, and follow after the steps of the flocks, and feed thy kids beside the tents of the shepherds.

If thou know not thyself, etc. . . Christ encourages his spouse to follow and watch her flock: and though she know not entirely the power at hand to assist her, he

tells her, ver. 8, my company of horsemen, that is, his angels, are always watching and protecting her. And in the following verses he reminds her of the virtues and gifts with which he has endowed her.

1:8. To my company of horsemen, in Pharaoh's chariots, have I likened thee, O my love.

1:9. Thy cheeks are beautiful as the turtledove's, thy neck as jewels.

1:10. We will make thee chains of gold, inlaid with silver.

1:11. While the king was at his repose, my spikenard sent forth the odour thereof.

1:12. A bundle of myrrh is my beloved to me, he shall abide between my breasts.

1:13. A cluster of cypress my love is to me, in the vineyards of Engaddi.

1:14. Behold thou art fair, O my love, behold thou art fair, thy eyes are as those of doves.

1:15. Behold thou art fair, my beloved, and comely. Our bed is flourishing.

1:16. The beams of our houses are of cedar, our rafters of cypress trees.

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CANTICLE OF CANTICLES CHAPTER 2

Christ caresses his spouse: he invites her to him.

2:1. I am the flower of the field, and the lily of the valleys.

I am the flower of the field. . . Christ professes himself the flower of mankind, yea, the Lord of all creatures: and, ver. 2, declares the excellence of his spouse, the true church above all other societies, which are to be considered as thorns.

2:2. As the lily among thorns, so is my love among the daughters.

2:3. As the apple tree among the trees of the

woods, so is my beloved among the sons. I sat down under his shadow, whom I desired: and his fruit was sweet to my palate.

2:4. He brought me into the cellar of wine, he set in order charity in me.

2:5. Stay me up with flowers, compass me about with apples: because I languish with love.

2:6. His left hand is under my head, and his right hand shall embrace me.

2:7. I adjure you, O ye daughters of Jerusalem, by the roes, and the harts of the field, that you stir not up, nor make the beloved to awake, till she please.

2:8. The voice of my beloved, behold he cometh leaping upon the mountains, skipping over the hills.

The voice of my beloved: that is, the preaching of the gospel surmounting difficulties figuratively here expressed by mountains and little hills.

2:9. My beloved is like a roe, or a young hart.
Behold he standeth behind our wall, looking
through the windows, looking through the lattices.

2:10. Behold my beloved speaketh to me: Arise,
make haste, my love, my dove, my beautiful one,
and come.

2:11. For winter is now past, the rain is over and
gone.

2:12. The flowers have appeared in our land, the
time of pruning is come: the voice of the turtle is
heard in our land:

2:13. The fig tree hath put forth her green figs:
the vines in flower yield their sweet smell. Arise,
my love, my beautiful one, and come:

2:14. My dove in the clefts of the rock, in the
hollow places of the wall, shew me thy face, let
thy voice sound in my ears: for thy voice is
sweet, and thy face comely.

2:15. Catch us the little foxes that destroy the
vines: for our vineyard hath flourished.

Catch us the little foxes. . . Christ commands his pastors to catch false teachers, by holding forth their fallacy and erroneous doctrine, which like foxes would bite and destroy the vines.

2:16. My beloved to me, and I to him who feedeth among the lilies,

2:17. Till the day break, and the shadows retire.

Return: be like, my beloved, to a roe, or to a young hart upon the mountains of Bether.

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CANTICLE OF CANTICLES CHAPTER 3

The spouse seeks Christ. The glory of his humanity.

3:1. In my bed by night I sought him whom my soul loveth: I sought him, and found him not.

In my bed by night, etc. . . The Gentiles as in the dark, and seeking in heathen delusion what they could not find, the true God, until Christ revealed his doctrine to them by his watchmen, (ver. 3,) that is, by the apostles, and teachers by whom they were converted to the true faith; and holding that faith firmly, the spouse (the Catholic Church) declares, ver. 4, That she will not let him go, till she bring him into her mother's house, etc., that is, till at last, the

Jews also shall find him.

3:2. I will rise, and will go about the city: in the streets and the broad ways I will seek him whom my soul loveth: I sought him, and I found him not.

3:3. The watchmen who keep the city, found me: Have you seen him, whom my soul loveth?

3:4. When I had a little passed by them, I found him whom my soul loveth: I held him: and I will not let him go, till I bring him into my mother's house, and into the chamber of her that bore me.

3:5. I adjure you, O daughters of Jerusalem, by the roes and the harts of the fields, that you stir not up, nor awake my beloved, till she please.

3:6. Who is she that goeth up by the desert, as a pillar of smoke of aromatical spices, of myrrh, and frankincense, and of all the powders of the perfumer?

3:7. Behold threescore valiant ones of the most

valiant of Israel, surrounded the bed of Solomon?

3:8. All holding swords, and most expert in war: every man's sword upon his thigh, because of fears in the night.

3:9. King Solomon hath made him a litter of the wood of Libanus:

3:10. The pillars thereof he made of silver, the seat of gold, the going up of purple: the midst he covered with charity for the daughters of Jerusalem.

3:11. Go forth, ye daughters of Sion, and see king Solomon in the diadem, wherewith his mother crowned him in the day of the joy of his heart.

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CANTICLE OF CANTICLES CHAPTER 4

Christ sets forth the graces of his spouse: and declares his love for her.

4:1. How beautiful art thou, my love, how beautiful art thou! thy eyes are doves' eyes, besides what is hid within. Thy hair is as flocks of goats, which come up from mount Galaad.

How beautiful art thou. . . Christ again praises the beauties of his church, which through the whole of this chapter are exemplified by a variety of metaphors, setting forth her purity, her simplicity, and her stability.

4:2. Thy teeth as flocks of sheep, that are shorn, which come up from the washing, all with twins, and there is none barren among them.

4:3. Thy lips are as a scarlet lace: and thy speech sweet. Thy cheeks are as a piece of a pomegranate, besides that which lieth hid within.

4:4. Thy neck, is as the tower of David, which is built with bulwarks: a thousand bucklers hang upon it, all the armour of valiant men.

4:5. Thy two breasts like two young roes that are twins, which feed among the lilies.

Thy two breasts, etc. . .Mystically to be understood: the love of God and the love of our neighbour, which are so united as twins which feed among the lilies: that is, the love of God and our neighbour, feeds on the divine mysteries and the holy sacraments, left by Christ to his spouse to feed and nourish her children.

4:6. Till the day break, and the shadows retire, I will go to the mountain of myrrh, and to the hill of frankincense.

4:7. Thou art all fair, O my love, and there is not a spot in thee.

4:8. Come from Libanus, my spouse, come from Libanus, come: thou shalt be crowned from the top of Amana, from the top of Sanir and Hermon, from the dens of the lions, from the mountains of the leopards.

4:9. Thou hast wounded my heart, my sister, my spouse, thou hast wounded my heart with one of thy eyes, and with one hair of thy neck.

4:10. How beautiful are thy breasts, my sister, my spouse! thy breasts are more beautiful than wine, and the sweet smell of thy ointments above all aromatical spices.

4:11. Thy lips, my spouse, are as a dropping honeycomb, honey and milk are under thy tongue; and the smell of thy garments, as the smell of frankincense.

4:12. My sister, my spouse, is a garden enclosed, a garden enclosed, a fountain sealed up.

My sister, etc., a garden enclosed. . .Figuratively the church is enclosed, containing only the faithful. A fountain sealed up. . .That none can drink of its waters, that is, the graces and spiritual benefits of the holy sacraments, but those who are within its walls.

4:13. Thy plants are a paradise of pomegranates with the fruits of the orchard. Cypress with spikenard.

4:14. Spikenard and saffron, sweet cane and cinnamon, with all the trees of Libanus, myrrh and aloes with all the chief perfumes.

4:15. The fountain of gardens: the well of living waters, which run with a strong stream from Libanus.

4:16. Arise, O north wind, and come, O south wind, blow through my garden, and let the aromatical spices thereof flow.

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CANTICLE OF CANTICLES CHAPTER 5

Christ calls his spouse: she languishes with love: and describes him by his graces.

5:1. Let my beloved come into his garden, and eat the fruit of his apple trees. I am come into my garden, O my sister, my spouse, I have gathered my myrrh, with my aromatical spices: I have eaten the honeycomb with my honey, I have drunk my wine with my milk: eat, O friends, and drink, and be inebriated, my dearly beloved.

Let my beloved come into his garden, etc. . . Garden, mystically the church of Christ, abounding with fruit, that is, the good works of the elect.

5:2. I sleep, and my heart watcheth: the voice of my beloved knocking: Open to me, my sister, my love, my dove, my undefiled: for my head is full of dew, and my locks of the drops of the nights.

5:3. I have put off my garment, how shall I put it on? I have washed my feet, how shall I defile them?

5:4. My beloved put his hand through the key hole, and my bowels were moved at his touch.

My beloved put his hand through the key hole, etc. . . The spouse of Christ, his church, at times as it were penned up by its persecutors, and in fears, expecting the divine assistance, here signified by his hand: and ver. 6, but he had turned aside and was gone, that is, Christ permitting a further trial of suffering: and again, ver. 7, the keepers, etc., signifying the violent and cruel persecutors of the church taking her veil, despoiling the church of its places of worship and ornaments for the divine service.

5:5. I arose up to open to my beloved: my hands dropped with myrrh, and my fingers were full of the choicest myrrh.

5:6. I opened the bolt of my door to my beloved: but he had turned aside, and was gone. My soul melted when he spoke: I sought him, and found him not: I called, and he did not answer me.

5:7. The keepers that go about the city found me: they struck me: and wounded me: the keepers of the walls took away my veil from me.

5:8. I adjure you, O daughters of Jerusalem, if you find my beloved, that you tell him that I languish with love.

5:9. What manner of one is thy beloved of the beloved, O thou most beautiful among women? what manner of one is thy beloved of the beloved, that thou hast so adjured us?

5:10. My beloved is white and ruddy, chosen out of thousands.

My beloved, etc. . . In this and the following verses,

the church mystically describes Christ to those who know him not, that is, to infidels in order to convert them to the true faith.

5:11. His head is as the finest gold: his locks as branches of palm trees, black as a raven.

5:12. His eyes as doves upon brooks of waters, which are washed with milk, and sit beside the plentiful streams.

5:13. His cheeks are as beds of aromatical spices set by the perfumers. His lips are as lilies dropping choice myrrh.

5:14. His hands are turned and as of gold, full of hyacinths. His belly as of ivory, set with sapphires.

5:15. His legs as pillars of marble, that are set upon bases of gold. His form as of Libanus, excellent as the cedars.

5:16. His throat most sweet, and he is all lovely: such is my beloved, and he is my friend, O ye daughters of Jerusalem.

5:17. Whither is thy beloved gone, O thou most beautiful among women? whither is thy beloved turned aside, and we will seek him with thee?

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CANTICLE OF CANTICLES CHAPTER 6

The spouse of Christ is but one: she is fair and terrible.

6:1. My beloved is gone down into his garden, to the bed of aromatical spices, to feed in the gardens, and to gather lilies.

My beloved is gone down into his garden. . . Christ, pleased with the good works of his holy and devout servants labouring in his garden, is always present with them: but the words is gone down, are to be understood, that after trying his Church by permitting persecution, he comes to her assistance and she rejoices at his coming.

6:2. I to my beloved, and my beloved to me, who feedeth among the lilies.

6:3. Thou art beautiful, O my love, sweet and comely as Jerusalem terrible as an army set in array.

6:4. Turn away thy eyes from me, for they have made me flee away. Thy hair is as a flock of goats, that appear from Galaad.

6:5. Thy teeth as a flock of sheep, which come up from the washing, all with twins, and there is none barren among them.

6:6. Thy cheeks are as the bark of a pomegranate, beside what is hidden within thee.

6:7. There are threescore queens, and fourscore concubines, and young maidens without number.

6:8. One is my dove, my perfect one is but one, she is the only one of her mother, the chosen of her that bore her. The daughters saw her, and declared her most blessed: the queens and concubines, and they praised her.

One is my dove, etc. . . That is, my church is one, and she only is perfect and blessed.

6:9. Who is she that cometh forth as the morning rising, fair as the moon, bright as the sun, terrible as an army set in array?

Who is she, etc. . . Here is a beautiful metaphor describing the church from the beginning. As, the morning rising, signifying the church before the written law; fair as the moon, shewing her under the light of the gospel: and terrible as an army, the power of Christ's church against its enemies.

6:10. I went down into the garden of nuts, to see the fruits of the valleys, and to look if the vineyard had flourished, and the pomegranates budded.

6:11. I knew not: my soul troubled me for the chariots of Aminadab.

6:12. Return, return, O Sulamitess: return, return that we may behold thee.

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CANTICLE OF CANTICLES CHAPTER 7

A further description of the graces of the church the spouse of Christ.

7:1. What shalt thou see in the Sulamitess but the companies of camps? How beautiful are thy steps in shoes, O prince's daughter! The joints of thy thighs are like jewels, that are made by the hand of a skilful workman.

How beautiful are thy steps, etc. . . By these metaphors are signified the power and mission of the church in propagating the true faith.

7:2. Thy navel is like a round bowl never

wanting cups. Thy belly is like a heap of wheat, set about with lilies.

7:3. Thy two breasts are like two young roes that are twins.

7:4. Thy neck as a tower of ivory. Thy eyes like the fishpools in Hesebon, which are in the gate of the daughter of the multitude. Thy nose is as the tower of Libanus, that looketh toward Damascus.

7:5. Thy head is like Carmel: and the hairs of thy head as the purple of the king bound in the channels.

Thy head is like Carmel. . . Christ, the invisible head of his church, is here signified.

7:6. How beautiful art thou, and how comely, my dearest, in delights!

7:7. Thy stature is like to a palm tree, and thy breasts to clusters of grapes.

7:8. I said: I will go up into the palm tree, and will take hold of the fruit thereof: and thy breasts

shall be as the clusters of the vine: and the odour of thy mouth like apples.

7:9. Thy throat like the best wine, worthy for my beloved to drink, and for his lips and his teeth to ruminate.

7:10. I to my beloved, and his turning is towards me.

7:11. Come, my beloved, let us go forth into the field, let us abide in the villages.

7:12. Let us get up early to the vineyards, let us see if the vineyard flourish, if the flowers be ready to bring forth fruits, if the pomegranates flourish: there will I give thee my breasts.

7:13. The mandrakes give a smell. In our gates are all fruits: the new and the old, my beloved, I have kept for thee.

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CANTICLE OF CANTICLES CHAPTER 8

The love of the church to Christ: his love to her.

8:1. Who shall give thee to me for my brother, sucking the breasts of my mother, that I may find thee without, and kiss thee, and now no man may despise me?

8:2. I will take hold of thee, and bring thee into my mother's house: there thou shalt teach me, and I will give thee a cup of spiced wine and new wine of my pomegranates.

8:3. His left hand under my head, and his right hand shall embrace me.

*His left hand, etc. . . Words of the church to Christ.
His left hand, signifying the Old Testament, and his
right hand, the New.*

8:4. I adjure you, O daughters of Jerusalem, that
you stir not up, nor awake my love till she please.

8:5. Who is this that cometh up from the desert,
flowing with delights, leaning upon her beloved?
Under the apple tree I raised thee up: there thy
mother was corrupted, there she was defloured
that bore thee.

*Who is this, etc. . . The angels with admiration
behold the Gentiles converted to the faith: coming
up from the desert, that is, coming from heathenism
and false worship: flowing with delights, that is,
abounding with good works which are pleasing to
God: leaning on her beloved, on the promise of
Christ to his Church, that the gates of hell should
not prevail against it; and supported by his grace
conferred by the sacraments. Under the apple tree I
raised thee up; that is, that Christ redeemed the*

Gentiles at the foot of the cross, where the synagogue of the Jews (the mother church) was corrupted by their denying him, and crucifying him.

8:6. Put me as a seal upon thy heart, as a seal upon thy arm, for love is strong as death, jealousy as hard as hell, the lamps thereof are fire and flames.

8:7. Many waters cannot quench charity, neither can the floods drown it: if a man should give all the substance of his house for love, he shall despise it as nothing.

8:8. Our sister is little, and hath no breasts. What shall we do to our sister in the day when she is to be spoken to?

Our sister is little, etc. . .Mystically signifies the Jews, who are to be spoken to: that is, converted towards the end of the world: and then shall become a wall, that is, a part of the building, the church of Christ.

8:9. If she be a wall: let us build upon it

bulwarks of silver: if she be a door, let us join it together with boards of cedar.

8:10. I am a wall: and my breasts are as a tower since I am become in his presence as one finding peace.

8:11. The peaceable had a vineyard, in that which hath people: he let out the same to keepers, every man bringeth for the fruit thereof a thousand pieces of silver.

8:12. My vineyard is before me. A thousand are for thee, the peaceable, and two hundred for them that keep the fruit thereof.

8:13. Thou that dwellest in the gardens, the friends hearken: make me hear thy voice.

8:14. Flee away, O my beloved, and be like to the roe, and to the young hart upon the mountains of aromatical spices.

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THE BOOK OF WISDOM

This Book is so called, because it treats of the excellence of *wisdom*, the means to obtain it, and the happy fruits it produces. It is written in the person of Solomon, and contains his sentiments. But it is uncertain who was the writer. It abounds with instructions and exhortations to kings and all magistrates to minister justice in the commonwealth, teaching all kinds of virtues under the general names of justice and wisdom. It contains also many prophecies of Christ's coming, passion, resurrection, and other Christian mysteries. The whole may be divided into three parts. In the first six chapters, the author

admonishes all superiors to love and exercise justice and wisdom. In the next three, he teacheth that wisdom proceedeth only from God, and is procured by prayer and a good life. In the other ten chapters, he sheweth the excellent effects and utility of wisdom and justice.

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WISDOM CHAPTER 1

An exhortation to seek God sincerely, who cannot be deceived, and desireth not our death.

1:1. Love justice, you that are the judges of the earth. Think of the Lord in goodness, and seek him in simplicity of heart:

1:2. For he is found by them that tempt him not: and he sheweth himself to them that have faith in him.

1:3. For perverse thoughts separate from God: and his power, when it is tried, reproveth the unwise:

1:4. For wisdom will not enter into a malicious

soul, nor dwell in a body subject to sins.

1:5. For the Holy Spirit of discipline will flee from the deceitful, and will withdraw himself from thoughts that are without understanding, and he shall not abide when iniquity cometh in.

1:6. For the spirit of wisdom is benevolent, and will not acquit the evil speaker from his lips: for God is witness of his reins, and he is a true searcher of his heart, and a hearer of his tongue.

1:7. For the Spirit of the Lord hath filled the whole world: and that which containeth all things, hath knowledge of the voice.

1:8. Therefore he that speaketh unjust things, cannot be hid, neither shall the chastising judgment pass him by.

1:9. For inquisition shall be made into the thoughts of the ungodly, and the hearing of his words shall come to God, to the chastising of his iniquities.

1:10. For the ear of jealousy heareth all things, and the tumult of murmuring shall not be hid.

1:11. Keep yourselves, therefore, from murmuring, which profiteth nothing, and refrain your tongue from detraction, for an obscure speech shall not go for nought: and the mouth that believeth, killeth the soul.

1:12. Seek not death in the error of your life, neither procure ye destruction by the works of your hands.

1:13. For God made not death, neither hath he pleasure in the destruction of the living.

1:14. For he created all things that they might be: and he made the nations of the earth for health: and there is no poison of destruction in them, nor kingdom of hell upon the earth.

1:15. For justice is perpetual and immortal.

1:16. But the wicked with works and words have called it to them: and esteeming it a friend, have fallen away and have made a covenant with it: because they are worthy to be of the part thereof.

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WISDOM CHAPTER 2

The vain reasonings of the wicked: their persecuting the just, especially the Son of God.

2:1. For they have said, reasoning with themselves, but not right: The time of our life is short and tedious, and in the end of a man there is no remedy, and no man hath been known to have returned from hell:

2:2. For we are born of nothing, and after this we shall be as if we had not been: for the breath in our nostrils is smoke: and speech a spark to move our heart,

2:3. Which being put out, our body shall be

ashes, and our spirit shall be poured abroad as soft air, and our life shall pass away as the trace of a cloud, and shall be dispersed as a mist, which is driven away by the beams of the sun, and overpowered with the heat thereof:

2:4. And our name in time shall be forgotten, and no man shall have any remembrance of our works.

2:5. For our time is as the passing of a shadow, and there is no going back of our end: for it is fast sealed, and no man returneth:

2:6. Come, therefore, and let us enjoy the good things that are present, and let us speedily use the creatures as in youth.

2:7. Let us fill ourselves with costly wine, and ointments: and let not the flower of the time pass by us.

2:8. Let us crown ourselves with roses, before they be withered: let no meadow escape our riot.

2:9. Let none of us go without his part in luxury: let us every where leave tokens of joy: for this is

our portion, and this our lot.

2:10. Let us oppress the poor just man, and not spare the widow, nor honour the ancient grey hairs of the aged.

2:11. But let our strength be the law of justice: for that which is feeble is found to be nothing worth.

2:12. Let us, therefore, lie in wait for the just, because he is not for our turn, and he is contrary to our doings, and upbraideth us with transgressions of the law, and divulgeth against us the sins of our way of life.

2:13. He boasteth that he hath the knowledge of God, and calleth himself the son of God.

2:14. He is become a censurer of our thoughts.

2:15. He is grievous unto us, even to behold: for his life is not like other men's, and his ways are very different.

2:16. We are esteemed by him as triflers, and he abstaineth from our ways as from filthiness, and he preferreth the latter end of the just, and

glorieth that he hath God for his father.

2:17. Let us see then if his words be true, and let us prove what shall happen to him, and we shall know what his end shall be.

2:18. For if he be the true son of God, he will defend him, and will deliver him from the hands of his enemies.

2:19. Let us examine him by outrages and tortures, that we may know his meekness, and try his patience.

2:20. Let us condemn him to a most shameful death: for there shall be respect had unto him by his words.

2:21. These things they thought, and were deceived: for their own malice blinded them.

2:22. And they knew not the secrets of God, nor hoped for the wages of justice, nor esteemed the honour of holy souls.

2:23. For God created man incorruptible, and to the image of his own likeness he made him.

2:24. But by the envy of the devil, death came

into the world:

2:25. And they follow him that are of his side.

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WISDOM CHAPTER 3

The happiness of the just: and the unhappiness of the wicked.

3:1. But the souls of the just are in the hand of God, and the torment of death shall not touch them.

3:2. In the sight of the unwise they seemed to die: and their departure was taken for misery:

3:3. And their going away from us, for utter destruction: but they are in peace.

3:4. And though in the sight of men they suffered torments, their hope is full of immortality.

3:5. Afflicted in few things, in many they shall be well rewarded: because God hath tried them, and found them worthy of himself.

3:6. As gold in the furnace, he hath proved them, and as a victim of a holocaust, he hath received them, and in time there shall be respect had to them.

3:7. The just shall shine, and shall run to and fro like sparks among the reeds.

3:8. They shall judge nations, and rule over people, and their Lord shall reign for ever.

3:9. They that trust in him shall understand the truth: and they that are faithful in love, shall rest in him: for grace and peace are to his elect.

3:10. But the wicked shall be punished according to their own devices: who have neglected the just, and have revolted from the Lord.

3:11. For he that rejecteth wisdom, and discipline, is unhappy: and their hope is vain, and their labours without fruit, and their works unprofitable.

3:12. Their wives are foolish, and their children wicked.

3:13. Their offspring is cursed, for happy is the barren: and the undefiled, that hath not known bed in sin, she shall have fruit in the visitation of holy souls.

3:14. And the eunuch, that hath not wrought iniquity with his hands, nor thought wicked things against God for the precious gift of faith shall be given to him, and a most acceptable lot in the temple of God.

3:15. For the fruit of good labours is glorious, and the root of wisdom never faileth.

3:16. But the children of adulterers shall not come to perfection, and the seed of the unlawful bed shall be rooted out.

3:17. And if they live long, they shall be nothing regarded, and their last old age shall be without honour.

3:18. And if they die quickly, they shall have no hope, nor speech of comfort in the day of trial.

3:19. For dreadful are the ends of a wicked race.

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WISDOM CHAPTER 4

The difference between the chaste and the adulterous generations: and between the death of the just and the wicked.

4:1. How beautiful is the chaste generation with glory: for the memory thereof is immortal: because it is known both with God and with men.

4:2. When it is present, they imitate it: and they desire it, when it hath withdrawn itself, and it triumpheth crowned for ever, winning the reward of undefiled conflicts.

4:3. But the multiplied brood of the wicked shall not thrive, and bastard slips shall not take deep

root, nor any fast foundation.

4:4. And if they flourish in branches for a time, yet standing not fast, they shall be shaken with the wind, and through the force of winds they shall be rooted out.

4:5. For the branches not being perfect, shall be broken, and their fruits shall be unprofitable, and sour to eat, and fit for nothing.

4:6. For the children that are born of unlawful beds, are witnesses of wickedness against their parents in their trial.

4:7. But the just man, if he be prevented with death, shall be in rest.

4:8. For venerable old age is not that of long time, nor counted by the number of years: but the understanding of a man is grey hairs.

4:9. And a spotless life is old age.

4:10. He pleased God, and was beloved, and living among sinners, he was translated.

4:11. He was taken away, lest wickedness should alter his understanding, or deceit beguile his soul.

4:12. For the bewitching of vanity obscureth good things, and the wandering of concupiscence overturneth the innocent mind.

4:13. Being made perfect in a short space, he fulfilled a long time.

4:14. For his soul pleased God: therefore he hastened to bring him out of the midst of iniquities: but the people see this, and understand not, nor lay up such things in their hearts:

4:15. That the grace of God, and his mercy is with his saints, and that he hath respect to his chosen.

4:16. But the just that is dead, condemneth the wicked that are living, and youth soon ended, the long life of the unjust.

4:17. For they shall see the end of the wise man, and it shall not understand what God hath designed for him, and why the Lord hath set him in safety.

4:18. They shall see him, and shall despise him: but the Lord shall laugh them to scorn.

4:19. And they shall fall after this without honour, and be a reproach among the dead for ever: for he shall burst them puffed up and speechless, and shall shake them from the foundations, and they shall be utterly laid waste: they shall be in sorrow, and their memory shall perish.

4:20. They shall come with fear at the thought of their sins, and their iniquities shall stand against them to convict them.

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WISDOM CHAPTER 5

The fruitless repentance of the wicked in another world: the reward of the just.

5:1. Then shall the just stand with great constancy against those that have afflicted them, and taken away their labours.

5:2. These seeing it, shall be troubled with terrible fear, and shall be amazed at the suddenness of their unexpected salvation,

5:3. Saying within themselves, repenting, and groaning for anguish of spirit: These are they, whom we had sometime in derision, and for a parable of reproach.

5:4. We fools esteemed their life madness, and their end without honour.

5:5. Behold, how they are numbered among the children of God, and their lot is among the saints.

5:6. Therefore we have erred from the way of truth, and the light of justice hath not shined unto us, and the sun of understanding hath not risen upon us.

5:7. We wearied ourselves in the way of iniquity and destruction, and have walked through hard ways, but the way of the Lord we have not known.

5:8. What hath pride profited us? or what advantage hath the boasting of riches brought us?

5:9. All those things are passed away like a shadow, and like a post that runneth on,

5:10. And as a ship, that passeth through the waves: whereof when it is gone by, the trace cannot be found. nor the path of its keel in the waters:

5:11. Or as when a bird flieth through the air, of

the passage of which no mark can be found, but only the sound of the wings beating the light air, and parting it by the force of her flight: she moved her wings, and hath flown through, and there is no mark found afterwards of her way:

5:12. Or as when an arrow is shot at a mark, the divided air quickly cometh together again, so that the passage thereof is not known:

5:13. So we also being born, forthwith ceased to be: and have been able to shew no mark of virtue: but are consumed in our wickedness.

5:14. Such things as these the sinners said in hell:

5:15. For the hope of the wicked is as dust, which is blown away with the wind, and as a thin froth which is dispersed by the storm: and a smoke that is scattered abroad by the wind: and as the remembrance of a guest of one day that passeth by.

5:16. But the just shall live for evermore: and their reward is with the Lord, and the care of

them with the most High.

5:17. Therefore shall they receive a kingdom of glory, and a crown of beauty at the hand of the Lord: for with his right hand he will cover them, and with his holy arm he will defend them.

5:18. And his zeal will take armour, and he will arm the creature for the revenge of his enemies.

5:19. He will put on justice as a breastplate, and will take true judgment instead of a helmet:

5:20. He will take equity for an invincible shield:

5:21. And he will sharpen his severe wrath for a spear, and the whole world shall fight with him against the unwise.

5:22. Then shafts of lightning shall go directly from the clouds, as from a bow well bent, they shall be shot out, and shall fly to the mark.

5:23. And thick hail shall be cast upon them from the stone casting wrath: the water of the sea shall rage against them, and the rivers shall run together in a terrible manner.

5:24. A mighty wind shall stand up against them,

and as a whirlwind shall divide them: and their iniquity shall bring all the earth to a desert, and wickedness shall overthrow the thrones of the mighty.

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WISDOM CHAPTER 6

An address to princes to seek after wisdom: she is easily found by those that seek her.

6:1. Wisdom is better than strength: and a wise man is better than a strong man.

6:2. Hear, therefore, ye kings, and understand, learn ye that are judges of the ends of the earth.

6:3. Give ear, you that rule the people, and that please yourselves in multitudes of nations:

6:4. For power is given you by the Lord, and strength by the most High, who will examine your works: and search out your thoughts:

6:6. Because being ministers of his kingdom,

you have not judged rightly, nor kept the law of justice, nor walked according to the will of God.

6:6. Horribly and speedily will he appear to you: for a most severe judgment shall be for them that bear rule.

6:7. For to him that is little, mercy is granted: but the mighty shall be mightily tormented.

6:8. For God will not except any man's person, neither will he stand in awe of any man's greatness: for he made the little and the great, and he hath equally care of all.

6:9. But a greater punishment is ready for the more mighty.

6:10. To you, therefore, O kings, are these my words, that you may learn wisdom, and not fall from it.

6:11. For they that have kept just things justly, shall be justified: and they that have learned these things, shall find what to answer.

6:12. Covet ye, therefore, my words, and love them, and you shall have instruction.

6:13. Wisdom is glorious, and never fadeth away, and is easily seen by them that love her, and is found by them that seek her.

6:14. She preventeth them that covet her, so that she first sheweth herself unto them.

6:15. He that awaketh early to seek her, shall not labour: for he shall find her sitting at his door.

6:16. To think, therefore, upon her, is perfect understanding: and he that watcheth for her, shall quickly be secure.

6:17. For she goeth about seeking such as are worthy of her, and she sheweth herself to them cheerfully in the ways, and meeteth them with all providence.

6:18. For the beginning of her is the most true desire of discipline.

6:19. And the care of discipline is love: and love is the keeping of her laws: and the keeping of her laws is the firm foundation of incorruption:

6:20. And incorruption bringeth near to God.

6:21. Therefore the desire of wisdom bringeth to

the everlasting kingdom.

6:22. If then your delight be in thrones, and sceptres, O ye kings of the people, love wisdom, that you may reign for ever.

6:23. Love the light of wisdom, all ye that bear rule over peoples.

6:24. Now what wisdom is, and what was her origin, I will declare: and I will not hide from you the mysteries of God, but will seek her out from the beginning of her birth, and bring the knowledge of her to light, and will not pass over the truth:

6:25. Neither will I go with consuming envy: for such a man shall not be partaker of wisdom.

6:26. Now the multitude of the wise is the welfare of the whole world: and a wise king is the upholding of the people.

6:27. Receive, therefore, instruction by my words, and it shall be profitable to you.

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WISDOM CHAPTER 7

The excellence of wisdom: how she is to be found.

7:1. I myself am a mortal man, like all others, and of the race of him, that was first made of the earth, and in the womb of my mother I was fashioned to be flesh.

7:2. In the time of ten months I was compacted in blood, of the seed of man, and the pleasure of sleep concurring.

7:3. And being born, I drew in the common air, and fell upon the earth, that is made alike, and the first voice which I uttered was crying, as all others do.

7:4. I was nursed in swaddling clothes, and with great cares.

7:5. For none of the kings had any other beginning of birth.

7:6. For all men have one entrance into life, and the like going out.

7:7. Wherefore I wished, and understanding was given me: and I called upon God, and the spirit of wisdom came upon me:

7:8. And I preferred her before kingdoms and thrones, and esteemed riches nothing in comparison of her.

7:9. Neither did I compare unto her any precious stone: for all gold, in comparison of her, is as a little sand; and silver, in respect to her, shall be counted as clay.

7:10. I loved her above health and beauty, and chose to have her instead of light: for her light cannot be put out.

7:11. Now all good things came to me together with her, and innumerable riches through her

hands,

7:12. And I rejoiced in all these: for this wisdom went before me, and I knew not that she was the mother of them all.

7:13. Which I have learned without guile, and communicate without envy, and her riches I hide not.

7:14. For she is an infinite treasure to men: which they that use, become the friends of God, being commended for the gifts of discipline.

7:15. And God hath given to me to speak as I would, and to conceive thoughts worthy of those things that are given me: because he is the guide of wisdom, and the director of the wise:

7:16. For in his hand are both we, and our words, and all wisdom, and the knowledge and skill of works.

7:17. For he hath given me the true knowledge of the things that are: to know the disposition of the whole world, and the virtues of the elements,

7:18. The beginning, and ending, and midst of

the times, the alterations of their courses, and the changes of seasons,

7:19. The revolutions of the year, and the dispositions of the stars,

7:20. The natures of living creatures, and rage of wild beasts, the force of winds, and reasonings of men, the diversities of plants, and the virtues of roots,

7:21. And all such things as are hid, and not foreseen, I have learned: for wisdom, which is the worker of all things, taught me.

7:22. For in her is the spirit of understanding; holy, one, manifold, subtile, eloquent, active, undefiled, sure, sweet, loving that which is good, quick, which nothing hindereth, beneficent,

7:23. Gentle, kind, steadfast, assured, secure, having all power, overseeing all things, and containing all spirits: intelligible, pure, subtile:

7:24. For wisdom is more active than all active things; and reacheth everywhere, by reason of her purity.

7:25. For she is a vapour of the power of God, and a certain pure emmanation of the glory of the Almighty God: and therefore no defiled thing cometh into her.

7:26. For she is the brightness of eternal light, and the unspotted mirror of God's majesty, and the image of his goodness.

7:27. And being but one, she can do all things: and remaining in herself the same, she reneweth all things, and through nations conveyeth herself into holy souls, she maketh the friends of God and prophets.

7:28. For God loveth none but him that dwelleth with wisdom.

7:29. For she is more beautiful than the sun, and above all the order of the stars: being compared with the light, she is found before it.

7:30. For after this cometh night, but no evil can overcome wisdom.

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WISDOM CHAPTER 8

Further praises of wisdom: and her fruits.

8:1. She reacheth, therefore, from end to end mightily, and ordereth all things sweetly.

8:2. Her have I loved, and have sought her out from my youth, and have desired to take for my spouse, and I became a lover of her beauty.

8:3. She glorifieth her nobility by being conversant with God: yea, and the Lord of all things hath loved her.

8:4. For it is she that teacheth the knowledge of God and is the chooser of his works.

8:5. And if riches be desired in life, what is

richer than wisdom, which maketh all things?

8:6. And if sense do work: who is a more artful worker than she of those things that are?

8:7. And if a man love justice: her labours have great virtues: for she teacheth temperance, and prudence, and justice, and fortitude, which are such things as men can have nothing more profitable in life.

8:8. And if a man desire much knowledge: she knoweth things past, and judgeth of things to come: she knoweth the subtilties of speeches, and the solutions of arguments: she knoweth signs and wonders before they be done, and the events of times and ages.

8:9. I purposed, therefore, to take her to me to live with me: knowing that she will communicate to me of her good things, and will be a comfort in my cares and grief.

8:10. For her sake I shall have glory among the multitude, and honour with the ancients, though I be young:

8:11. And I shall be found of a quick conceit in judgment, and shall be admired in the sight of the mighty, and the faces of princes shall wonder at me.

8:12. They shall wait for me when I hold my peace, and they shall look upon me when I speak; and if I talk much, they shall lay their hands on their mouth.

8:13. Moreover, by the means of her I shall have immortality: and shall leave behind me an everlasting memory to them that come after me.

8:14. I shall set the people in order: and nations shall be subject to me.

8:15. Terrible kings hearing, shall be afraid of me: among the multitude I shall be found good, and valiant in war.

8:16. When I go into my house, I shall repose myself with her: for her conversation hath no bitterness, nor her company any tediousness, but joy and gladness.

8:17. Thinking these things with myself, and

pondering them in my heart, that to be allied to wisdom is immortality,

8:18. And that there is great delight in her friendship, and inexhaustible riches in the works of her hands, and in the exercise of conference with her, wisdom, and glory in the communication of her words: I went about seeking, that I might take her to myself.

8:19. And I was a witty child, and had received a good soul.

8:20. And whereas I was more good, I came to a body undefiled.

8:21. And as I knew that I could not otherwise be continent, except God gave it, and this also was a point of wisdom, to know whose gift it was, I went to the Lord, and besought him, and said with my whole heart:

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WISDOM CHAPTER 9

Solomon's prayer for wisdom.

9:1. God of my fathers, and Lord of mercy, who hast made all things with thy word,

9:2. And by thy wisdom hast appointed man, that he should have dominion over the creature that was made by thee,

9:3. That he should order the world according to equity and justice, and execute justice with an upright heart:

9:4. Give me wisdom, that sitteth by thy throne, and cast me not off from among thy children:

9:5. For I am thy servant, and the son of thy

handmaid, a weak man, and of short time, and falling short of the understanding of judgment and laws.

9:6. For if one be perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing regarded.

9:7. Thou hast chosen me to be king of thy people, and a judge of thy sons and daughters:

9:8. And hast commanded me to build a temple on thy holy mount, and an altar in the city of thy dwelling place, a resemblance of thy holy tabernacle, which thou hast prepared from the beginning:

9:9. And thy wisdom with thee, which knoweth thy works, which then also was present when thou madest the world, and knew what was agreeable to thy eyes, and what was right in thy commandments.

9:10. Send her out of thy holy heaven, and from the throne of thy majesty, that she may be with me, and may labour with me, that I may know

what is acceptable with thee:

9:11. For she knoweth and understandeth all things, and shall lead me soberly in my works, and shall preserve me by her power.

9:12. So shall my works be acceptable, and I shall govern thy people justly, and shall be worthy of the throne of my father.

9:13. For who among men is he that can know the counsel of God? or who can think what the will of God is?

9:14. For the thoughts of mortal men are fearful, and our counsels uncertain.

9:15. For the corruptible body is a load upon the soul, and the earthly habitation presseth down the mind that museth upon many things.

9:16. And hardly do we guess aright at things that are upon earth: and with labour do we find the things that are before us. But the things that are in heaven, who shall search out?

9:17. And who shall know thy thought, except thou give wisdom, and send thy holy Spirit from

above:

9:18. And so the ways of them that are upon earth may be corrected, and men may learn the things that please thee?

9:19. For by wisdom they were healed, whosoever have pleased thee, O Lord, from the beginning.

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WISDOM CHAPTER 10

What wisdom did for Adam, Noe, Abraham, Lot, Jacob, Joseph, and the people of Israel.

10:1. She preserved him, that was first formed by God, the father of the world, when he was created alone,

10:2. And she brought him out of his sin, and gave him power to govern all things.

10:3. But when the unjust went away from her in his anger, he perished by the fury wherewith he murdered his brother.

The unjust. . .Cain.

10:4. For whose cause, when water destroyed the earth, wisdom healed it again, directing the course of the just by contemptible wood.

For whose cause. . . Viz., for the wickedness of the race of Cain. — Ibid. The just. . . Noe.

10:5. Moreover, when the nations had conspired together to consent to wickedness, she knew the just, and preserved him without blame to God, and kept him strong against the compassion for his son.

She knew the just. . . She found out and approved Abraham. Ibid. And kept him strong, etc. . . Gave him strength to stand firm against the efforts of his natural tenderness, when he was ordered to sacrifice his son.

10:6. She delivered the just man, who fled from the wicked that were perishing, when the fire came down upon Pentapolis:

The just man. . . Lot. — -Ibid. Pentapolis. . . The land of the five cities, Sodom, Gomorrha, etc.

10:7. Whose land, for a testimony of their wickedness, is desolate, and smoketh to this day, and the trees bear fruits that ripen not, and a standing pillar of salt is a monument of an incredulous soul.

10:8. For regarding not wisdom, they did not only slip in this, that they were ignorant of good things; but they left also unto men a memorial of their folly, so that in the things in which they sinned, they could not so much as lie hid.

10:9. But wisdom hath delivered from sorrow them that attend upon her.

10:10. She conducted the just, when he fled from his brother's wrath, through the right ways, and shewed him the kingdom of God, and gave him the knowledge of the holy things, made him honourable in his labours, and accomplished his labours.

The just. . . Jacob.

10:11. In the deceit of them that overreached him, she stood by him, and made him honourable.

10:12. She kept him safe from his enemies, and she defended him from seducers, and gave him a strong conflict, that he might overcome, and know that wisdom is mightier than all.

Conflict. . . Viz., with the angel.

10:13. She forsook not the just when he was sold, but delivered him from sinners: she went down with him into the pit.

The just when he was sold. . . Viz., Joseph.

10:14. And in bands she left him not, till she brought him the sceptre of the kingdom, and power against those that oppressed him: and shewed them to be liars that had accused him, and gave him everlasting glory.

10:15. She delivered the just people, and blameless seed, from the nations that oppressed them.

10:16. She entered into the soul of the servant of God and stood against dreadful kings in wonders and signs.

The servant of God. . . Viz., Moses.

10:17. And she rendered to the just the wages of their labours, and conducted them in a wonderful way: and she was to them for a covert by day, and for the light of stars by night:

10:18. And she brought them through the Red Sea, and carried them over through a great water.

10:19. But their enemies she drowned in the sea, and from the depth of hell she brought them out. Therefore the just took the spoils of the wicked.

10:20. And they sung to thy holy name, O Lord, and they praised with one accord thy victorious hand.

10:21. For wisdom opened the mouth of the dumb, and made the tongues of infants eloquent.

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WISDOM CHAPTER 11

Other benefits of wisdom to the people of God.

11:1. She prospered their works in the hands of the holy prophet.

The holy prophet. . . Moses.

11:2. They went through wildernesses that were not inhabited, and in desert places they pitched their tents.

11:3. They stood against their enemies, and revenged themselves of their adversaries.

Their enemies. . . The Amalecites.

11:4. They were thirsty, and they called upon thee, and water was given them out of the high rock, and a refreshment of their thirst out of the hard stone.

11:5. For by what things their enemies were punished, when their drink failed them, while the children of Israel abounded therewith, and rejoiced:

By what things, etc. . . The meaning is, that God, who wrought a miracle to punish the Egyptians by thirst, when he turned all their waters into blood, (at which time the Israelites, who were exempt from those plagues, had plenty of water,) wrought another miracle in favour of his own people in their thirst, by giving them water out of the rock.

11:6. By the same things they in their need were benefited.

11:7. For instead of a fountain of an ever running river, thou gavest human blood to the unjust.

11:8. And whilst they were diminished for a manifest reproof of their murdering the infants, thou gavest to thine abundant water unlooked for:

11:9. Shewing by the thirst that was then, how thou didst exalt thine, and didst kill their adversaries.

11:10. For when they were tried, and chastised with mercy, they knew how the wicked were judged with wrath, and tormented.

11:11. For thou didst admonish and try them as a father: but the others, as a severe king, thou didst examine and condemn.

11:12. For whether absent or present, they were tormented alike.

11:13. For a double affliction came upon them, and a groaning for the remembrance of things past.

11:14. For when they heard that by their punishments the others were benefited, they remembered the Lord, wondering at the end of what was come to pass.

By their punishments, etc. . . That is, that the Israelites had been benefited and miraculously favoured in the same kind, in which they had been punished.

11:15. For whom they scorned before, when he was thrown out at the time of his being wickedly exposed to perish, him they admired in the end, when they saw the event: their thirsting being unlike to that of the just.

11:16. But for the foolish devices of their iniquity, because some being deceived worshipped dumb serpents and worthless beasts, thou didst send upon them a multitude of dumb beasts for vengeance:

Dumb beasts. . . Viz., frogs, sciniphs, flies, and locusts.

11:17. That they might know that by what things a man sinneth, by the same also he is tormented.

11:18. For thy almighty hand, which made the world of matter without form, was not unable to

send upon them a multitude of bears, or fierce lions,

11:19. Or unknown beasts of a new kind, full of rage; either breathing out a fiery vapour, or sending forth a stinking smoke, or shooting horrible sparks out of their eyes:

11:20. Whereof not only the hurt might be able to destroy them, but also the very sight might kill them through fear.

11:21. Yea, and without these, they might have been slain with one blast, persecuted by their own deeds, and scattered by the breath of thy power: but thou hast ordered all things in measure, and number, and weight.

11:22. For great power always belonged to thee alone: and who shall resist the strength of thy arm?

11:23. For the whole world before thee is as the least grain of the balance, and as a drop of the morning dew, that falleth down upon the earth.

11:24. But thou hast mercy upon all, because

thou canst do all things, and overlookest the sins of men for the sake of repentance.

11:25. For thou lovest all things that are, and hatest none of the things which thou hast made: for thou didst not appoint, or make any thing hating it.

11:26. And how could any thing endure, if thou wouldst not? or be preserved, if not called by thee?

11:27. But thou sparest all: because they are thine, O Lord, who lovest souls.

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WISDOM CHAPTER 12

God's wisdom and mercy in his proceedings with the Chanaanites.

12:1. O how good and sweet is thy Spirit, O Lord, in all things!

12:2. And therefore thou chastisest them that err, by little and little: and admonishest them, and speakest to them, concerning the things wherein they offend: that leaving their wickedness, they may believe in thee, O Lord.

12:3. For those ancient inhabitants of thy holy land, whom thou didst abhor,

12:4. Because they did works hateful to thee by

their sorceries, and wicked sacrifices,

12:5. And those merciless murderers of their own children, and eaters of men's bowels, and devourers of blood from the midst of thy consecration,

From the midst of thy consecration. . . Literally, sacrament. That is, the land sacred to thee, in which thy temple was to be established, and man's redemption to be wrought.

12:6. And those parents sacrificing with their own hands helpless souls, it was thy will to destroy by the hands of our parents,

12:7. That the land which of all is most dear to thee, might receive a worthy colony of the children of God.

12:8. Yet even those thou sparedst as men, and didst send wasps forerunners of thy host, to destroy them by little and little.

12:9. Not that thou wast unable to bring the wicked under the just by war, or by cruel beasts,

or with one rough word to destroy them at once:
12:10. But executing thy judgments by degrees, thou gavest them place of repentance, not being ignorant that they were a wicked generation, and their malice natural, and that their thought could never be changed.

12:11. For it was a cursed seed from the beginning: neither didst thou for fear of any one give pardon to their sins.

12:12. For who shall say to thee: What hast thou done? or who shall withstand thy judgment? or who shall come before thee to be a revenger of wicked men? or who shall accuse thee, if the nations perish, which thou hast made ?

12:13. For there is no other God but thou, who hast care of all, that thou shouldst shew that thou dost not give judgment unjustly.

12:14. Neither shall king, nor tyrant, in thy sight inquire about them whom thou hast destroyed.

12:15. For so much then, as thou art just, thou orderest all things justly: thinking it not

agreeable to the power, to condemn him who deserveth not to be punished.

12:16. For thy power is the beginning of justice: and because thou art Lord of all, thou makest thyself gracious to all.

12:17. For thou shewest thy power, when men will not believe thee to be absolute in power, and thou convincest the boldness of them that know thee not.

12:18. But thou being master of power, judgest with tranquillity, and with great favour disposest of us: for thy power is at hand when thou wilt.

12:19. But thou hast taught thy people by such works, that they must be just and humane, and hast made thy children to be of a good hope: because in judging, thou givest place for repentance for sins.

12:20. For if thou didst punish the enemies of thy servants, and that deserved to die, with so great deliberation, giving them time and place whereby they might be changed from their

wickedness:

12:21. With what circumspection hast thou judged thy own children, to whose parents thou hast sworn, and made covenants of good promises?

12:22. Therefore whereas thou chastisest us, thou scourgest our enemies very many ways, to the end that when we judge we may think on thy goodness: and when we are judged, we may hope for thy mercy.

12:23. Wherefore thou hast also greatly tormented them, who, in their life, have lived foolishly and unjustly, by the same things which they worshipped.

12:24. For they went astray for a long time in the ways of error, holding those things for gods which are the most worthless among beasts, living after the manner of children without understanding.

12:25. Therefore thou hast sent a judgment upon them, as senseless children, to mock them.

12:26. But they that were not amended by mockeries and reprehensions, experienced the worthy judgment of God.

12:27. For seeing, with indignation, that they suffered by those very things which they took for gods, when they were destroyed by the same, they acknowledged him the true God, whom in time past they denied that they knew: for which cause the end also of their condemnation came upon them.

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WISDOM CHAPTER 13

Idolaters are inexcusable: and those most of all that worship for gods the works of the hands of men.

13:1. But all men are vain, in whom there is not the knowledge of God: and who by these good things that are seen, could not understand him that is, neither by attending to the works have acknowledged who was the workman:

13:2. But have imagined either the fire, or the wind, or the swift air, or the circle of the stars, or the great water, or the sun and moon, to be the gods that rule the world.

13:3. With whose beauty, if they, being

delighted, took them to be gods: let them know how much the Lord of them is more beautiful than they: for the first author of beauty made all those things.

13:4. Or if they admired their power, and their effects, let them understand by them, that he that made them, is mightier than they:

13:5. For by the greatness of the beauty, and of the creature, the creator of them may be seen, so as to be known thereby.

13:6. But yet as to these they are less to be blamed. For they perhaps err, seeking God, and desirous to find him.

13:7. For being conversant among his works, they search: and they are persuaded that the things are good which are seen.

13:8. But then again they are not to be pardoned.

13:9. For if they were able to know so much as to make a judgment of the world: how did they not more easily find out the Lord thereof?

13:10. But unhappy are they, and their hope is

among the dead, who have called gods the works of the hand of men, gold and silver, the inventions of art, and the resemblances of beasts, or an unprofitable stone the work of an ancient hand.

13:11. Or if an artist, a carpenter, hath cut down a tree proper for his use in the wood, and skilfully taken off all the bark thereof, and with his art, diligently formeth a vessel profitable for the common uses of life,

13:12. And useth the chips of his work to dress his meat:

13:13. And taking what was left thereof, which is good for nothing, being a crooked piece of wood, and full of knots, carveth it diligently when he hath nothing else to do, and by the skill of his art fashioneth it, and maketh it like the image of a man:

13:14. Or the resemblance of some beast, laying it over with vermilion, and painting it red, and covering every spot that is in it:

13:15. And maketh a convenient dwelling place for it, and setting it in a wall, and fastening it with iron,

13:16. Providing for it, lest it should fall, knowing that it is unable to help itself: for it is an image, and hath need of help.

13:17. And then maketh prayer to it, enquiring concerning his substance, and his children, or his marriage. And he is not ashamed to speak to that which hath no life:

13:18. And for health he maketh supplication to the weak, and for life prayeth to that which is dead, and for help calleth upon that which is unprofitable:

13:19. And for a good journey he petitioneth him that cannot walk: and for getting, and for working, and for the event of all things he asketh him that is unable to do any thing.

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WISDOM CHAPTER 14

The beginning of worshipping idols: and the effects thereof.

14:1. Again, another designing to sail, and beginning to make his voyage through the raging waves, calleth upon a piece of wood more frail than the wood that carrieth him.

14:2. For this the desire of gain devised, and the workman built it by his skill.

14:3. But thy providence, O Father, governeth it: for thou hast made a way even in the sea, and a most sure path among the waves,

14:4. Shewing that thou art able to save out of all

things, yea, though a man went to sea without art.

14:5. But that the works of thy wisdom might not be idle: therefore men also trust their lives even to a little wood, and passing over the sea by ship, are saved.

14:6. And from the beginning also, when the proud giants perished, the hope of the world fleeing to a vessel, which was governed by thy hand, left to the world seed of generation.

14:7. For blessed is the wood, by which justice cometh

14:8. But the idol that is made by hands, is cursed, as well it, as he that made it: he because he made it; and it because being frail it is called a god.

14:9. But to God the wicked and his wickedness are hateful alike.

14:10. For that which is made, together with him that made it, shall suffer torments.

14:11. Therefore there shall be no respect had even to the idols of the Gentiles: because the

creatures of God are turned to an abomination, and a temptation to the souls of men, and a snare to the feet of the unwise.

14:12. For the beginning of fornication is the devising of idols: and the invention of them is the corruption of life.

14:13. For neither were they from the beginning, neither shall they be for ever.

14:14. For by the vanity of men they came into the world: and therefore they shall be found to come shortly to an end.

14:15. For a father being afflicted with bitter grief, made to himself the image of his son, who was quickly taken away: and him who then had died as a man, he began now to worship as a god, and appointed him rites and sacrifices among his servants.

14:16. Then, in process of time, wicked custom prevailing, this error was kept as a law, and statues were worshipped by the commandment of tyrants.

14:17. And those whom men could not honour in presence, because they dwelt far off, they brought their resemblance from afar, and made an express image of the king, whom they had a mind to honour: that by this their diligence, they might honour as present, him that was absent.

14:18. And to the worshipping of these, the singular diligence also of the artificer helped to set forward the ignorant.

14:19. For he being willing to please him that employed him, laboured with all his art to make the resemblance in the best manner.

14:20. And the multitude of men, carried away by the beauty of the work, took him now for a god, that little before was but honoured as a man.

14:21. And this was the occasion of deceiving human life: for men serving either their affection, or their kings, gave the incommunicable name to stones and wood.

14:22. And it was not enough for them to err about the knowledge of God, but whereas they

lived in a great war of ignorance, they call so many and so great evils peace.

14:23. For either they sacrifice their own children, or use hidden sacrifices, or keep watches full of madness,

14:24. So that now they neither keep life, nor marriage undefiled, but one killeth another through envy, or grieveth him by adultery:

14:25. And all things are mingled together, blood, murder, theft, and dissimulation, corruption and unfaithfulness, tumults and perjury, disquieting of the good,

14:26. Forgetfulness of God, defiling of souls, changing of nature, disorder in marriage, and the irregularity of adultery and uncleanness.

14:27. For the worship of abominable idols is the cause, and the beginning and end of all evil.

14:28. For either they are mad when they are merry: or they prophesy lies, or they live unjustly, or easily forswear themselves.

14:29. For whilst they trust in idols, which are

without life, though they swear amiss, they look not to be hurt.

14:30. But for both these things they shall be justly punished, because they have thought not well of God, giving heed to idols, and have sworn unjustly, in guile despising justice.

14:31. For it is not the power of them, by whom they swear, but the just vengeance of sinners always punisheth the transgression of the unjust.

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WISDOM CHAPTER 15

The servants of God praise him who hath delivered them from idolatry; condemning both the makers and the worshippers of idols.

15:1. But thou, our God, art gracious and true, patient, and ordering all things in mercy.

15:2. For if we sin, we are thine, knowing thy greatness: and if we sin not, we know that we are counted with thee.

15:3. For to know thee is perfect justice: and to know thy justice, and thy power, is the root of immortality.

15:4. For the invention of mischievous men hath

not deceived us, nor the shadow of a picture, a fruitless labour, a graven figure with divers colours,

15:5. The sight whereof enticeth the fool to lust after it, and he loveth the lifeless figure of a dead image.

15:6. The lovers of evil things deserve to have no better things to trust in, both they that make them, and they that love them, and they that worship them.

15:7. The potter also tempering soft earth, with labour fashioneth every vessel for our service, and of the same clay he maketh both vessels that are for clean uses, and likewise such as serve to the contrary: but what is the use of these vessels, the potter is the judge.

15:8. And of the same clay by a vain labour he maketh a god: he who a little before was made of earth himself, and a little after returneth to the same out of which he was taken, when his life, which was lent him, shall be called for again.

15:9. But his care is, not that he shall labour, nor that his life is short, but he striveth with the goldsmiths and silversmiths: and he endeavoureth to do like the workers in brass, and counteth it a glory to make vain things.

15:10. For his heart is ashes, and his hope vain earth and his life more base than clay:

15:11. Forasmuch as he knew not his maker, and him that inspired into him the soul that worketh, and that breathed into him a living spirit.

15:12. Yea, and they have counted our life a pastime and the business of life to be gain, and that we must be getting every way, even out of evil.

15:13. For that man knoweth that he offendeth above all others, who of earthly matter maketh brittle vessels, and graven gods.

15:14. But all the enemies of thy people that hold them in subjection, are foolish, and unhappy, and proud beyond measure:

15:15. For they have esteemed all the idols of the

heathens for gods, which neither have the use of eyes to see, nor noses to draw breath, nor ears to hear, nor fingers of hands to handle, and as for their feet, they are slow to walk.

15:16. For man made them: and he that borroweth his own breath, fashioned them. For no man can make a god like to himself.

15:17. For being mortal himself, he formeth a dead thing with his wicked hands. For he is better than they whom he worshippeth, because he indeed hath lived, though he were mortal, but they never.

15:18. Moreover, they worship also the vilest creatures: but things without sense, compared to these, are worse than they.

15:19. Yea, neither by sight can any man see good of these beasts. But they have fled from the praise of God, and from his blessing.

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WISDOM CHAPTER 16

God's different dealings with the Egyptians and with his own people.

16:1. For these things, and by the like things to these, they were worthily punished, and were destroyed by a multitude of beasts.

16:2. Instead of which punishment, dealing well with thy people, thou gavest them their desire of delicious food, of a new taste, preparing for them quails for their meat:

16:3. To the end, that they indeed desiring food, by means of those things that were shewn and sent among them, might loath even that which

was necessary to satisfy their desire. But these, after suffering want for a short time, tasted a new meat.

They indeed desiring food, etc. . .He means the Egyptians; who were restrained even from that food which was necessary, by the frogs and the flies that were sent amongst them, and spoiled all their meats. —Ibid. But these. . .Viz., the Israelites.

16:4. For it was requisite that inevitable destruction should come upon them that exercised tyranny: but to these it should only be shewn how their enemies were destroyed.

16:5. For when the fierce rage of beasts came upon these, they were destroyed by the bitings of crooked serpents.

16:6. But thy wrath endured not for ever, but they were troubled for a short time for their correction, having a sign of salvation, to put them in remembrance of the commandment of thy law.

Sign of salvation. . . The brazen serpent, an emblem of Christ our Saviour.

16:7. For he that turned to it, was not healed by that which he saw, but by thee, the Saviour of all.

16:8. And in this thou didst shew to our enemies, that thou art he who deliverest from all evil.

16:9. For the bitings of locusts, and of flies, killed them, and there was found no remedy for their life: because they were worthy to be destroyed by such things.

16:10. But not even the teeth of venomous serpents overcame thy children: for thy mercy came and healed them.

16:11. For they were examined for the remembrance of thy words, and were quickly healed, lest falling into deep forgetfulness, they might not be able to use thy help.

16:12. For it was neither herb, nor mollifying plaster, that healed them, but thy word, O Lord, which healeth all things.

16:13. For it is thou, O Lord, that hast power of life and death, and ledest down to the gates of death, and bringest back again:

16:14. A man indeed killeth through malice, and when the spirit is gone forth, it shall not return, neither shall he call back the soul that is received:

16:15. But it is impossible to escape thy hand:

16:16. For the wicked that denied to know thee, were scourged by the strength of thy arm, being persecuted by strange waters, and hail, and rain, and consumed by fire.

16:17. And which was wonderful, in water, which extinguisheth all things, the fire had more force: for the world fighteth for the just.

The fire had more force. . .Viz., when the fire and hail mingled together laid waste the land of Egypt.
Ex. 9.

16:18. For at one time the fire was mitigated, that the beasts which were sent against the wicked might not be burnt, but that they might

see, and perceive that they were persecuted by the judgment of God.

16:19. And at another time the fire, above its own power, burnt in the midst of water, to destroy the fruits of a wicked land.

16:20. Instead of which things, thou didst feed thy people with the food of angels, and gavest them bread from heaven, prepared without labour; having in it all that is delicious, and the sweetness of every taste.

16:21. For thy sustenance shewed thy sweetness to thy children, and serving every man's will, it was turned to what every man liked.

16:22. But snow and ice endured the force of fire, and melted not: that they might know that the fire, burning in the hail, and flashing in the rain, destroyed the fruits of the enemies.

16:23. But this same again, that the just might be nourished, did even forget its own strength.

16:24. For the creature serving thee, the Creator, is made fierce against the unjust for their

punishment: and abateth its strength for the benefit of them that trust in thee.

16:25. Therefore even then it was transformed into all things, and was obedient to thy grace, that nourisheth all, according to the will of them that desired it of thee:

16:26. That thy children, O Lord, whom thou lovedst, might know that it is not the growing of fruits that nourisheth men, but thy word preserveth them that believe in thee.

16:27. For that which could not be destroyed by fire, being warmed with a little sunbeam, presently melted away:

16:28. That it might be known to all, that we ought to prevent the sun to bless thee, and adore thee at the dawning of the light.

16:29. For the hope of the unthankful shall melt away as the winter's ice, and shall run off as unprofitable water.

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WISDOM CHAPTER 17

The Egyptian darkness.

17:1. For thy judgments, O Lord, are great, and thy words cannot be expressed: therefore undisciplined souls have erred.

17:2. For while the wicked thought to be able to have dominion over the holy nation, they themselves being fettered with the bonds of darkness, and a long night, shut up in their houses, lay there exiled from the eternal providence.

17:3. And while they thought to lie hid in their obscure sins, they were scattered under a dark

veil of forgetfulness, being horribly afraid, and troubled with exceeding great astonishment.

17:4. For neither did the den that held them, keep them from fear: for noises coming down troubled them, and sad visions appearing to them, affrighted them.

17:5. And no power of fire could give them light, neither could the bright flames of the stars enlighten that horrible night.

17:6. But there appeared to them a sudden fire, very dreadful: and being struck with the fear of that face, which was not seen, they thought the things which they saw to be worse:

17:7. And the delusions of their magic art were put down, and their boasting of wisdom was reproachfully rebuked.

17:8. For they who promised to drive away fears and troubles from a sick soul, were sick themselves of a fear worthy to be laughed at.

17:9. For though no terrible thing disturbed them: yet being scared with the passing by of

beasts, and hissing of serpents, they died for fear and denying that they saw the air, which could by no means be avoided.

17:10. For whereas wickedness is fearful, it beareth witness of its condemnation: for a troubled conscience always forecasteth grievous things.

17:11. For fear is nothing else but a yielding up of the succours from thought.

17:12. And while there is less expectation from within, the greater doth it count the ignorance of that cause which bringeth the torment.

17:13. But they that during that night, in which nothing could be done, and which came upon them from the lowest and deepest hell, slept the same sleep,

17:14. Were sometimes molested with the fear of monsters, sometimes fainted away, their soul failing them: for a sudden and unlooked for fear was come upon them.

17:15. Moreover, if any of them had fallen

down, he was kept shut up in prison without irons.

17:16. For if any one were a husbandman, or a shepherd, or a labourer in the field, and was suddenly overtaken, he endured a necessity from which he could not fly.

17:17. For they were all bound together with one chain of darkness. Whether it were a whistling wind, or the melodious voice of birds, among the spreading branches of trees, or a fall of water running down with violence,

17:18. Or the mighty noise of stones tumbling down, or the running that could not be seen of beasts playing together, or the roaring voice of wild beasts, or a rebounding echo from the highest mountains: these things made them to swoon for fear.

17:19. For the whole world was enlightened, with a clear light, and none were hindered in their labours.

17:20. But over them only was spread a heavy night, an image of that darkness which was to

come upon them. But they were to themselves more grievous than the darkness.

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WISDOM CHAPTER 18

The slaughter of the firstborn in Egypt: the efficacy of Aaron's intercession, in the sedition on occasion of Core.

18:1. But thy saints had a very great light, and they heard their voice indeed, but did not see their shape. And because they also did not suffer the same things, they glorified thee:

18:2. And they that before had been wronged, gave thanks, because they were not hurt now: and asked this gift, that there might be a difference.

18:3. Therefore they received a burning pillar of

fire for a guide of the way which they knew not, and thou gavest them a harmless sun of a good entertainment.

A harmless sun. . . A light that should not hurt or molest them; but that should be an agreeable guest to them.

18:4. The others indeed were worthy to be deprived of light, and imprisoned in darkness, who kept thy children shut up, by whom the pure light of the law was to be given to the world.

18:5. And whereas they thought to kill the babes of the just: one child being cast forth, and saved to reprove them, thou tookest away a multitude of their children, and destroyedst them altogether in a mighty water.

One child. . . Viz., Moses.

18:6. For that night was known before by our fathers, that assuredly knowing what oaths they

had trusted to, they might be of better courage.

18:7. So thy people received the salvation of the just, and destruction of the unjust.

18:8. For as thou didst punish the adversaries so thou didst also encourage and glorify us.

18:9. For the just children of good men were offering sacrifice secretly, and they unanimously ordered a law of justice: that the just should receive both good and evil alike, singing now the praises of the fathers.

Of good men. . . Viz., of the patriarchs. Their children, the Israelites, offered in private the sacrifice of the paschal lamb; and were regulating what they were to do in their journey, when that last and most dreadful plague was coming upon their enemies.

18:10. But on the other side there sounded an ill according cry of the enemies, and a lamentable mourning was heard for the children that were bewailed.

18:11. And the servant suffered the same

punishment as the master, and a common man suffered in like manner as the king.

18:12. So all alike had innumerable dead, with one kind of death. Neither were the living sufficient to bury them: for in one moment the noblest offspring of them was destroyed.

The noblest offspring. . . That is, the firstborn.

18:13. For whereas they would not believe any thing before by reason of the enchantments, then first upon the destruction of the firstborn, they acknowledged the people to be of God.

18:14. For while all things were in quiet silence, and the night was in the midst of her course,

18:15. Thy Almighty word leaped down from heaven from thy royal throne, as a fierce conqueror into the midst of the land of destruction,

18:16. With a sharp sword carrying thy unfeigned commandment, and he stood and filled all things with death, and standing on the earth,

reached even to heaven.

18:17. Then suddenly visions of evil dreams troubled them, and fears unlooked for came upon them.

18:18. And one thrown here, another there, half dead, shewed the cause of his death.

18:19. For the visions that troubled them foreshewed these things, lest they should perish, and not know why they suffered these evils.

18:20. But the just also were afterwards touched by an assault of death, and there was a disturbance of the multitude in the wilderness: but thy wrath did not long continue;

18:21. For a blameless man made haste to pry for the people, bringing forth the shield of his ministry, prayer, and by incense making supplication, withstood the wrath, and put an end to the calamity, shewing that he was thy servant.

18:22. And he overcame the disturbance, not by strength of body nor with force of arms, but with a word he subdued him that punished them,

alleging the oath and covenant made with the fathers.

18:23. For when they were now fallen down dead by heaps one upon another, he stood between and stayed the assault, and cut off the way to the living.

18:24. For in the priestly robe which he wore, was the whole world: and in the four rows of the stones, the glory of the fathers was graven, and thy majesty was written upon the diadem of his head.

18:26. And to these the destroyer gave place, and was afraid of them: for the proof only of wrath was enough.

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WISDOM CHAPTER 19

Why God shewed no mercy to the Egyptians. His favour to the Israelites. All creatures obey God's orders for the service of the good, and the punishment of the wicked.

19:1. But as to the wicked, even to the end there came upon them wrath without mercy. For he knew before also what they would do:

19:2. For when they had given them leave to depart and had sent them away with great care, they repented and pursued after them.

19:3. For whilst they were yet mourning, and lamenting at the graves of the dead, they took up

another foolish device: and pursued them as fugitives whom they had pressed to be gone:

19:4. For a necessity, of which they were worthy, brought them to this end: and they lost the remembrance of those things which had happened, that their punishment might fill up what was wanting to their torments:

19:5. And that thy people might wonderfully pass through, but they might find a new death.

19:6. For every creature, according to its kind was fashioned again as from the beginning, obeying thy commandments, that thy children might be kept without hurt.

19:7. For a cloud overshadowed their camps and where water was before, dry land appeared, and in the Red Sea a way without hindrance, and out of the great deep a springing field:

19:8. Through which all the nation passed which was protected with thy hand, seeing thy miracles and wonders.

19:9. For they fed on their food like horses, and

they skipped like lambs, praising thee, O Lord, who hadst delivered them.

19:10. For they were yet mindful of those things which had been done in the time of their sojourning, how the ground brought forth flies instead of cattle, and how the river cast up a multitude of frogs instead of fishes.

19:11. And at length they saw a new generation of birds, when being led by their appetite, they asked for delicate meats.

19:12. For to satisfy their desire, the quail came up to them from the sea: and punishments came upon the sinners, not without foregoing signs by the force of thunders: for they suffered justly according to their own wickedness.

19:13. For they exercised a more detestable inhospitality than any: others indeed received not strangers unknown to them, but these brought their guests into bondage that had deserved well of them.

19:14. And not only so, but in another respect

also they were worse: for the others against their will received the strangers.

19:15. But these grievously afflicted them whom they had received with joy, and who lived under the same laws.

19:16. But they were struck with blindness: as those others were at the doors of the just man, when they were covered with sudden darkness, and every one sought the passage of his own door.

19:17. For while the elements are changed in themselves, as in an instrument the sound of the quality is changed, yet all keep their sound: which may clearly be perceived by the very sight.

Elements are changed, etc. . . The meaning is, that whatever changes God wrought in the elements by miracles in favour of his people, they still kept their harmony by obeying his will.

19:18. For the things of the land were turned into things of the water: and the things that before swam in the water passed upon the land.

19:19. The fire had power in water above its own virtue, and the water forgot its quenching nature.

19:20. On the other side, the flames wasted not the flesh of corruptible animals walking therein, neither did they melt that good food, which was apt to melt as ice. For in all things thou didst magnify thy people, O Lord, and didst honour them, and didst not despise them, but didst assist them at all times, and in every place.

That good food. . . The manna.

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ECCLESIASTICUS

This Book is so called from a Greek word that signifies a preacher: because, like an excellent preacher, it gives admirable lessons of all virtues. The author was Jesus the son of Sirach of Jerusalem, who flourished about two hundred years before Christ. As it was written after the time of Esdras, it is not in the Jewish canon; but is received as canonical and divine by the Catholic Church, instructed by apostolical tradition, and directed by the spirit of God. It was first written in the Hebrew, but afterwards translated into Greek, by another Jesus, the grandson of the author, whose prologue to this book is the following:

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THE PROLOGUE.

The knowledge of many and great things hath been shewn us by the law, and the prophets, and others that have followed them: for which things Israel is to be commended for doctrine and wisdom, because not only they that speak must needs be skilful, but strangers also, both speaking and writing, may by their means become most learned. My grandfather Jesus, after he had much given himself to a diligent reading of the law, and the prophets, and other books, that were delivered to us from our fathers, had a mind also to write something himself, pertaining to doctrine and wisdom; that such as are desirous to learn, and are

made knowing in these things, may be more and more attentive in mind, and be strengthened to live according to the law. I entreat you therefore to come with benevolence, and to read with attention, and to pardon us for those things wherein we may seem, while we follow the image of wisdom, to come short in the composition of words; for the Hebrew words have not the same force in them when translated into another tongue. And not only these, but the law also itself, and the prophets, and the rest of the books, have no small difference, when they are spoken in their own language. For in the eight and thirtieth year coming into Egypt, when Ptolemy Evergetes was king, and continuing there a long time, I found there books left, of no small nor contemptible learning. Therefore I thought it good, and necessary for me to bestow some diligence and labour to interpret this book; and with much watching and study in some space of time, I brought the book to an end, and set it forth for the service of them that are willing to apply their mind,

and to learn how they ought to conduct themselves, who purpose to lead their life according to the law of the Lord.

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ECCLESIASTICUS CHAPTER 1

All wisdom is from God, and is given to them that fear and love God.

1:1. All wisdom is from the Lord God, and hath been always with him, and is before all time.

1:2. Who hath numbered the sand of the sea, and the drops of rain, and the days of the world? Who hath measured the height of heaven, and the breadth of the earth, and the depth of the abyss?

1:3. Who hath searched out the wisdom of God that goeth before all things?

1:4. Wisdom hath been created before all things, and the understanding of prudence from

everlasting.

1:5. The word of God on high is the fountain of wisdom, and her ways are everlasting commandments.

1:6. To whom hath the root of wisdom been revealed, and who hath known her wise counsels?

1:7. To whom hath the discipline of wisdom been revealed and made manifest? and who hath understood the multiplicity of her steps?

1:8. There is one most high Creator Almighty, and a powerful king, and greatly to be feared, who sitteth upon his throne, and is the God of dominion.

1:9. He created her in the Holy Ghost, and saw her, and numbered her, and measured her.

1:10. And he poured her out upon all his works, and upon all flesh according to his gift, and hath given her to them that love him.

1:11. The fear of the Lord is honour, and glory, and gladness, and a crown of joy.

1:12. The fear of the Lord shall delight the heart,

and shall give joy, and gladness, and length of days.

1:13. With him that feareth the Lord, it shall go well in the latter end, and in the day of his death he shall be blessed.

1:14. The love of God is honourable wisdom.

1:15. And they to whom she shall shew herself love her by the sight, and by the knowledge of her great works.

1:16. The fear of the Lord is the beginning of wisdom, and was created with the faithful in the womb, it walketh with chosen women, and is known with the just and faithful.

1:17. The fear of the Lord is the religiousness of knowledge.

1:18. Religiousness shall keep and justify the heart, it shall give joy and gladness.

1:19. It shall go well with him that feareth the Lord, and in the days of his end he shall be blessed.

1:20. To fear God is the fulness of wisdom, and

fulness is from the fruits thereof.

1:21. She shall fill all her house with her increase, and the storehouses with her treasures.

1:22. The fear of the Lord is a crown of wisdom, filling up peace and the fruit of salvation:

1:23. And it hath seen, and numbered her: but both are the gifts of God.

1:24. Wisdom shall distribute knowledge, and understanding of prudence: and exalteth the glory of them that hold her.

1:25. The root of wisdom is to fear the Lord: and the branches thereof are long-lived.

1:26. In the treasures of wisdom is understanding, and religiousness of knowledge: but to sinners wisdom is an abomination.

1:27. The fear of the Lord driveth out sin:

1:28. For he that is without fear, cannot be justified: for the wrath of his high spirits is his ruin.

1:29. A patient man shall bear for a time, and afterwards joy shall be restored to him.

1:30. A good understanding will hide his words for a time, and the lips of many shall declare his wisdom.

1:31. In the treasures of wisdom is the signification of discipline:

1:32. But the worship of God is an abomination to a sinner.

1:33. Son, if thou desire wisdom, keep justice, and God will give her to thee.

1:34. For the fear of the Lord is wisdom and discipline: and that which is agreeable to him,

1:35. Is faith, and meekness: and he will fill up his treasures.

1:36. Be not incredulous to the fear of the Lord: and come not to him with a double heart.

1:37. Be not a hypocrite in the sight of men, and let not thy lips be a stumblingblock to thee.

1:38. Watch over them, lest thou fall, and bring dishonour upon thy soul,

1:39. And God discover thy secrets, and cast

thee down in the midst of the congregation.

1:40. Because thou camest to the Lord wickedly,
and thy heart is full of guile and deceit.

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ECCLESIASTICUS CHAPTER 2

God's servants must look for temptations: and must arm themselves with patience and confidence in God.

2:1. Son, when thou comest to the service of God, stand in justice and in fear, and prepare thy soul for temptation.

2:2. Humble thy heart, and endure: incline thy ear, and receive the words of understanding: and make not haste in the time of clouds.

2:3. Wait on God with patience: join thyself to God, and endure, that thy life may be increased in the latter end.

2:4. Take all that shall be brought upon thee:

and in thy sorrow endure, and in thy humiliation keep patience.

2:5. For gold and silver are tried in the fire, but acceptable men in the furnace of humiliation.

2:6. Believe God, and he will recover thee: and direct thy way, and trust in him. Keep his fear, and grow old therein.

2:7. Ye that fear the Lord, wait for his mercy: and go not aside from him lest ye fall.

2:8. Ye that fear the Lord, believe him: and your reward shall not be made void.

2:9. Ye that fear the Lord hope in him, and mercy shall come to you for your delight.

2:10. Ye that fear the Lord, love him, and your hearts shall be enlightened.

2:11. My children behold the generations of men: and know ye that no one hath hoped in the Lord, and hath been confounded.

2:12. For who hath continued in his commandment, and hath been forsaken? or who hath called upon him, and he despised him?

2:13. For God is compassionate and merciful, and will forgive sins in the day of tribulation: and he is a protector to all that seek him in truth.

2:14. Woe to them that are of a double heart and to wicked lips, and to the hands that do evil, and to the sinner that goeth on the earth two ways.

2:15. Woe to them that are fainthearted, who believe not God: and therefore they shall not be protected by him.

2:16. Woe to them that have lost patience, and that have forsaken the right ways, and have gone aside into crooked ways.

2:17. And what will they do, when the Lord shall begin to examine?

2:18. They that fear the Lord, will not be incredulous to his word: and they that love him, will keep his way.

2:19. They that fear the Lord, will seek after the things that are well pleasing to him: and they that love him, shall be filled with his law.

2:20. They that fear the Lord, will prepare their

hearts, and in his sight will sanctify their souls,
2:21. They that fear the Lord, keep his
commandments, and will have patience even
until his visitation,

2:22. Saying: If we do not penance, we shall fall
into the hands of the Lord, and not into the hands
of men.

2:23. For according to his greatness, so also is
his mercy with him.

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ECCLESIASTICUS CHAPTER 3

*Lessons concerning the honour of parents, and
humility, and avoiding curiosity.*

3:1. The sons of wisdom are the church of the just: and their generation, obedience and love.

3:2. Children, hear the judgment of your father, and so do that you may be saved.

3:3. For God hath made the father honourable to the children: and seeking the judgment of the mothers, hath confirmed it upon the children.

3:4. He that loveth God, shall obtain pardon for his sins by prayer, and shall refrain himself from them, and shall be heard in the prayer of days.

3:5. And he that honoureth his mother is as one that layeth up a treasure.

3:6. He that honoureth his father shall have joy in his own children, and in the day of his prayer he shall be heard.

3:7. He that honoureth his father shall enjoy a long life: and he that obeyeth the father, shall be a comfort to his mother.

3:8. He that feareth the Lord, honoureth his parents, and will serve them as his masters that brought him into the world.

3:9. Honour thy father, in work and word, and all patience,

3:10. That a blessing may come upon thee from him, and his blessing may remain in the latter end.

3:11. The father's blessing establisheth the houses of the children: but the mother's curse rooteth up the foundation.

3:12. Glory not in the dishonour of thy father: for his shame is no glory to thee.

3:13. For the glory of a man is from the honour

of his father, and a father without honour is the disgrace of the son.

3:14. Son, support the old age of thy father, and grieve him not in his life;

3:15. And if his understanding fail, have patience with him, and despise him not when thou art in thy strength: for the relieving of the father shall not be forgotten.

3:16. For good shall be repaid to thee for the sin of thy mother.

3:17. And in justice thou shalt be built up, and in the day of affliction thou shalt be remembered: and thy sins shall melt away as the ice in the fair warm weather.

3:18. Of what an evil fame is he that forsaketh his father: and he is cursed of God that angereth his mother.

3:19. My son, do thy works in meekness, and thou shalt be beloved above the glory of men.

3:20. The greater thou art, the more humble thyself in all things, and thou shalt find grace

before God:

3:21. For great is the power of God alone, and he is honoured by the humble.

3:22. Seek not the things that are too high for thee, and search not into things above thy ability: but the things that God hath commanded thee, think on them always, and in many of his works be not curious.

3:23. For it is not necessary for thee to see with thy eyes those things that are hid.

3:24. In unnecessary matters be not over curious, and in many of his works thou shalt not be inquisitive.

3:25. For many things are shewn to thee above the understanding of men.

3:26. And the suspicion of them hath deceived many, and hath detained their minds in vanity.

3:27. A hard heart shall fear evil at the last: and he that loveth danger shall perish in it.

3:28. A heart that goeth two ways shall not have success, and the perverse of heart shall be

scandalized therein.

3:29. A wicked heart shall be laden with sorrows, and the sinner will add sin to sin.

3:30. The congregation of the proud shall not be healed: for the plant of wickedness shall take root in them, and it shall not be perceived.

3:31. The heart of the wise is understood in wisdom, and a good ear will hear wisdom with all desire.

3:32. A wise heart, and which hath understanding, will abstain from sins, and in the works of justice shall have success.

3:33. Water quencheth a flaming fire, and alms resisteth sins:

3:34. And God provideth for him that sheweth favour: he remembereth him afterwards, and in the time of his fall he shall find a sure stay.

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ECCLESIASTICUS CHAPTER 4

An exhortation to works of mercy, and to the love of wisdom.

4:1. Son, defraud not the poor of alms, and turn not away thy eyes from the poor.

4:2. Despise not the hungry soul: and provoke not the poor in his want.

4:3. Afflict not the heart of the needy, and defer not to gibe to him that is in distress.

4:4. Reject not the petition of the afflicted: and turn not away thy face from the needy.

4:5. Turn not away thy eyes from the poor for fear of anger: and leave not to them that ask of

thee to curse thee behind thy back.

4:6. For the prayer of him that curseth thee in the bitterness of his soul, shall be heard, for he that made him will hear him.

4:7. Make thyself affable to the congregation of the poor, and humble thy soul to the ancient, and bow thy head to a great man.

4:8. Bow down thy ear cheerfully to the poor, and pay what thou owest, and answer him peaceable words with mildness.

4:9. Deliver him that suffereth wrong out of the hand of the proud: and be not fainthearted in thy soul.

4:10. In judging be merciful to the fatherless as a father, and as a husband to their mother.

4:11. And thou shalt be as the obedient son of the most High, and he will have mercy on thee more than a mother.

4:12. Wisdom inspireth life into her children, and protecteth them that seek after her, and will go before them in the way of justice.

4:13. And he that loveth her, loveth life: and they that watch for her, shall embrace her sweetness.

4:14. They that hold her fast, shall inherit life: and whithersoever she entereth, God will give a blessing.

4:15. They that serve her, shall be servants to the holy one: and God loveth them that love her.

4:16. He that hearkeneth to her, shall judge nations: and he that looketh upon her, shall remain secure.

4:17. If he trust to her, he shall inherit her, and his generation shall be in assurance.

4:18. For she walketh with him in temptation, and at the first she chooseth him.

In temptation, etc. . . The meaning is, that before wisdom will choose any for her favourite, she will try them by leading them through contradictions, afflictions, and temptations, the usual noviceship of the children of God.

4:19. She will bring upon him fear and dread and trial: and she will scourge him with the affliction of her discipline, till she try him by her laws, and trust his soul.

4:20. Then she will strengthen him, and make a straight way to him, and give him joy,

4:21. And will disclose her secrets to him, and will heap upon him treasures of knowledge and understanding of justice.

4:22. But if he go astray, she will forsake him, and deliver him into the hands of his enemy.

4:23. Son, observe the time, and fly from evil.

4:24. For thy soul be not ashamed to say the truth.

4:25. For there is a shame that bringeth sin, and there is a shame that bringeth glory and grace.

4:26. Accept no person against thy own person, nor against thy soul a lie.

4:27. Reverence not thy neighbour in his fall:

4:28. And refrain not to speak in the time of

salvation. Hide not thy wisdom in her beauty.

4:29. For by the tongue wisdom is discerned: and understanding, and knowledge, and learning by the word of the wise, and steadfastness in the works of justice.

4:30. In nowise speak against the truth, but be ashamed of the lie of thy ignorance.

4:31. Be not ashamed to confess thy sins, but submit not thyself to every man for sin.

4:32. Resist not against the face of the mighty, and do not strive against the stream of the river.

4:33. Strive for justice for thy soul, and even unto death fight for justice, and God will overthrow thy enemies for thee.

4:34. Be not hasty in thy tongue: and slack and remiss in thy works.

4:35. Be not as a lion in thy house, terrifying them of thy household, and oppressing them that are under thee.

4:36. Let not thy hand be stretched out to receive, and shut when thou shouldst give.

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ECCLESIASTICUS CHAPTER 5

We must not presume of our wealth or strength: nor of the mercy of God, to go on in sin: we must be steadfast in virtue and truth.

5:1. Set not thy heart upon unjust possessions, and say not: I have enough to live on: for it shall be of no service in the time of vengeance and darkness.

5:2. Follow not in thy strength the desires of thy heart:

5:3. And say not: How mighty am I? and who shall bring me under for my deeds? for God will surely take revenge.

5:4. Say not: I have sinned, and what harm hath befallen me? for the most High is a patient rewarder.

5:5. Be not without fear about sin forgiven, and add not sin upon sin:

5:6. And say not: The mercy of the Lord is great, he will have mercy on the multitude of my sins.

5:7. For mercy and wrath quickly come from him, and his wrath looketh upon sinners.

5:8. Delay not to be converted to the Lord, and defer it not from day to day.

5:9. For his wrath shall come on a sudden, and in the time of vengeance he will destroy thee.

5:10. Be not anxious for goods unjustly gotten: for they shall not profit thee in the day of calamity and revenge.

5:11. Winnow not with every wind, and go not into every way: for so is every sinner proved by a double tongue.

5:12. Be steadfast in the way of the Lord, and in

the truth of thy judgment, and in knowledge, and let the word of peace and justice keep with thee.

5:13. Be meek to hear the word, that thou mayst understand: and return a true answer with wisdom.

5:14. If thou have understanding, answer thy neighbour: but if not, let thy hand be upon thy mouth, lest thou be surprised in an unskilful word, and be confounded.

5:15. Honour and glory is in the word of the wise, but the tongue of the fool is his ruin.

5:16. Be not called a whisperer, and be not taken in thy tongue, and confounded.

5:17. For confusion and repentance is upon a thief, and an evil mark of disgrace upon the double tongued, but to the whisperer hatred, and enmity, and reproach.

5:18. Justify alike the small and the great.

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ECCLESIASTICUS CHAPTER 6

Of true and false friends: and of the of the fruits of wisdom.

6:1. Instead of a friend become not an enemy to thy neighbour: for an evil man shall inherit reproach and shame, so shall every sinner that is envious and double tongued.

6:2. Extol not thyself in the thoughts of thy soul like a bull: lest thy strength be quashed by folly,

6:3. And it eat up thy leaves, and destroy thy fruit, and thou be left as a dry tree in the wilderness.

6:4. For a wicked soul shall destroy him that

hath it, and maketh him to be a joy to his enemies, and shall lead him into the lot of the wicked.

6:5. A sweet word multiplieth friends, and appeaseth enemies, and a gracious tongue in a good man aboundeth.

6:6. Be in peace with many, but let one of a thousand be thy counsellor.

6:7. If thou wouldst get a friend, try him before thou takest him, and do not credit him easily.

6:8. For there is a friend for his own occasion, and he will not abide in the day of thy trouble.

6:9. And there is a friend that turneth to enmity; and there is a friend that will disclose hatred and strife and reproaches.

6:10. And there is a friend a companion at the table, and he will not abide in the day of distress.

6:11. A friend if he continue steadfast, shall be to thee as thyself, and shall act with confidence among them of thy household.

6:12. If he humble himself before thee, and hide

himself from thy face, thou shalt have unanimous friendship for good.

6:13. Separate thyself from thy enemies, and take heed of thy friends.

6:14. A faithful friend is a strong defence: and he that hath found him, hath found a treasure.

6:15. Nothing can be compared to a faithful friend, and no weight of gold and silver is able to countervail the goodness of his fidelity.

6:16. A faithful friend is the medicine of life and immortality: and they that fear the Lord, shall find him.

6:17. He that feareth God, shall likewise have good friendship: because according to him shall his friend be.

6:18. My son, from thy youth up receive instruction, and even to thy grey hairs thou shalt find wisdom.

6:19. Come to her as one that plougheth, and soweth, and wait for her good fruits:

6:20. For in working about her thou shalt labour

a little, and shalt quickly eat of her fruits.

6:21. How very unpleasant is wisdom to the unlearned, and the unwise will not continue with her.

6:22. She shall be to them as a mighty stone of trial, and they will cast her from them before it be long.

6:23. For the wisdom of doctrine is according to her name, and she is not manifest unto many, but with them to whom she is known, she continueth even to the sight of God.

6:24. Give ear, my son, and take wise counsel, and cast not away my advice.

6:25. Put thy feet into her fetters, and thy neck into her chains:

6:26. Bow down thy shoulder, and bear her, and be not grieved with her bands.

6:27. Come to her with all thy mind, and keep her ways with all thy power.

6:28. Search for her, and she shall be made known to thee, and when thou hast gotten her, let

her not go:

6:29. For in the latter end thou shalt find rest in her, and she shall be turned to thy joy.

6:30. Then shall her fetters be a strong defence for thee, and a firm foundation, and her chain a robe of glory:

6:31. For in her is the beauty of life, and her bands are a healthful binding.

6:32. Thou shalt put her on as a robe of glory, and thou shalt set her upon thee as a crown of joy.

6:33. My son, if thou wilt attend to me, thou shalt learn: and if thou wilt apply thy mind, thou shalt be wise.

6:34. If thou wilt incline thy ear, thou shalt receive instruction: and if thou love to hear, thou shalt be wise.

6:35. Stand in the multitude of ancients that are wise, and join thyself from thy heart to their wisdom, that thou mayst hear every discourse of God, and the sayings of praise may not escape thee.

6:36. And if thou see a man of understanding, go to him early in the morning, and let thy foot wear the steps of his doors.

6:37. Let thy thoughts be upon the precepts of God, and meditate continually on his commandments: and he will give thee a heart, and the desire of wisdom shall be given to thee.

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ECCLESIASTICUS CHAPTER 7

Religious and moral duties.

7:1. Do no evils, and no evils shall lay hold of thee.

7:2. Depart from the unjust, and evils shall depart from thee.

7:3. My son, sow not evils in the furrows of injustice, and thou shalt not reap them sevenfold.

7:4. Seek not of the Lord a preeminence, nor of the king the seat of honour.

7:5. Justify not thyself before God, for he knoweth the heart: and desire not to appear wise before the king.

7:6. Seek not to be made a judge, unless thou have strength enough to extirpate iniquities: lest thou fear the person of the powerful, and lay a stumblingblock for thy integrity.

7:7. Offend not against the multitude of a city, neither cast thyself in upon the people,

7:8. Nor bind sin to sin: for even in one thou shalt not be unpunished.

7:9. Be not fainthearted in thy mind:

7:10. Neglect not to pray, and to give alms.

7:11. Say not: God will have respect to the multitude of my gifts, and when I offer to the most high God, he will accept my offerings.

7:12. Laugh no man to scorn in the bitterness of his soul: for there is one that humbleth and exalteth, God who seeth all.

7:13. Devise not a lie against thy brother: neither do the like against thy friend.

7:14. Be not willing to make any manner of lie: for the custom thereof is not good.

7:15. Be not full of words in a multitude of

ancients, and repeat not the word in thy prayer.

Repeat not, etc. . . Make not much babbling by repetition of words: but aim more at fervour of heart.

7:16. Hate not laborious works, nor husbandry ordained by the most High.

7:17. Number not thyself among the multitude of the disorderly.

7:18. Remember wrath, for it will not tarry long.

7:19. Humble thy spirit very much: for the vengeance on the flesh of the ungodly is fire and worms.

7:20. Do not transgress against thy friend deferring money, nor despise thy dear brother for the sake of gold.

7:21. Depart not from a wise and good wife, whom thou hast gotten in the fear of the Lord: for the grace of her modesty is above gold.

7:22. Hurt not the servant that worketh

faithfully, nor the hired man that giveth thee his life.

7:23. Let a wise servant be dear to thee as thy own soul, defraud him not of liberty, nor leave him needy.

7:24. Hast thou cattle? have an eye to them: and if they be for thy profit, keep them with thee.

7:25. Hast thou children? instruct them, and bow down their neck from their childhood.

7:26. Hast thou daughters? have a care of their body, and shew not thy countenance gay towards them.

7:27. Marry thy daughter well, and thou shalt do a great work, and give her to a wise man.

7:28. If thou hast a wife according to thy soul, cast her not off: and to her that is hateful, trust not thyself. With thy whole heart,

7:29. Honour thy father, and forget not the groanings of thy mother:

7:30. Remember that thou hadst not been born but through them: and make a return to them as

they have done for thee.

7:31. With all thy soul fear the Lord, and reverence his priests.

7:32. With all thy strength love him that made thee: and forsake not his ministers.

7:33. Honour God with all thy soul and give honour to the priests, and purify thyself with thy arms.

Thy arms. . . That is, with all thy power: or else by arms (brachiis) are here signified the right shoulders of the victims, which by the law fell to the priests. See ver. 35.

7:34. Give them their portion, as it is commanded thee, of the firstfruits and of purifications: and for thy negligences purify thyself with a few.

7:35. Offer to the Lord the gift of thy shoulders, and the sacrifice of sanctification, and the firstfruits of the holy things:

7:36. And stretch out thy hand to the poor, that thy expiation and thy blessing may be perfected.

7:37. A gift hath grace in the sight of all the living, and restrain not grace from the dead.

And restrain not grace from the dead. . . That is, withhold not from them the benefit of alms, prayers, and sacrifices. Such was the doctrine and practice of the church of God even in the time of the Old Testament. And the same has always been continued from the days of the apostles in the church of the New Testament.

7:38. Be not wanting in comforting them that weep, and walk with them that mourn.

7:39. Be not slow to visit the sick: for by these things thou shalt be confirmed in love.

7:40. In all thy works remember thy last end, and thou shalt never sin.

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ECCLESIASTICUS CHAPTER 8

Other lessons of wisdom and virtue.

8:1. Strive not with a powerful man, lest thou fall into his hands.

8:2. Contend not with a rich man, lest he bring an action against thee.

8:3. For gold and silver hath destroyed many, and hath reached even to the heart of kings, and perverted them.

8:4. Strive not with a man that is full of tongue, and heap not wood upon his fire.

8:5. Communicate not with an ignorant man, lest he speak ill of thy family.

8:6. Despise not a man that turneth away from sin, nor reproach him therewith: remember that we are all worthy of reproof.

8:7. Despise not a man in his old age; for we also shall become old.

8:8. Rejoice not at the death of thy enemy; knowing that we all die, and are not willing that others should rejoice at our death.

8:9. Despise not the discourse of them that are ancient and wise, but acquaint thyself with their proverbs.

8:10. For of them thou shalt learn wisdom, and instruction of understanding, and to serve great men without blame.

8:11. Let not the discourse of the ancients escape thee, for they have learned of their fathers:

8:12. For of them thou shalt learn understanding, and to give an answer in time of need.

8:13. Kindle not the coals of sinners by rebuking them, lest thou be burnt with the flame of the fire of their sins.

8:14. Stand not against the face of an injurious person, lest he sit as a spy to entrap thee in thy words.

8:15. Lend not to a man that is mightier than thyself: and if thou lendest, count it as lost.

8:16. Be not surety above thy power: and if thou be surety, think as if thou wert to pay it.

8:17. Judge not against a judge: for he judgeth according to that which is just.

8:18. Go not on the way with a bold man, lest he burden thee with his evils: for he goeth according to his own will, and thou shalt perish together with his folly.

8:19. Quarrel not with a passionate man, and go not into the desert with a bold man: for blood is as nothing in his sight, and where there is no help he will overthrow thee.

8:20. Advise not with fools, for they cannot love but such things as please them.

8:21. Before a stranger do no matter of counsel: for thou knowest not what he will bring forth.

8:22. Open not thy heart to every man: lest he repay thee with an evil turn, and speak reproachfully to thee.

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ECCLESIASTICUS CHAPTER 9

Cautions with regard to women, and dangerous conversations.

9:1. Be not jealous over the wife of thy bosom, lest she shew in thy regard the malice of a wicked lesson.

9:2. Give not the power of thy soul to a woman, lest she enter upon thy strength, and thou be confounded.

9:3. Look not upon a woman that hath a mind for many: lest thou fall into her snares.

9:4. Use not much the company of her that is a dancer, and hearken not to her, lest thou perish by

the force of her charms.

9:5. Gaze not upon a maiden, lest her beauty be a stumblingblock to thee.

9:6. Give not thy soul to harlots in any point: lest thou destroy thyself and thy inheritance.

9:7. Look not round about thee in the ways of the city, nor wander up and down in the streets thereof.

9:8. Turn away thy face from a woman dressed up, and gaze not about upon another's beauty.

9:9. For many have perished by the beauty of a woman, and hereby lust is enkindled as a fire.

9:10. Every woman that is a harlot, shall be trodden upon as dung in the way.

9:11. Many by admiring the beauty of another man's wife, have become reprobate, for her conversation burneth as fire.

9:12. Sit not at all with another man's wife, nor repose upon the bed with her:

9:13. And strive not with her over wine, lest thy heart decline towards her and by thy blood thou

fall into destruction.

9:14. Forsake not an old friend, for the new will not be like to him.

9:15. A new friend is as new wine: it shall grow old, and thou shalt drink it with pleasure.

9:16. Envy not the glory and riches of a sinner: for thou knowest not what his ruin shall be.

9:17. Be not pleased with the wrong done by the unjust, knowing that even to hell the wicked shall not please.

9:18. Keep thee far from the man that hath power to kill, so thou shalt not suspect the fear of death.

9:19. And if thou come to him, commit no fault, lest he take away thy life.

9:20. Know it to be a communication with death: for thou art going in the midst of snares, and walking upon the arms of them that are grieved.

9:21. According to thy power beware of thy neighbour, and treat with the wise and prudent.

9:22. Let just men be thy guests, and let thy glory be in the fear of God.

9:23. And let the thought of God be in thy mind, and all thy discourse on the commandments of the Highest.

9:24. Works shall be praised for the hand of the artificers, and the prince of the people for the wisdom of his speech, but the word of the ancients for the sense.

9:25. A man full of tongue is terrible in his city, and he that is rash in his word shall be hateful.

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ECCLESIASTICUS CHAPTER 10

The virtues and vices of men in power: the great evil of pride.

10:1. A wise judge shall judge his people, and the government of a prudent man shall be steady.

Judge his people. . . In the Greek it is, instruct his people.

10:2. As the judge of the people is himself, so also are his ministers: and what manner of man the ruler of a city is, such also are they that dwell therein.

10:3. An unwise king shall be the ruin of his

people: and cities shall be inhabited through the prudence of the rulers.

10:4. The power of the earth is in the hand of God, and in his time he will raise up a profitable ruler over it.

10:5. The prosperity of man is in the hand of God, and upon the person of the scribe he shall lay his honour.

The scribe. . . That is, the man that is wise and learned in the law.

10:6. Remember not any injury done thee by thy neighbour, and do thou nothing by deeds of injury.

10:7. Pride is hateful before God and men: and all iniquity of nations is execrable.

10:8. A kingdom is translated from one people to another, because of injustices, and wrongs, and injuries, and divers deceits.

10:9. But nothing is more wicked than the

covetous man. Why is earth, and ashes proud?

10:10. There is not a more wicked thing than to love money: for such a one setteth even his own soul to sale: because while he liveth he hath cast away his bowels.

10:11. All power is of short life. A long sickness is troublesome to the physician.

10:12. The physician cutteth off a short sickness: so also a king is to day, and to morrow he shall die.

10:13. For when a man shall die, he shall inherit serpents, and beasts, and worms.

10:14. The beginning of the pride of man, is to fall off from God:

10:15. Because his heart is departed from him that made him: for pride is the beginning of all sin: he that holdeth it, shall be filled with maledictions, and it shall ruin him in the end.

10:16. Therefore hath the Lord disgraced the assemblies of the wicked, and hath utterly destroyed them.

10:17. God hath overturned the thrones of proud princes, and hath set up the meek in their stead.

10:18. God hath made the roots of proud nations to wither, and hath planted the humble of these nations.

10:19. The Lord hath overthrown the lands of the Gentiles, and hath destroyed them even to the foundation.

10:20. He hath made some of them to wither away, and hath destroyed them, and hath made the memory of them to cease from the earth.

10:21. God hath abolished the memory of the proud, and hath preserved the memory of them that are humble in mind.

10:22. Pride was not made for men: nor wrath for the race of women.

10:23. That seed of men shall be honoured, which feareth God: but that seed shall be dishonoured, which transgresseth the commandments of the Lord.

10:24. In the midst of brethren their chief is

honourable: so shall they that fear the Lord, be in his eyes.

10:25. The fear of God is the glory of the rich, and of the honourable, and of the poor.

10:26. Despise not a just man that is poor, and do not magnify a sinful man that is rich.

10:27. The great man, and the judge, and the mighty is in honour: and there is none greater than he that feareth God.

10:28. They that are free shall serve a servant that is wise: and a man that is prudent and well instructed will not murmur when he is reprov'd; and he that is ignorant, shall not be honoured.

10:29. Extol not thyself in doing thy work, and linger not in the time of distress;

10:30. Better is he that laboureth, and aboundeth in all things, than he that boasteth himself and wanteth bread.

10:31. My son, keep thy soul in meekness, and give it honour according to its desert.

10:32. Who will justify him that sinneth against

his own soul? and who will honour him that dishonoureth his own soul?

10:33. The poor man is glorified by his discipline and fear, and there is a man that is honoured for his wealth.

10:34. But he that is glorified in poverty, how much more in wealth? and he that is glorified in wealth, let him fear poverty.

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ECCLESIASTICUS CHAPTER 11

Lessons of humility and moderation in all things.

11:1. The wisdom of the humble shall exalt his head, and shall make him sit in the midst of great men.

11:2. Praise not a man for his beauty, neither despise a man for his look.

11:3. The bee is small among flying things but her fruit hath the chiefest sweetness.

11:4. Glory not in apparel at any time, and be not exalted in the day of thy honour: for the works of the Highest only are wonderful, and his works are glorious, and secret, and hidden.

11:5. Many tyrants have sat on the throne, and he whom no man would think on, hath worn the crown.

11:6. Many mighty men have been greatly brought down, and the glorious have been delivered into the hand of others.

11:7. Before thou inquire, blame no man: and when thou hast inquired, reprove justly.

11:8. Before thou hear, answer not a word: and interrupt not others in the midst of their discourse.

11:9. Strive not in a matter which doth not concern thee, and sit not in judgment with sinners.

11:10. My son, meddle not with many matters: and if thou be rich, thou shalt not be free from sin: for if thou pursue after thou shalt not overtake; and if thou run before thou shalt not escape.

11:11. There is an ungodly man that laboureth, and maketh haste, and is in sorrow, and is so much the more in want.

11:12. Again, there is an inactive man that

wanteth help, is very weak in ability, and full of poverty:

11:13. Yet the eye of God hath looked upon him for good, and hath lifted him up from his low estate, and hath exalted his head: and many have wondered at him, and have glorified God.

11:14. Good things and evil, life and death, poverty and riches, are from God.

11:15. Wisdom and discipline, and the knowledge of the law are with God. Love and the ways of good things are with him.

11:16. Error and darkness are created with sinners: and they that glory in evil things, grow old in evil.

11:17. The gift of God abideth with the just, and his advancement shall have success for ever.

11:18. There is one that is enriched by living sparingly, and this is the portion of his reward.

11:19. In that he saith: I have found me rest, and now I will eat of my goods alone:

11:20. And he knoweth not what time shall pass,

and that death approacheth, and that he must leave all to others, and shall die.

11:21. Be steadfast in thy covenant, and be conversant therein, and grow old in the work of thy commandments.

11:22. Abide not in the works of sinners. But trust in God, and stay in thy place,

11:23. For it is easy in the eyes of God on a sudden to make the poor man rich.

11:24. The blessing of God maketh haste to reward the just, and in a swift hour his blessing beareth fruit.

11:25. Say not: What need I, and what good shall I have by this?

11:26. Say not: I am sufficient for myself: and what shall I be made worse by this?

11:27. In the day of good things be not unmindful of evils: and in the day of evils be not unmindful of good things:

11:28. For it is easy before God in the day of death to reward every one according to his ways.

11:29. The affliction of an hour maketh one forget great delights, and in the end of a man is the disclosing of his works.

11:30. Praise not any man before death, for a man is known by his children.

11:31. Bring not every man into thy house: for many are the snares of the deceitful.

11:32. For as corrupted bowels send forth stinking breath, and as the partridge is brought into the cage, and as the roe into the snare: so also is the heart of the proud, and as a spy that looketh on the fall of his neighbour.

11:33. For he lieth in wait and turneth good into evil, and on the elect he will lay a blot.

11:34. Of one spark cometh a great fire, and of one deceitful man much blood: and a sinful man lieth in wait for blood.

11:35. Take heed to thyself of a mischievous man, for he worketh evils: lest he bring upon thee reproach for ever.

11:36. Receive a stranger in, and he shall

overthrow thee with a whirlwind, and shall turn thee out of thy own.

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ECCLESIASTICUS CHAPTER 12

We are to be liberal to the just: and not to trust the wicked.

12:1. If thou do good, know to whom thou dost it, and there shall be much thanks for thy good deeds.

12:2. Do good to the just, and thou shalt find great recompense: and if not of him, assuredly of the Lord.

12:3. For there is no good for him that is always occupied in evil, and that giveth no alms: for the Highest hateth sinners, and hath mercy on the penitent.

12:4. Give to the merciful and uphold not the sinner: God will repay vengeance to the ungodly and to sinners, and keep them against the day of vengeance.

12:5. Give to the good, and receive not a sinner.

12:6. Do good to the humble, and give not to the ungodly: hold back thy bread, and give it not to him, lest thereby he overmaster thee.

12:7. For thou shalt receive twice as much evil for all the good thou shalt have done to him: for the Highest also hateth sinners, and will repay vengeance to the ungodly.

12:8. A friend shall not be known in prosperity, and an enemy shall not be hidden in adversity.

12:9. In the prosperity of a man, his enemies are grieved: and a friend is known in his adversity.

12:10. Never trust thy enemy for as a brass pot his wickedness rusteth:

12:11. Though he humble himself and go crouching, yet take good heed and beware of him.

12:12. Set him not by thee, neither let him sit on

thy right hand, lest he turn into thy place, and seek to take thy seat and at the last thou acknowledge my words, and be pricked with my sayings.

12:13. Who will pity an enchanter struck by a serpent, or any that come near wild beasts? so is it with him that keepeth company with a wicked man, and is involved in his sins.

12:14. For an hour he will abide with thee: but if thou begin to decline, he will not endure it.

12:15. An enemy speaketh sweetly with his lips, but in his heart he lieth in wait, to throw thee into a pit.

12:16. An enemy weepeth with his eyes: but if he find an opportunity he will not be satisfied with blood:

12:17. And if evils come upon thee, thou shalt find him there first.

12:18. An enemy hath tears in his eyes, and while he pretendeth to help thee, will undermine thy feet.

12:19. He will shake his head, and clap his hands, and whisper much, and change his countenance.

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ECCLESIASTICUS CHAPTER 13

Cautions in the choice of company.

13:1. He that toucheth pitch, shall be defiled with it: and he that hath fellowship with the proud, shall put on pride.

13:2. He shall take a burden upon him that hath fellowship with one more honourable than himself. And have no fellowship with one that is richer than thyself.

13:3. What agreement shall the earthen pot have with the kettle? for if they knock one against the other, it shall be broken.

13:4. The rich man hath done wrong, and yet he

will fume: but the poor is wronged and must hold his peace.

13:5. If thou give, he will make use of thee: and if thou have nothing, he will forsake thee.

13:6. If thou have any thing, he will live with thee, and will make thee bare, and he will not be sorry for thee.

13:7. If he have need of thee he will deceive thee, and smiling upon thee will put thee in hope; he will speak thee fair, and will say: What wantest thou?

13:8. And he will shame thee by his meats, till he have drawn thee dry twice or thrice, and at last he will laugh at thee: and afterward when he seeth thee, he will forsake thee, and shake his head at thee.

13:9. Humble thyself to God, and wait for his hands.

13:10. Beware that thou be not deceived into folly, and be humbled.

13:11. Be not lowly in thy wisdom, lest being

humbled thou be deceived into folly.

13:12. If thou be invited by one that is mightier, withdraw thyself: for so he will invite thee the more.

13:13. Be not troublesome to him, lest thou be put back: and keep not far from him, lest thou be forgotten.

13:14. Affect not to speak with him as an equal, and believe not his many words: for by much talk he will sift thee, and smiling will examine thee concerning thy secrets.

13:15. His cruel mind will lay up thy words: and he will not spare to do thee hurt, and to cast thee into prison.

13:16. Take heed to thyself, and attend diligently to what thou hearest: for thou walkest in danger of thy ruin.

13:17. When thou hearest those things, see as it were in sleep, and thou shalt awake.

13:18. Love God all thy life, and call upon him for thy salvation.

13:19. Every beast loveth its like: so also every man him that is nearest to himself.

13:20. All flesh shall consort with the like to itself, and every man shall associate himself to his like.

13:21. If the wolf shall at any time have fellowship with the lamb, so the sinner with the just.

13:22. What fellowship hath a holy man with a dog, or what part hath the rich with the poor?

13:23. The wild ass is the lion's prey in the desert: so also the poor are devoured by the rich.

13:24. And as humility is an abomination to the proud: so also the rich man abhorreth the poor.

13:25. When a rich man is shaken, he is kept up by his friends: but when a poor man is fallen down, he is thrust away even by his acquaintance.

13:26. When a rich man hath been deceived, he hath many helpers: he hath spoken proud things, and they have justified him.

13:27. The poor man was deceived, and he is

rebuked also: he hath spoken wisely, and could have no place.

13:28. The rich man spoke, and all held their peace, and what he said they extol even to the clouds.

13:29. The poor man spoke, and they say: Who is this? and if he stumble, they will overthrow him.

13:30. Riches are good to him that hath no sin in his conscience: and poverty is very wicked in the mouth of the ungodly.

13:31. The heart of a man changeth his countenance, either for good, or for evil.

13:32. The token of a good heart, and a good countenance thou shalt hardly find, and with labour.

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ECCLESIASTICUS CHAPTER 14

The evil of avarice: works of mercy are recommended, and the love of wisdom.

14:1. Blessed is the man that hath not slipped by a word out of his mouth, and is not pricked with the remorse of sin.

14:2. Happy is he that hath had no sadness of his mind, and who is not fallen from his hope.

14:3. Riches are not comely for a covetous man and a niggard, and what should an envious man do with gold?

14:4. He that gathereth together by wronging his own soul, gathereth for others, and another will

squander away his goods in rioting.

14:5. He that is evil to himself, to whom will he be good? and he shall not take pleasure in his goods.

14:6. There is none worse than he that envieth himself, and this is the reward of his wickedness:

14:7. And if he do good, he doth it ignorantly, and unwillingly: and at the last he discovereth his wickedness.

14:8. The eye of the envious is wicked: and he turneth away his face, and despiseth his own soul.

14:9. The eye of the covetous man is insatiable in his portion of iniquity: he will not be satisfied till he consume his own soul, drying it up.

14:10. An evil eye is towards evil things: and he shall not have his fill of bread, but shall be needy and pensive at his own table.

14:11. My son, if thou have any thing, do good to thyself, and offer to God worthy offerings.

14:12. Remember that death is not slow, and that the covenant of hell hath been shewn to thee: for

the covenant of this world shall surely die.

Covenant of hell. . . The decree by which all are to go down to the regions of death.

14:13. Do good to thy friend before thou die, and according to thy ability, stretching out thy hand give to the poor.

14:14. Defraud not thyself of the good day, and let not the part of a good gift overpass thee.

14:15. Shalt thou not leave to others to divide by lot thy sorrows and labours?

14:16. Give and take, and justify thy soul.

14:17. Before thy death work justice: for in hell there is no finding food.

14:18. All flesh shall fade as grass, and as the leaf that springeth out on a green tree.

14:19. Some grow, and some fall off: so is the generation of flesh and blood, one cometh to an end, and another is born.

14:20. Every work that is corruptible shall fail in

the end: and the worker thereof shall go with it.

14:21. And every excellent work shall be justified: and the worker thereof shall be honoured therein.

14:22. Blessed is the man that shall continue in wisdom, and that shall meditate in his justice, and in his mind shall think of the all seeing eye of God.

14:23. He that considereth her ways in his heart, and hath understanding in her secrets, who goeth after her as one that traceth, and stayeth in her ways.

14:24. He who looketh in at her windows, and hearkeneth at her door.

14:25. He that lodgeth near her house, and fastening a pin in her walls shall set up his tent high unto her, where good things shall rest in his lodging for ever.

14:26. He shall set his children under her shelter, and shall lodge under her branches:

14:27. He shall be protected under her covering

from the heat, and shall rest in her glory.

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ECCLESIASTICUS CHAPTER 15

Wisdom embraceth them that fear God. God is not the author of sin.

15:1. He that feareth God, will do good: and he that possesseth justice, shall lay hold on her,

15:2. And she will meet him as an honourable mother, and will receive him as a wife married of a virgin.

15:3. With the bread of life and understanding, she shall feed him, and give him the water of wholesome wisdom to drink: and she shall be made strong in him, and he shall not be moved.

15:4. And she shall hold him fast, and he shall

not be confounded: and she shall exalt him among his neighbours.

15:5. And in the midst of the church she shall open his mouth, and shall fill him with the spirit of wisdom and understanding, and shall clothe him with a robe of glory.

15:6. She shall heap upon him a treasure of joy and gladness, and shall cause him to inherit an everlasting name.

15:7. But foolish men shall not obtain her, and wise men shall meet her, foolish men shall not see her: for she is far from pride and deceit.

15:8. Lying men shall be mindful of her: but men that speak truth shall be found with her, and shall advance, even till they come to the sight of God.

15:9. Praise is not seemly in the mouth of a sinner:

15:10. For wisdom came forth from God: for praise shall be with the wisdom of God, and shall abound in a faithful mouth, and the sovereign

Lord will give praise unto it.

15:11. Say not: It is through God, that she is not with me: for do not thou the things that he hateth.

15:12. Say not: He hath caused me to err: for he hath no need of wicked men.

15:13. The Lord hateth all abomination of error, and they that fear him shall not love it.

15:14. God made man from the beginning, and left him in the hand of his own counsel.

15:15. He added his commandments and precepts.

15:16. If thou wilt keep the commandments and perform acceptable fidelity for ever, they shall preserve thee.

15:17. He hath set water and fire before thee: stretch forth thy hand to which thou wilt.

15:18. Before man is life and death, good and evil, that which he shall choose shall be given him:

15:19. For the wisdom of God is great, and he is strong in power, seeing all men without ceasing.

15:20. The eyes of the Lord are towards them that fear him, and he knoweth al the work of man.

15:21. He hath commanded no man to do wickedly, and he hath given no man license to sin;

15:22. For he desireth not a multitude of faithless and unprofitable children.

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ECCLESIASTICUS CHAPTER 16

*It is better to have none than many wicked children.
Of the justice and mercy of God. His ways are
unsearchable.*

16:1. Rejoice not in ungodly children, if they be multiplied: neither be delighted in them, if the fear of God be not with them.

16:2. Trust not to their life, and respect not their labours.

16:3. For better is one that feareth God, than a thousand ungodly children.

16:4. And it is better to die without children, than to leave ungodly children.

16:5. By one that is wise a country shall be inhabited, the tribe of the ungodly shall become desolate.

16:6. Many such things hath my eyes seen, and greater things than these my ear hath heard.

16:7. In the congregation of sinners a fire shall be kindled, and in an unbelieving nation wrath shall flame out.

16:8. The ancient giants did not obtain pardon for their sins, who were destroyed trusting to their own strength:

16:9. And he spared not the place where Lot sojourned, but abhorred them for the pride of their word.

16:10. He had not pity on them, destroying the whole nation that extolled themselves in their sins.

16:11. So did he with the six hundred thousand footmen, who were gathered together in the hardness of their heart: and if one had been stiffnecked, it is a wonder if he had escaped

unpunished:

Six hundred thousand footmen, etc. . . Viz., the children of Israel, whom he sentenced to die in the wilderness. Num. 14.

16:12. For mercy and wrath are with him. He is mighty to forgive, and to pour out indignation:

16:13. According as his mercy is, so his correction judgeth a man according to his works.

16:14. The sinner shall not escape in his rapines, and the patience of him that sheweth mercy shall not be put off.

16:15. All mercy shall make a place for every man according to the merit of his works, and according to the wisdom of his sojournment.

16:16. Say not: I shall be hidden from God, and who shall remember me from on high?

16:17. In such a multitude I shall not be known: for what is my soul in such an immense creation?

16:18. Behold the heaven, and the heavens of

heavens, the deep, and all the earth, and the things that are in them, shall be moved in his sight,

16:19. The mountains also, and the hills, and the foundations of the earth: when God shall look upon them, they shall be shaken with trembling.

16:20. And in all these things the heart is senseless: and every heart is understood by him.

16:21. And his ways who shall understand, and the storm, which no eye of man shall see?

16:22. For many of his works are hidden, but the works of his justice who shall declare? or who shall endure? for the testament is far from some, and the examination of all is in the end.

16:23. He that wanteth understanding thinketh vain things, and the foolish, and erring man, thinketh foolish things.

16:24. Hearken to me, my son, and learn the discipline of understanding, and attend to my words in thy heart.

16:25. And I will shew forth good doctrine in

equity, and will seek to declare wisdom: and attend to my words in thy heart, whilst with equity of spirit I tell thee the virtues that God hath put upon his works from the beginning, and I shew forth in truth his knowledge.

16:26. The works of God are done in judgment from the beginning, and from the making of them he distinguished their parts, and their beginnings in their generations.

16:27. He beautified their works for ever, they have neither hungered, nor laboured, and they have not ceased from their works.

16:28. Nor shall any of them straiten his neighbour at any time.

16:29. Be not thou incredulous to his word.

16:30. After this God looked upon the earth, and filled it with his goods.

16:31. The soul of every living thing hath shewn forth before the face thereof, and into it they return again.

*Shewn forth. . . Viz., the glory and power of God
upon the earth.*

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ECCLESIASTICUS CHAPTER 17

*The creation and favour of God to man. An
exhortation to turn to God.*

17:1. God created man of the earth, and made him after his own image.

17:2. And he turned him into it again, and clothed him with strength according to himself.

17:3. He gave him the number of his days and time, and gave him power over all things that are upon the earth.

17:4. He put the fear of him upon all flesh, and he had dominion over beasts and fowls.

17:5. He created of him a helpmate like to

himself, he gave them counsel, and a tongue, and eyes, and ears, and a heart to devise: and he filled them with the knowledge of understanding.

17:6. He created in them the science of the spirit, he fired their heart with wisdom, and shewed them both good and evil.

17:7. He set his eye upon their hearts to shew them the greatness of his works:

17:8. That they might praise the name which he hath sanctified: and glory in his wondrous act that they might declare the glorious things of his works.

17:9. Moreover he gave them instructions, and the law of life for an inheritance.

17:10. He made an everlasting covenant with them, and he shewed them his justice and judgments.

17:11. And their eye saw the majesty of his glory, and their ears heard his glorious voice, and he said to them: Beware of all iniquity.

Their eye saw, etc. . . Viz., when he gave the law on mount Sinai.

17:12. And he gave to every one of them commandment concerning his neighbour.

17:13. Their ways are always before him, they are not hidden from his eyes.

17:14. Over every nation he set a ruler.

17:15. And Israel was made the manifest portion of God.

17:16. And all their works are as the sun in the sight of God: and his eyes are continually upon their ways.

17:17. Their covenants were not hid by their iniquity, and all their iniquities are in the sight of God.

17:18. The alms of a man is as a signet with him, and shall preserve the grace of a man as the apple of the eye:

17:19. And afterward he shall rise up, and shall render them their reward, to every one upon their

own head, and shall turn them down into the bowels of the earth.

17:20. But to the penitent he hath given the way of justice, and he hath strengthened them that were fainting in patience, and hath appointed to them the lot of truth.

17:21. Turn to the Lord, and forsake thy sins:

17:22. Make thy prayer before the face of the Lord, and offend less.

Offend less. . . Minue offendicula. That is, remove sins and the occasions of sins.

17:23. Return to the Lord, and turn away from thy injustice, and greatly hate abomination.

17:24. And know the justices and judgments of God, and stand firm in the lot set before thee, and in prayer to the most high God.

17:25. Go to the side of the holy age, with them that live and give praise to God.

Go to the side, etc. . . Fly from the side of Satan and

sin, and join with the holy ones, that follow God and godliness.

17:26. Tarry not in the error of the ungodly, give glory before death. Praise perisheth from the dead as nothing.

17:27. Give thanks whilst thou art living, whilst thou art alive and in health thou shalt give thanks, and shalt praise God, and shalt glory in his mercies.

17:28. How great is the mercy of the Lord, and his forgiveness to them that turn to him !

17:29. For all things cannot be in men, because the son of man is not immortal, and they are delighted with the vanity of evil.

17:30. What is brighter than the sun; yet it shall be eclipsed. Or what is more wicked than that which flesh and blood hath invented? and this shall be reproved.

17:31. He beholdeth the power of the height of heaven: and all men are earth and ashes.

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ECCLESIASTICUS CHAPTER 18

God's works are wonderful: we must serve him, and not our lusts.

18:1. He that liveth for ever created all things together. God only shall be justified, and he remaineth an invincible king for ever.

18:2. Who is able to declare his works?

18:3. For who shall search out his glorious acts?

18:4. And who shall show forth the power of his majesty? or who shall be able to declare his mercy?

18:5. Nothing may be taken away, nor added, neither is it possible to find out the glorious

works of God.

18:6. When a man hath done, then shall he begin: and when he leaveth off, he shall be at a loss.

Then shall he begin. . . God is so great and incomprehensible, that when man has done all that he can to find out his greatness and boundless perfections, he is still to begin: for what he has found out, is but a mere nothing in comparison with his infinity.

18:7. What is man, and what is his grace? and what is his good, or what is his evil?

18:8. The number of the days of men at the most are a hundred years, as a drop of water of the sea are they esteemed: and as a pebble of the sand, so are a few years compared to eternity.

18:9. Therefore God is patient in them, and poureth forth his mercy upon them.

18:10. He hath seen the presumption of their heart that it is wicked, and hath known their end

that it is evil.

18:11. Therefore hath he filled up his mercy in their favour, and hath shewn them the way of justice.

18:12. The compassion of man is toward his neighbour: but the mercy of God is upon all flesh.

18:13. He hath mercy, and teacheth, and correcteth, as a shepherd doth his flock.

18:14. He hath mercy on him that receiveth the discipline of mercy, and that maketh haste in his judgments.

18:15. My son, in thy good deeds, make no complaint, and when thou givest any thing, add not grief by an evil word.

18:16. Shall not the dew assuage the heat? so also the good word is better than the gift.

18:17. Lo, is not a word better than a gift? but both are with a justified man.

18:18. A fool will upbraid bitterly: and a gift of one ill taught consumeth the eyes.

18:19. Before judgment prepare thee justice, and learn before thou speak.

18:20. Before sickness take a medicine, and before judgment examine thyself, and thou shalt find mercy in the sight of God.

18:21. Humble thyself before thou art sick, and in the time of sickness shew thy conversation.

18:22. Let nothing hinder thee from praying always, and be not afraid to be justified even to death: for the reward of God continueth for ever.

18:23. Before prayer prepare thy soul: and be not as a man that tempteth God.

18:24. Remember the wrath that shall be at the last day, and the time of repaying when he shall turn away his face.

18:25. Remember poverty in the time of abundance, and the necessities of poverty in the day of riches.

18:26. From the morning until the evening the time shall be changed, and all these are swift in the eyes of God.

18:27. A wise man will fear in every thing, and in the days of sins will beware of sloth.

18:28. Every man of understanding knoweth wisdom, and will give praise to him that findeth her.

18:29. They that were of good understanding in words, have also done wisely themselves: and have understood truth and justice, and have poured forth proverbs and judgments.

18:30. Go not after thy lusts, but turn away from thy own will.

18:31. If thou give to thy soul her desires, she will make thee a joy to thy enemies.

18:32. Take no pleasure in riotous assemblies, be they ever so small: for their concertation is continual.

18:33. Make not thyself poor by borrowing to contribute to feasts when thou hast nothing in thy purse: for thou shalt be an enemy to thy own life.

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ECCLESIASTICUS CHAPTER 19

Admonition against sundry vices.

19:1. A workman that is a drunkard shall not be rich: and he that contemneth small things, shall fall by little and little.

19:2. Wine and women make wise men fall off, and shall rebuke the prudent:

19:3. And he that joineth himself to harlots, will be wicked. Rottenness and worms shall inherit him, and he shall be lifted up for a greater example, and his soul shall be taken away out of the number.

19:4. He that is hasty to give credit, is light of

heart, and shall be lessened: and he that sinneth against his own soul, shall be despised.

19:5. He that rejoiceth in iniquity, shall be censured, and he that hateth chastisement, shall have less life: and he that hateth babbling, extinguisheth evil.

19:6. He that sinneth against his own soul, shall repent: and he that is delighted with wickedness, shall be condemned.

19:7. Rehearse not again a wicked and harsh word, and thou shalt not fare the worse.

19:8. Tell not thy mind to friend or foe: and if there be a sin with thee, disclose it not.

19:9. For he will hearken to thee, and will watch thee, and as it were defending thy sin he will hate thee, and so will he be with thee always.

19:10. Hast thou heard a word against thy neighbour? let it die within thee, trusting that it will not burst thee.

19:11. At the hearing of a word the fool is in travail, as a woman groaning in the bringing forth

a child.

19:12. As an arrow that sticketh in a man's thigh: so is a word in the heart of a fool.

19:13. Reprove a friend, lest he may not have understood, and say: I did it not: or if he did it, that he may do it no more.

19:14. Reprove thy neighbour, for it may be he hath not said it: and if he hath said it, that he may not say it again.

19:15. Admonish thy friend: for there is often a fault committed.

19:16. And believe not every word. There is one, that slippeth with the tongue, but not from his heart.

19:17. For who is there that hath not offended with his tongue? Admonish thy neighbour before thou threaten him.

19:18. And give place to the fear of the most High: for the fear of God is all wisdom, and therein is to fear God, and the disposition of the law is in all wisdom.

19:19. But the learning of wickedness is not wisdom: and the device of sinners is not prudence.

19:20. There is a subtle wickedness, and the same is detestable: and there is a man that is foolish, wanting in wisdom.

19:21. Better is a man that hath less wisdom, and wanteth understanding, with the fear of God, than he that aboundeth in understanding, and transgresseth the law of the most High.

19:22. There is an exquisite subtilty, and the same is unjust.

19:23. And there is one that uttereth an exact word telling the truth. There is one that humbleth himself wickedly, and his interior is full of deceit:

19:24. And there is one that submitteth himself exceedingly with a great lowliness: and there is one that casteth down his countenance, and maketh as if he did not see that which is unknown:

19:25. And if he be hindered from sinning for want of power, if he shall find opportunity to do evil, he will do it.

19:26. A man is known by his look, and a wise man, when thou meetest him, is known by his countenance.

19:27. The attire of the body, and the laughter of the teeth, and the gait of the man, shew what he is.

19:28. There is a lying rebuke in the anger of an injurious man: and there is a judgment that is not allowed to be good: and there is one that holdeth his peace, he is wise.

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ECCLESIASTICUS CHAPTER 20

Rules with regard to correction, discretion, and avoiding lies.

20:1. How much better is it to reprove, than to be angry, and not to hinder him that confesseth in prayer.

20:2. The lust of an eunuch shall deflour a young maiden:

20:3. So is he that by violence executeth of the unwise.

20:4. How good is it, when thou art reprov'd, to shew repentance! for so thou shalt escape wilful sin.

20:5. There is one that holdeth his peace, that is found wise: and there is another that is hateful, that is bold in speech.

20:6. There is one that holdeth his peace, because he knoweth not what to say: and there is another that holdeth his peace, knowing the proper time.

20:7. A wise man will hold his peace till he see opportunity: but a babbler, and a fool, will regard no time.

20:8. He that useth many words shall hurt his own soul: and he that taketh authority to himself unjustly shall be hated.

20:9. There is success in evil things to a man without discipline, and there is a finding that turneth to loss.

20:10. There is a gift that is not profitable: and there is a gift, the recompense of which is double.

20:11. There is an abasement because of glory: and there is one that shall lift up his head from a low estate.

20:12. There is that buyeth much for a small price, and restoreth the same sevenfold.

20:13. A man wise in words shall make himself beloved: but the graces of fools shall be poured out.

20:14. The gift of the fool shall do thee no good: for his eyes are sevenfold.

20:15. He will give a few things, and upbraid much: and the opening of his mouth is the kindling of a fire.

20:16. To day a man lendeth, and to morrow he asketh it again: such a man as this is hateful.

20:17. A fool shall have no friend, and there shall be no thanks for his good deeds.

20:18. For they that eat his bread, are of a false tongue. How often, and how many will laugh him to scorn!

20:19. For he doth not distribute with right understanding that which was to be had: in like manner also that which was not to be had.

20:20. The slipping of a false tongue is as one

that falleth on the pavement: so the fall of the wicked shall come speedily.

20:21. A man without grace is as a vain fable, it shall be continually in the mouth of the unwise.

20:22. A parable coming out of a fool's mouth shall be rejected: for he doth not speak it in due season.

20:23. There is that is hindered from sinning through want, and in his rest he shall be pricked.

20:24. There is that will destroy his own soul through shamefacedness, and by occasion of an unwise person he will destroy it: and by respect of person he will destroy himself.

20:25. There is that for bashfulness promiseth to his friend, and maketh him his enemy for nothing.

20:26. A lie is a foul blot in a man, and yet it will be continually in the mouth of men without discipline.

20:27. A thief is better than a man that is always lying: but both of them shall inherit destruction.

20:28. The manners of lying men are without

honour: and their confusion is with them without ceasing.

20:29. A wise man shall advance himself with his words, and a prudent man shall please the great ones.

20:30. He that tilleth his land shall make a high heap of corn: and he that worketh justice shall be exalted: and he that pleaseth great men shall escape iniquity.

20:31. Presents and gifts blind the eyes of judges, and make them dumb in the mouth, so that they cannot correct.

20:32. O Wisdom that is hid, and treasure that is not seen: what profit is there in them both?

20:33. Better is he that hideth his folly, than the man that hideth his wisdom.

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ECCLESIASTICUS CHAPTER 21

Cautions against sin in general, and some sins in particular.

21:1. My son, hast thou sinned? do so no more: but for thy former sins also pray that they may be forgiven thee.

21:2. Flee from sins as from the face of a serpent: for if thou comest near them, they will take hold of thee.

21:3. The teeth thereof are the teeth of a lion, killing the souls of men.

21:4. All iniquity is like a two-edged sword, there is no remedy for the wound thereof.

21:5. Injuries and wrongs will waste riches: and the house that is very rich shall be brought to nothing by pride: so the substance of the proud shall be rooted out.

21:6. The prayer out of the mouth of the poor shall reach the ears of God, and judgment shall come for him speedily.

21:7. He that hateth to be reprov'd walketh in the trace of a sinner: and he that feareth God will turn to his own heart.

21:8. He that is mighty by a bold tongue is known afar off, but a wise man knoweth to slip by him.

21:9. He that buildeth his house at other men's charges, is as he that gathereth himself stones to build in the winter.

21:10. The congregation of sinners is like tow heaped together, and the end of them is a flame of fire.

21:11. The way of sinners is made plain with stones, and in their end is hell, and darkness, and

pains.

21:12. He that keepeth justice shall get the understanding thereof.

21:13. The perfection of the fear of God is wisdom and understanding.

21:14. He that is not wise in good, will not be taught.

21:15. But there is a wisdom that aboundeth in evil: and there is no understanding where there is bitterness.

21:16. The knowledge of a wise man shall abound like a flood, and his counsel continueth like a fountain of life.

21:17. The heart of a fool is like a broken vessel, and no wisdom at all shall it hold.

21:18. A man of sense will praise every wise word he shall hear, and will apply it to himself: the luxurious man hath heard it, and it shall displease him, and he will cast it behind his back.

21:19. The talking of a fool is like a burden in the way: but in the lips of the wise, grace shall

be found.

21:20. The mouth of the prudent is sought after in the church, and they will think upon his words in their hearts.

21:21. As a house that is destroyed, so is wisdom to a fool: and the knowledge of the unwise is as words without sense.

21:22. Doctrine to a fool is as fetters on the feet, and like manacles on the right hand.

21:23. A fool lifteth up his voice in laughter: but a wise man will scarce laugh low to himself.

21:24. Learning to the prudent is as an ornament of gold, and like a bracelet upon his right arm.

21:25. The foot of a fool is soon in his neighbour's house: but a man of experience will be abashed at the person of the mighty.

21:26. A fool will peep through the window into the house: but he that is well taught will stand without.

21:27. It is the folly of a man to hearken at the door: and a wise man will be grieved with the

disgrace.

21:28. The lips of the unwise will be telling foolish things: but the words of the wise shall be weighed in a balance.

21:29. The heart of fools is in their mouth: and the mouth of wise men is in their heart.

21:30. While the ungodly curseth the devil, he curseth his own soul.

While the ungodly, etc. . . He condemneth and curseth himself: inasmuch as by sin he takes part with the devil, and is, as it were, his member and subject.

21:31. The talebearer shall defile his own soul, and shall be hated by all: and he that shall abide with him shall be hateful: the silent and wise man shall be honoured.

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ECCLESIASTICUS CHAPTER 22

Wise sayings on divers subjects.

22:1. The sluggard is pelted with a dirty stone,
and all men will speak of his disgrace.

22:2. The sluggard is pelted with the dung of
oxen: and every one that toucheth him will shake
his hands.

22:3. A son ill taught is the confusion of the
father: and a foolish daughter shall be to his loss.

22:4. A wise daughter shall bring an inheritance
to her husband: but she that confoundeth,
becometh a disgrace to her father.

22:5. She that is bold shameth both her father

and husband, and will not be inferior to the ungodly: and shall be disgraced by them both.

22:6. A tale out of time is like music in mourning: but the stripes and instruction of wisdom are never out of time.

22:7. He that teacheth a fool, is like one that glueth a potsherd together.

22:8. He that telleth a word to him that heareth not, is like one that waketh a man out of a deep sleep.

22:9. He speaketh with one that is asleep, who uttereth wisdom to a fool: and in the end of the discourse he saith: Who is this?

22:10. Weep for the dead, for his light hath failed: and weep for the fool, for his understanding faileth.

For the fool. . . In the language of the Holy Ghost, he is styled a fool, that turns away from God to follow vanity and sin. And what is said by the wise man against fools is meant of such fools as these.

22:11. Weep but a little for the dead, for he is at rest.

22:12. For the wicked life of a wicked fool is worse than death.

22:13. The mourning for the dead is seven days: but for a fool and an ungodly man all the days of their life.

22:14. Talk not much with a fool and go not with him that hath no sense.

22:15. Keep thyself from him, that thou mayst not have trouble, and thou shalt not be defiled with his sin.

22:16. Turn away from him, and thou shalt find rest, and shalt not be wearied out with his folly.

22:17. What is heavier than lead? and what other name hath he but fool?

22:18. Sand and salt, and a mass of iron is easier to bear, than a man without sense, that is both foolish and wicked.

22:19. A frame of wood bound together in the

foundation of a building, shall not be loosed: so neither shall the heart that is established by advised counsel.

22:20. The thought of him that is wise at all times, shall not be depraved by fear.

22:21. As pales set in high places, and plasterings made without cost, will not stand against the face of the wind:

22:22. So also a fearful heart in the imagination of a fool shall not resist against the violence of fear.

22:23. As a fearful heart in the thought of a fool at all times will not fear, so neither shall he that continueth always in the commandments of God.

22:24. He that pricketh the eye, bringeth out tears: and he that pricketh the heart, bringeth forth resentment.

22:25. He that flingeth a stone at birds, shall drive them away: so he that upbraideth his friend, breaketh friendship.

22:26. Although thou hast drawn a sword at a

friend, despair not: for there may be a returning.
To a friend,

22:27. If thou hast opened a sad mouth, fear not, for there may be a reconciliation: except upbraiding, and reproach, and pride, and disclosing of secrets, or a treacherous wound: for in all these cases a friend will flee away.

22:28. Keep fidelity with a friend in his poverty, that in his prosperity also thou mayst rejoice.

22:29. In the time of his trouble continue faithful to him, that thou mayst also be heir with him in his inheritance.

22:30. As the vapour of a chimney, and the smoke of the fire goeth up before the fire: so also injurious words, and reproaches, and threats, before blood.

22:31. I will not be ashamed to salute a friend, neither will I hide myself from his face: and if any evil happen to me by him, I will bear it.

22:32. But every one that shall hear it, will beware of him.

22:33. Who will set a guard before my mouth,
and a sure seal upon my lips, that I fall not by
them, and that my tongue destroy me not?

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ECCLESIASTICUS CHAPTER 23

A prayer for grace to flee sin: cautions against profane swearing and other vices.

23:1. O Lord, father, and sovereign ruler of my life, leave me not to their counsel: nor suffer me to fall by them.

By them. . . Viz., the tongue and the lips, mentioned in the last verse of the foregoing chapter.

23:2. Who will set scourges over my thoughts, and the discipline of wisdom over my heart, that they spare me not in their ignorances, and that their sins may not appear:

*That they spare me not in their ignorances, etc. . .
That is, that the scourges and discipline of wisdom
may restrain the ignorances, that is, the slips and
offences which are usually committed by the tongue
and the lips.*

23:3. Lest my ignorances increase, and my offences be multiplied, and my sins abound, and I fall before my adversaries, and my enemy rejoice over me?

23:4. O Lord, father, and God of my life, leave me not to their devices.

23:5. Give me not haughtiness of my eyes, and turn away from me all coveting.

23:6. Take from me the greediness of the belly, and let not the lusts of the flesh take hold of me, and give me not over to a shameless and foolish mind.

23:7. Hear, O ye children, the discipline of the mouth, and he that will keep it shall not perish by his lips, nor be brought to fall into most wicked

works.

23:8. A sinner is caught in his own vanity, and the proud and the evil speakers shall fall thereby.

23:9. Let not thy mouth be accustomed to swearing: for in it there are many falls.

23:10. And let not the naming of God be usual in thy mouth, and meddle not with the names of saints, for thou shalt not escape free from them.

23:11. For as a slave daily put to the question, is never without a blue mark: so every one that sweareth, and nameth, shall not be wholly pure from sin.

23:12. A man that sweareth much, shall be filled with iniquity, and a scourge shall not depart from his house.

23:13. And if he make it void, his sin shall be upon him, and if he dissemble it, he offendeth double:

23:14. And if he swear in vain, he shall not be justified: for his house shall be filled with his punishment.

23:15. There is also another speech opposite to death, let it not be found in the inheritance of Jacob.

23:16. For from the merciful all these things shall be taken away, and they shall not wallow in sins.

23:17. Let not thy mouth be accustomed to indiscreet speech: for therein is the word of sin.

23:18. Remember thy father and thy mother, for thou sittest in the midst of great men:

23:19. Lest God forget thee in their sight, and thou, by thy daily custom be infatuated and suffer reproach: and wish that thou hadst not been born, and curse the day of thy nativity.

23:20. The man that is accustomed to opprobrious words, will never be corrected all the days of his life.

23:21. Two sorts of men multiply sins, and the third bringeth wrath and destruction.

23:22. A hot soul is a burning fire, it will never be quenched, till it devour some thing.

23:23. And a man that is wicked in the mouth of his flesh, will not leave off till he hath kindled a fire.

23:24. To a man that is a fornicator all bread is sweet, he will not be weary of sinning unto the end.

23:25. Every man that passeth beyond his own bed, despising his own soul, and saying: Who seeth me?

23:26. Darkness compasseth me about, and the walls cover me, and no man seeth me: whom do I fear? the most High will not remember my sins.

23:27. And he understandeth not that his eye seeth all things, for such a man's fear driveth him from the fear of God, and the eyes of men fearing him:

23:28. And he knoweth not that the eyes of the Lord are far brighter than the sun, beholding round about all the ways of men, and the bottom of the deep, and looking into the hearts of men, into the most hidden parts.

23:29. For all things were known to the Lord God, before they were created: so also after they were perfected he beholdeth all things.

23:30. This man shall be punished in the streets of the city, and he shall be chased as a colt: and where he suspected not, he shall be taken.

23:31. And he shall be in disgrace with all men, because he understood not the fear of the Lord.

23:32. So every woman also that leaveth her husband, and bringeth in an heir by another:

23:33. For first she hath been unfaithful to the law of the most High: and secondly, she hath offended against her husband: thirdly, she hath fornicated in adultery, and hath gotten her children of another man.

23:34. This woman shall be brought into the assembly, and inquisition shall be made of her children.

23:35. Her children shall not take root, and her branches shall bring forth no fruit.

23:36. She shall leave her memory to be cursed,

and her infamy shall not be blotted out.

23:37. And they that remain shall know, that there is nothing better than the fear of God: and that there is nothing sweeter than to have regard to the commandments of the Lord.

23:38. It is great glory to follow the Lord: for length of days shall be received from him.

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ECCLESIASTICUS CHAPTER 24

*Wisdom praiseth herself: her origin, her dwelling,
her dignity, and her fruits.*

24:1. Wisdom shall praise her own self, and shall be honoured in God, and shall glory in the midst of her people,

24:2. And shall open her mouth in the churches of the most High, and shall glorify herself in the sight of his power,

24:3. And in the midst of her own people she shall be exalted, and shall be admired in the holy assembly.

24:4. And in the multitude of the elect she shall

have praise, and among the blessed she shall be blessed, saying:

24:5. I came out of the mouth of the most High, the firstborn before all creatures:

24:6. I made that in the heavens there should rise light that never faileth, and as a cloud I covered all the earth:

24:7. I dwelt in the highest places, and my throne is in a pillar of a cloud.

24:8. I alone have compassed the circuit of heaven, and have penetrated into the bottom of the deep, and have walked in the waves of the sea,

24:9. And have stood in all the earth: and in every people,

24:10. And in every nation I have had the chief rule:

24:11. And by my power I have trodden under my feet the hearts of all the high and low: and in all these I sought rest, and I shall abide in the inheritance of the Lord.

24:12. Then the creator of all things

commanded, and said to me: and he that made me, rested in my tabernacle,

24:13. And he said to me: Let thy dwelling be in Jacob, and thy inheritance in Israel, and take root in my elect.

24:14. From the beginning, and before the world, was I created, and unto the world to come I shall not cease to be, and in the holy dwelling place I have ministered before him.

24:15. And so was I established in Sion, and in the holy city likewise I rested, and my power was in Jerusalem.

24:16. And I took root in an honourable people, and in the portion of my God his inheritance, and my abode is in the full assembly of saints.

24:17. I was exalted like a cedar in Libanus, and as a cypress tree on mount Sion.

24:18. I was exalted like a palm tree in Cades, and as a rose plant in Jericho:

24:19. As a fair olive tree in the plains, and as a plane tree by the water in the streets, was I

exalted.

24:20. I gave a sweet smell like cinnamon, and
aromatical balm: I yielded a sweet odour like the
best myrrh:

24:21. And I perfumed my dwelling as storax,
and galbanum, and onyx, and aloes, and as the
frankincense not cut, and my odour is as the
purest balm.

24:22. I have stretched out my branches as the
turpentine tree, and my branches are of honour
and grace.

24:23. As the vine I have brought forth a
pleasant odour: and my flowers are the fruit of
honour and riches.

24:24. I am the mother of fair love, and of fear,
and of knowledge, and of holy hope.

24:25. In me is all grace of the way and of the
truth, in me is all hope of life and of virtue.

24:26. Come over to me, all ye that desire me,
and be filled with my fruits.

24:27. For my spirit is sweet above honey, and

my inheritance above honey and the honeycomb.

24:28. My memory is unto everlasting generations.

24:29. They that eat me, shall yet hunger: and they that drink me, shall yet thirst.

24:30. He that hearkeneth to me, shall not be confounded: and they that work by me, shall not sin.

24:31. They that explain me shall have life everlasting.

24:32. All these things are the book of life, and the covenant of the most High, and the knowledge of truth.

24:33. Moses commanded a law in the precepts of justices, and an inheritance to the house of Jacob, and the promises to Israel.

24:34. He appointed to David his servant to raise up of him a most mighty king, and sitting on the throne of glory for ever.

A most mighty king. . .Viz., Christ, who by his

gospel, like an overflowing river, has enriched the earth with heavenly wisdom.

24:35. Who filleth up wisdom as the Phison, and as the Tigris in the days of the new fruits.

24:36. Who maketh understanding to abound as the Euphrates, who multiplieth it as the Jordan in the time of harvest.

24:37. Who sendeth knowledge as the light, and riseth up as Gehon in the time of the vintage.

24:38. Who first hath perfect knowledge of her, and a weaker shall not search her out.

Who first hath perfect knowledge of her. . . Christ was the first that had perfect knowledge of heavenly wisdom.

24:39. For her thoughts are more vast than the sea, and her counsels more deep than the great ocean.

24:40. I, wisdom, have poured out rivers.

24:41. I, like a brook out of a river of a mighty

water; I, like a channel of a river, and like an aqueduct, came out of paradise.

24:42. I said: I will water my garden of plants, and I will water abundantly the fruits of my meadow.

24:43. And behold my brook became a great river, and my river came near to a sea:

24:44. For I make doctrine to shine forth to all as the morning light, and I will declare it afar off.

24:45. I will penetrate to all the lower parts of the earth, and will behold all that sleep, and will enlighten all that hope in the Lord.

24:46. I will yet pour out doctrine as prophecy, and will leave it to them that seek wisdom, and will not cease to instruct their offspring even to the holy age.

24:47. See ye that I have not laboured myself only, but for all that seek out the truth.

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ECCLESIASTICUS CHAPTER 25

Documents of wisdom on several subjects.

25:1. With three things my spirit is pleased,
which are approved before God and men:

25:2. The concord of brethren, and the love of
neighbours, and man and wife that agree well
together.

25:3. Three sorts my soul hateth, and I am
greatly grieved at their life:

25:4. A poor man that is proud: a rich man that
is a liar: an old man that is a fool, and doting.

25:5. The things that thou hast not gathered in
thy youth, how shalt thou find them in thy old

age?

25:6. O how comely is judgment for a grey head,
and for ancients to know counsel!

25:7. O how comely is wisdom for the aged, and
understanding and counsel to men of honour!

25:8. Much experience is the crown of old men,
and the fear of God is their glory.

25:9. Nine things that are not to be imagined by
the heart have I magnified, and the tenth I will
utter to men with my tongue.

25:10. A man that hath joy of his children: and
he that liveth and seeth the fall of his enemies.

25:11. Blessed is he that dwelleth with a wise
woman, and that hath not slipped with his tongue,
and that hath not served such as are unworthy of
him.

25:12. Blessed is he that findeth a true friend,
and that declareth justice to an ear that heareth.

25:13. How great is he that findeth wisdom and
knowledge! but there is none above him that
feareth the Lord.

25:14. The fear of God hath set itself above all things:

25:15. Blessed is the man, to whom it is given to have the fear of God: he that holdeth it, to whom shall he be likened?

25:16. The fear of God is the beginning of his love: and the beginning of faith is to be fast joined unto it.

25:17. The sadness of the heart is every plague: and the wickedness of a woman is all evil.

25:18. And a man will choose any plague, but the plague of the heart:

25:19. And any wickedness, but the wickedness of a woman:

25:20. And any affliction, but the affliction from them that hate him:

25:21. And any revenge, but the revenge of enemies.

25:22. There is no head worse than the head of a serpent:

25:23. And there is no anger above the anger of a woman. It will be more agreeable to abide with a lion and a dragon, than to dwell with a wicked woman.

25:24. The wickedness of a woman changeth her face: and she darkeneth her countenance as a bear: and sheweth it like sackcloth. In the midst of her neighbours,

25:25. Her husband groaned, and hearing he sighed a little.

25:26. All malice is short to the malice of a woman, let the lot of sinners fall upon her.

25:27. As the climbing of a sandy way is to the feet of the aged, so is a wife full of tongue to a quiet man.

25:28. Look not upon a woman's beauty, and desire not a woman for beauty.

25:29. A woman's anger, and impudence, and confusion is great.

25:30. A woman, if she have superiority, is contrary to her husband.

25:31. A wicked woman abateth the courage,
and maketh a heavy countenance, and a wounded
heart.

25:32. Feeble hands, and disjointed knees, a
woman that doth not make her husband happy.

25:33. From the woman came the beginning of
sin, and by her we all die.

25:34. Give no issue to thy water, no, not a
little: nor to a wicked woman liberty to gad
abroad.

25:35. If she walk not at thy hand, she will
confound thee in the sight of thy enemies.

25:36. Cut her off from thy flesh, lest she always
abuse thee.

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ECCLESIASTICUS CHAPTER 26

Of good and bad women.

26:1. Happy is the husband of a good wife: for the number of his years is double.

26:2. A virtuous woman rejoiceth her husband, and shall fulfil the years of his life in peace.

26:3. A good wife is a good portion, she shall be given in the portion of them that fear God, to a man for his good deeds.

26:4. Rich or poor, if his heart is good, his countenance shall be cheerful at all times.

26:5. Of three things my heart hath been afraid, and at the fourth my face hath trembled:

26:6. The accusation of a city, and the gathering together of the people:

26:7. And a false calumny, all are more grievous than death.

26:8. A jealous woman is the grief and mourning of the heart.

26:9. With a jealous woman is a scourge of the tongue which communicateth with all.

26:10. As a yoke of oxen that is moved to and fro, so also is a wicked woman: he that hath hold of her, is as he that taketh hold of a scorpion.

26:11. A drunken woman is a great wrath: and her reproach and shame shall not be hid.

26:12. The fornication of a woman shall be known by the haughtiness of her eyes and by her eyelids.

26:13. On a daughter that turneth not away herself, set a strict watch: lest finding an opportunity she abuse herself.

26:14. Take heed of the impudence of her eyes, and wonder not if she slight thee.

26:15. She will open her mouth as a thirsty traveller to the fountain, and will drink of every water near her, and will sit down by every hedge, and open her quiver against every arrow, until she fail.

26:16. The grace of a diligent woman shall delight her husband, and shall fat his bones.

26:17. Her discipline is the gift of God.

26:18. Such is a wise and silent woman, and there is nothing so much worth as a well instructed soul.

26:19. A holy and shamefaced woman is grace upon grace.

26:20. And no price is worthy of a continent soul.

26:21. As the sun when it riseth to the world in the high places of God, so is the beauty of a good wife for the ornament of her house.

26:22. As the lamp shining upon the holy candlestick, so is the beauty of the face in a ripe age,

26:23. As golden pillars upon bases of silver, so

are the firm feet upon the soles of a steady woman.

26:24. As everlasting foundations upon a solid rock, so the commandments of God in the heart of a holy woman.

26:25. At two things my heart is grieved, and the third bringeth anger upon me.

26:26. A man of war fainting through poverty, and a man of sense despised:

26:27. And he that passeth over from justice to sin, God hath prepared such an one for the sword.

26:28. Two sorts of callings have appeared to me hard and dangerous: a merchant is hardly free from negligence: and a huckster shall not be justified from the sins of the lips.

From negligence. . . That is, from the neglect of the service of God: because the eager pursuit of the mammon of this world, is apt to make men of that calling forget the great duties of loving God above all things, and their neighbours as themselves. —Ibid.

A huckster. . . Or, a retailer of wine. Men of that profession are both greatly exposed to danger of sin themselves, and are too often accessory to the sins of others.

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ECCLESIASTICUS CHAPTER 27

Dangers of sin from several heads: the fear of God is the best preservative. He that diggeth a pit, shall fall into it.

27:1. Through poverty many have sinned: and he that seeketh to be enriched, turneth away his eye.

27:2. As a stake sticketh fast in the midst of the joining of stones, so also in the midst of selling and buying, sin shall stick fast.

27:3. Sin shall be destroyed with the sinner.

27:4. Unless thou hold thyself diligently in the fear of the Lord, thy house shall quickly be

overthrown.

27:5. As when one sifteth with a sieve, the dust will remain: so will the perplexity of a man in his thoughts.

27:6. The furnace trieth the potter's vessels, and the trial of affliction just men.

27:7. As the dressing of a tree sheweth the fruit thereof, so a word out of the thought of the heart of man.

27:8. Praise not a man before he speaketh, for this is the trial of men.

27:9. If thou followest justice, thou shalt obtain her: and shalt put her on as a long robe of honour, and thou shalt dwell with her: and she shall protect thee for ever, and in the day of acknowledgment thou shalt find a strong foundation.

27:10. Birds resort unto their like: so truth will return to them that practise her.

27:11. The lion always lieth in wait for prey: so do sins for them that work iniquities.

27:12. A holy man continueth in wisdom as the sun: but a fool is changed as the moon.

27:13. In the midst of the unwise keep in the word till its time: but be continually among men that think.

27:14. The discourse of sinners is hateful, and their laughter is at the pleasures of sin.

27:15. The speech that sweareth much shall make the hair of the head stand upright: and its irreverence shall make one stop his ears.

27:16. In the quarrels of the road is the shedding of blood: and their cursing is a grievous hearing.

27:17. He that discloseth the secret of a friend loseth his credit, and shall never find a friend to his mind.

27:18. Love thy neighbour, and be joined to him with fidelity.

27:19. But if thou discover his secrets, follow no more after him.

27:20. For as a man that destroyeth his friend, so is he that destroyeth the friendship of his

neighbour.

27:21. And as one that letteth a bird go out of his hand, so hast thou let thy neighbour go, and thou shalt not get him again.

27:22. Follow after him no more, for he is gone afar off, he is fled, as a roe escaped out of the snare because his soul is wounded.

27:23. Thou canst no more bind him up. And of a curse there is reconciliation:

And of a curse there is reconciliation. . . That is, it is easier to obtain a reconciliation after a curse, than after disclosing a secret.

27:24. But to disclose the secrets of a friend, leaveth no hope to an unhappy soul.

27:25. He that winketh with the eye forgeth wicked things, and no man will cast him off:

27:26. In the sight of thy eyes he will sweeten his mouth, and will admire thy words: but at the last he will writhe his mouth, and on thy words

he will lay a stumblingblock.

27:27. I have hated many things but not like him, and the Lord will hate him.

27:28. If one cast a stone on high, it will fall upon his own head: and the deceitful stroke will wound the deceitful.

27:29. He that diggeth a pit, shall fall into it: and he that setteth a stone for his neighbour, shall stumble upon it: and he that layeth a snare for another, shall perish in it.

27:30. A mischievous counsel shall be rolled back upon the author, and he shall not know from whence it cometh to him.

27:31. Mockery and reproach are of the proud, and vengeance as a lion shall lie in wait for him.

27:32. They shall perish in a snare that are delighted with the fall of the just: and sorrow shall consume them before they die.

27:33. Anger and fury are both of them abominable, and the sinful man shall be subject to them.

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ECCLESIASTICUS CHAPTER 28

Lessons against revenge and quarrels. The evils of the tongue.

28:1. He that seeketh to revenge himself, shall find vengeance from the Lord, and he will surely keep his sins in remembrance.

28:2. Forgive thy neighbour if he hath hurt thee: and then shall thy sins be forgiven to thee when thou prayest.

28:3. Man to man reserveth anger, and doth he seek remedy of God?

28:4. He hath no mercy on a man like himself, and doth he entreat for his own sins?

28:5. He that is but flesh, nourisheth anger, and doth he ask forgiveness of God? who shall obtain pardon for his sins?

28:6. Remember thy last things, and let enmity cease:

28:7. For corruption and death hang over in his commandments.

In his commandments. . . Supply the sentence out of the Greek thus: Remember corruption and death, and abide in the commandments.

28:8. Remember the fear of God, and be not angry with thy neighbour.

28:9. Remember the covenant of the most High, and overlook the ignorance of thy neighbour.

28:10. Refrain from strife, and thou shalt diminish thy sins.

28:11. For a passionate man kindleth strife, and a sinful man will trouble his friends, and bring in debate in the midst of them that are at peace.

28:12. For as the wood of the forest is, so the fire burneth, and as a man's strength is, so shall his anger be, and according to his riches he shall increase his anger.

28:13. A hasty contention kindleth a fire and a hasty quarrel sheddeth blood and a tongue that beareth witness bringeth death.

28:14. If thou blow the spark, it shall burn as a fire: and if thou spit upon it, it shall be quenched: both come out of the mouth.

28:15. The whisperer and the double tongue is accursed: for he hath troubled many that were at peace.

28:16. The tongue of a third person hath disquieted many, and scattered them from nation to nation.

28:17. It hath destroyed the strong cities of the rich, and hath overthrown the houses of great men.

28:18. It hath cut in pieces the forces of people, and undone strong nations.

28:19. The tongue of a third person hath cast out valiant women, and deprived them of their labours.

28:20. He that hearkeneth to it, shall never have rest, neither shall he have a friend in whom he may repose.

28:21. The stroke of a whip maketh a blue mark: but the stroke of the tongue will break the bones.

28:22. Many have fallen by the edge of the sword, but not so many as have perished by their own tongue.

28:23. Blessed is he that is defended from a wicked tongue, that hath not passed into the wrath thereof, and that hath not drawn the yoke thereof, and hath not been bound in its bands.

28:24. For its yoke is a yoke of iron: and its bands are bands of brass.

28:25. The death thereof is a most evil death: and hell is preferable to it.

28:26. Its continuance shall not be for a long

time, but it shall possess the ways of the unjust:
and the just shall not be burnt with its flame.

28:27. They that forsake God shall fall into it,
and it shall burn in them, and shall not be
quenched, and it shall be sent upon them as a
lion, and as a leopard it shall tear them.

28:28. Hedge in thy ears with thorns, hear not a
wicked tongue, and make doors and bars to thy
mouth.

28:29. Melt down thy gold and silver, and make
a balance for thy words, and a just bridle for thy
mouth:

28:30. And take heed lest thou slip with thy
tongue, and fall in the sight of thy enemies who
lie in wait for thee, and thy fall be incurable unto
death.

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ECCLESIASTICUS CHAPTER 29

Of charity in lending money, and justice in repaying. Of alms, and of being surety.

29:1. He that sheweth mercy, lendeth to his neighbour: and he that is stronger in hand, keepeth the commandments.

And he that is stronger in hand. . . That is, he that is hearty and bountiful in lending to his neighbour in his necessity.

29:2. Lend to thy neighbour in the time of his need, and pay thou thy neighbour again in due time.

29:3. Keep thy word, and deal faithfully with him: and thou shalt always find that which is necessary for thee.

29:4. Many have looked upon a thing lent as a thing found, and have given trouble to them that helped them.

29:5. Till they receive, they kiss the hands of the lender, and in promises they humble their voice:

29:6. But when they should repay, they will ask time, and will return tedious and murmuring words, and will complain of the time:

29:7. And if he be able to pay, he will stand off, he will scarce pay one half, and will count it as if he had found it:

29:8. But if not, he will defraud him of his money, and he shall get him for an enemy without cause.

29:9. And he will pay him with reproaches and curses, and instead of honour and good turn will repay him injuries.

29:10. Many have refused to lend, not out of

wickedness, but they were afraid to be defrauded without cause.

29:11. But yet towards the poor be thou more hearty, and delay not to shew him mercy.

29:12. Help the poor because of the commandment: and send him not away empty handed because of his poverty.

29:13. Lose thy money for thy brother and thy friend: and hide it not under a stone to be lost.

29:14. Place thy treasure in the commandments of the most High, and it shall bring thee more profit than gold.

29:15. Shut up alms in the heart of the poor, and it shall obtain help for thee against all evil.

29:16. Better than the shield of the mighty, and better than the spear:

29:17. It shall fight for thee against thy enemy.

29:18. A good man is surety for his neighbour: and he that hath lost shame, will leave him to himself.

29:19. Forget not the kindness of thy surety: for

he hath given his life for thee.

29:20. The sinner and the unclean fleeth from his surety.

29:21. A sinner attributeth to himself the goods of his surety: and he that is of an unthankful mind will leave him that delivered him.

29:22. A man is surety for his neighbour: and when he hath lost all shame, he shall forsake him.

29:23. Evil suretyship hath undone many of good estate, and hath tossed them as a wave of the sea.

29:24. It hath made powerful men to go from place to place round about, and they have wandered in strange countries.

29:25. A sinner that transgresseth the commandment of the Lord, shall fall into an evil suretyship: and he that undertaketh many things, shall fall into judgment.

29:26. Recover thy neighbour according to thy power, and take heed to thyself that thou fall not.

29:27. The chief thing for man's life is water and

bread, and clothing, and a house to cover shame.

29:28. Better is the poor man's fare under a roof of boards, than sumptuous cheer abroad in another man's house.

29:29. Be contented with little instead of much, and thou shalt not hear the reproach of going abroad.

29:30. It is a miserable life to go as a guest from house to house: for where a man is a stranger, he shall not deal confidently, nor open his mouth.

29:31. He shall entertain and feed, and give drink to the unthankful, and moreover he shall hear bitter words.

29:32. Go, stranger, and furnish the table, and give others to eat what thou hast in thy hand.

29:33. Give place to the honourable presence of my friends: for I want my house, my brother being to be lodged with me.

29:34. These things are grievous to a man of understanding: the upbraiding of houseroom, and the reproaching of the lender.

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ECCLESIASTICUS CHAPTER 30

Of correction of children. Health is better than wealth. Excessive grief is hurtful.

30:1. He that loveth his son, frequently chastiseth him, that he may rejoice in his latter end, and not grope after the doors of his neighbours.

30:2. He that instructeth his son shall be praised in him, and shall glory in him in the midst of them of his household.

30:3. He that teacheth his son, maketh his enemy jealous, and in the midst of his friends he shall glory in him.

30:4. His father is dead, and he is as if he were not dead: for he hath left one behind him that is like himself.

30:5. While he lived he saw and rejoiced in him: and when he died he was not sorrowful, neither was he confounded before his enemies.

30:6. For he left behind him a defender of his house against his enemies, and one that will requite kindness to his friends.

30:7. For the souls of his sons he shall bind up his wounds, and at every cry his bowels shall be troubled.

30:8. A horse not broken becometh stubborn, and a child left to himself will become headstrong.

30:9. Give thy son his way, and he shall make thee afraid: play with him, and he shall make thee sorrowful.

30:10. Laugh not with him, lest thou have sorrow, and at the last thy teeth be set on edge.

30:11. Give him not liberty in his youth, and

wink not at his devices.

30:12. Bow down his neck while he is young, and beat his sides while he is a child, lest he grow stubborn, and regard thee not, and so be a sorrow of heart to thee.

30:13. Instruct thy son, and labour about him, lest his lewd behaviour be an offence to thee.

30:14. Better is a poor man who is sound, and strong of constitution, than a rich man who is weak and afflicted with evils.

30:15. Health of the soul in holiness of justice, is better than all gold and silver: and a sound body, than immense revenues.

30:16. There is no riches above the riches of the health of the body: and there is no pleasure above the joy of the heart.

30:17. Better is death than a bitter life, and everlasting rest, than continual sickness.

30:18. Good things that are hidden in a mouth that is shut, are as messes of meat set about a grave.

- 30:19. What good shall an offering do to an idol?
for it can neither eat, nor smell:
- 30:20. So is he that is persecuted by the Lord,
bearing the reward of his iniquity:
- 30:21. He seeth with his eyes, and groaneth, as
an eunuch embracing a virgin, and sighing.
- 30:22. Give not up thy soul to sadness, and
afflict not thyself in thy own counsel.
- 30:23. The joyfulness of the heart, is the life of a
man, and a never failing treasure of holiness: and
the joy of a man is length of life.
- 30:24. Have pity on thy own soul, pleasing God,
and contain thyself: gather up thy heart in his
holiness: and drive away sadness far from thee.
- 30:25. For sadness hath killed many, and there is
no profit in it.
- 30:26. Envy and anger shorten a man's days, and
pensiveness will bring old age before the time.
- 30:27. A cheerful and good heart is always
feasting: for his banquets are prepared with
diligence.

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ECCLESIASTICUS CHAPTER 31

Of the desire of riches, and of moderation in eating and drinking.

31:1. Watching for riches consumeth the flesh, and the thought thereof driveth away sleep.

31:2. The thinking beforehand turneth away the understanding, and a grievous sickness maketh the soul sober.

31:3. The rich man hath laboured in gathering riches together, and when he resteth he shall be filled with his goods.

31:4. The poor man hath laboured in his low way of life, and in the end he is still poor.

31:5. He that loveth gold, shall not be justified: and he that followeth after corruption, shall be filled with it.

31:6. Many have been brought to fall for gold, and the beauty thereof hath been their ruin.

31:7. Gold is a stumblingblock to them that sacrifice to it: woe to them that eagerly follow after it, and every fool shall perish by it.

31:8. Blessed is the rich man that is found without blemish: and that hath not gone after gold, nor put his trust in money nor in treasures.

31:9. Who is he, and we will praise him? for he hath done wonderful things in his life.

31:10. Who hath been tried thereby, and made perfect, he shall have glory everlasting. He that could have transgressed, and hath not transgressed: and could do evil things, and hath not done them:

31:11. Therefore are his goods established in the Lord, and all the church of the saints shall declare his alms.

31:12. Art thou set at a great table? be not the first to open thy mouth upon it.

31:13. Say not: There are many things which are upon it.

31:14. Remember that a wicked eye is evil.

31:15. What is created more wicked than an eye? therefore shall it weep over all the face when it shall see.

31:16. Stretch not out thy hand first, lest being disgraced with envy thou be put to confusion.

31:17. Be not hasty in a feast.

31:18. Judge of the disposition of thy neighbour by thyself.

31:19. Use as a frugal man the things that are set before thee: lest if thou eatest much, thou be hated.

31:20. Leave off first, for manners' sake: and exceed not, lest thou offend.

31:21. And if thou sittest among many, reach not thy hand out first of all, and be not the first to ask for drink.

31:22. How sufficient is a little wine for a man well taught, and in sleeping thou shalt not be uneasy with it, and thou shalt feel no pain.

31:23. Watching, and choler, and gripes, are with an intemperate man:

31:24. Sound and wholesome sleep with a moderate man: he shall sleep till morning, and his soul shall be delighted with him.

31:25. And if thou hast been forced to eat much, arise, go out, and vomit: and it shall refresh thee, and thou shalt not bring sickness upon thy body.

31:26. Hear me, my son, and despise me not: and in the end thou shalt find my words.

31:27. In all thy works be quick, and no infirmity shall come to thee.

31:28. The lips of many shall bless him that is liberal of his bread, and the testimony of his truth is faithful.

31:29. Against him that is niggardly of his bread, the city will murmur, and the testimony of his niggardliness is true.

31:30. Challenge not them that love wine: for wine hath destroyed very many.

31:31. Fire trieth hard iron: so wine drunk to excess shall rebuke the hearts of the proud.

31:32. Wine taken with sobriety is equal life to men: if thou drink it moderately, thou shalt be sober.

31:33. What is his life, who is diminished with wine?

31:34. What taketh away life? death.

31:35. Wine was created from the beginning to make men joyful, and not to make them drunk.

31:36. Wine drunken with moderation is the joy of the soul and the heart.

31:37. Sober drinking is health to soul and body.

31:38. Wine drunken with excess raiseth quarrels, and wrath, and many ruins.

31:39. Wine drunken with excess is bitterness of the soul.

31:40. The heat of drunkenness is the

stumblingblock of the fool, lessening strength and causing wounds.

31:41. Rebuke not thy neighbour in a banquet of wine: and despise him not in his mirth.

31:42. Speak not to him words of reproach: and press him not in demanding again.

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ECCLESIASTICUS CHAPTER 32

Lessons for superiors and inferiors. Advantages of fearing God, and doing nothing without counsel.

32:1. Have they made thee ruler? be not lifted up: be among them as one of them.

32:2. Have care of them, and so sit down, and when thou hast acquitted thyself of all thy charge, take thy place:

32:3. That thou mayst rejoice for them, and receive a crown as an ornament of grace, and get the honour of the contribution.

32:4. Speak, thou that art elder: for it becometh thee,

32:5. To speak the first word with careful knowledge, and hinder not music.

32:6. Where there is no hearing, pour not out words, and be not lifted up out of season with thy wisdom.

32:7. A concert of music in a banquet of wine is as a carbuncle set in gold.

32:8. As a signet of an emerald in a work of gold: so is the melody of music with pleasant and moderate wine.

32:9. Hear in silence, and for thy reverence good grace shall come to thee.

32:10. Young man, scarcely speak in thy own cause.

32:11. If thou be asked twice, let thy answer be short.

32:12. In many things be as if thou wert ignorant, and hear in silence and withal seeking.

32:13. In the company of great men take not upon thee: and when the ancients are present, speak not much.

32:14. Before a storm goeth lightning: and before shamefacedness goeth favour: and for thy reverence good grace shall come to thee.

32:15. And at the time of rising be not slack: but be first to run home to thy house, and there withdraw thyself, and there take thy pastime.

32:16. And do what thou hast a mind, but not in sin or proud speech.

32:17. And for all these things bless the Lord, that made thee, and that replenisheth thee with all his good things.

32:18. He that feareth the Lord, will receive his discipline: and they that will seek him early, shall find a blessing.

32:19. He that seeketh the law, shall be filled with it: and he that dealeth deceitfully, shall meet with a stumblingblock therein.

32:20. They that fear the Lord, shall find just judgment, and shall kindle justice as a light.

32:21. A sinful man will flee reproof, and will find an excuse according to his will.

32:22. A man of counsel will not neglect understanding, a strange and proud man will not dread fear:

32:23. Even after he hath done with fear without counsel, he shall be controlled by the things of his own seeking.

32:24. My son, do thou nothing without counsel, and thou shalt not repent when thou hast done.

32:25. Go not in the way of ruin, and thou shalt not stumble against the stones: trust not thyself to a rugged way, lest thou set a stumblingblock to thy soul.

32:26. And beware of thy own children, and take heed of them of thy household.

32:27. In every work of thine regard thy soul in faith: for this is the keeping of the commandments.

In faith. . . That is, follow sincerely thy soul in her faith and conscience.

32:28. He that believeth God, taketh heed to the commandments: and he that trusteth in him, shall fare never the worse.

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ECCLESIASTICUS CHAPTER 33

The fear of God is the best security. Times and men are in the hands of God. Take care of thyself as long as thou livest, and look to thy servants.

33:1. No evils shall happen to him that feareth the Lord, but in temptation God will keep him and deliver him from evils.

33:2. A wise man hateth not the commandments and justices, and he shall not be dashed in pieces as a ship in a storm.

33:3. A man of understanding is faithful to the law of God, and the law is faithful to him.

33:4. He that cleareth up a question, shall

prepare what to say, and so having prayed he shall be heard, and shall keep discipline, and then he shall answer.

33:5. The heart of a fool is as a wheel of a cart: and his thoughts are like a rolling axletree.

33:6. A friend that is a mocker, is like a stallion horse: he neigheth under every one that sitteth upon him.

33:7. Why doth one day excel another, and one light another, and one year another year, when all come of the sun?

33:8. By the knowledge of the Lord they were distinguished, the sun being made, and keeping his commandment.

33:9. And he ordered the seasons, and holidays of them, and in them they celebrated festivals at an hour.

33:10. Some of them God made high and great days, and some of them he put in the number of ordinary days. And all men are from the ground, and out of the earth, from whence Adam was

created.

33:11. With much knowledge the Lord hath divided them and diversified their ways.

33:12. Some of them hath he blessed, and exalted: and some of them hath he sanctified, and set near himself: and some of them hath he cursed and brought low, and turned them from their station.

33:13. As the potter's clay is in his hand, to fashion and order it:

33:14. All his ways are according to his ordering: so man is in the hand of him that made him, and he will render to him according to his judgment.

33:15. Good is set against evil, and life against death: so also is the sinner against a just man. And so look upon all the works of the most High. Two and two, and one against another.

33:16. And I awaked last of all, and as one that gathereth after the grapegatherers.

33:17. In the blessing of God I also have hoped:

and as one that gathereth grapes, have I filled the winepress.

33:18. See that I have not laboured for myself only, but for all that seek discipline.

33:19. Hear me, ye great men, and all ye people, and hearken with your ears, ye rulers of the church.

33:20. Give not to son or wife, brother or friend, power over thee while thou livest; and give not thy estate to another, lest thou repent, and thou entreat for the same.

33:21. As long as thou livest, and hast breath in thee, let no man change thee.

Change thee. . . That is, so as to have this power over thee.

33:22. For it is better that thy children should ask of thee, than that thou look toward the hands of thy children.

33:23. In all thy works keep the pre-eminence.

The pre-eminence. . . That is, be master in thy own house, and part not with thy authority.

33:24. Let no stain sully thy glory. In the time when thou shalt end the days of thy life, and in the time of thy decease, distribute thy inheritance.

33:25. Fodder, and a wand, and a burden are for an ass: bread, and correction, and work for a slave.

33:26. He worketh under correction, and seeketh to rest: let his hands be idle, and he seeketh liberty.

33:27. The yoke and the thong bend a stiff neck, and continual labours bow a slave.

33:28. Torture and fetters are for a malicious slave: send him to work, that he be not idle:

33:29. For idleness hath taught much evil.

33:30. Set him to work: for so it is fit for him. And if he be not obedient, bring him down with fetters, but be not excessive towards any one, and do no grievous thing without judgment.

33:31. If thou have a faithful servant, let him be to thee as thy own soul: treat him as a brother: because in the blood of thy soul thou hast gotten him.

33:32. If thou hurt him unjustly, he will run away:

33:33. And if he rise up and depart, thou knowest not whom to ask, and in what way to seek him.

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ECCLESIASTICUS CHAPTER 34

*The vanity of dreams. The advantage of experience,
and of the fear of God.*

34:1. The hopes of a man that is void of understanding are vain and deceitful: and dreams lift up fools.

34:2. The man that giveth heed to lying visions, is like to him that catcheth at a shadow, and followeth after the wind.

34:3. The vision of dreams is the resemblance of one thing to another: as when a man's likeness is before the face of a man.

34:4. What can be made clean by the unclean?

and what truth can come from that which is false?

34:5. Deceitful divinations and lying omens and the dreams of evildoers, are vanity:

34:6. And the heart fancieth as that of a woman in travail: except it be a vision sent forth from the most High, set not thy heart upon them.

34:7. For dreams have deceived many, and they have failed that put their trust in them.

34:8. The word of the law shall be fulfilled without a lie, and wisdom shall be made plain in the mouth of the faithful.

34:9. What doth he know, that hath not been tried? A man that hath much experience, shall think of many things: and he that hath learned many things, shall shew forth understanding.

34:10. He that hath no experience, knoweth little: and he that hath been experienced in many things, multiplieth prudence.

34:11. He that hath not been tried, what manner of things doth he know? he that hath been surprised, shall abound with subtlety.

34:12. I have seen many things by travelling, and many customs of things.

34:13. Sometimes I have been in danger of death for these things, and I have been delivered by the grace of God.

34:14. The spirit of those that fear God, is sought after, and by his regard shall be blessed.

34:15. For their hope is on him that saveth them, and the eyes of God are upon them that love him.

34:16. He that feareth the Lord shall tremble at nothing, and shall not be afraid: for he is his hope.

34:17. The soul of him that feareth the Lord is blessed.

34:18. To whom doth he look, and who is his strength?

34:19. The eyes of the Lord are upon them that fear him, he is their powerful protector, and strong stay, a defence from the heat, and a cover from the sun at noon,

34:20. A preservation from stumbling, and a

help from falling: he raiseth up the soul, and enlighteneth the eyes, and giveth health, and life, and blessing.

34:21. The offering of him that sacrificeth of a thing wrongfully gotten, is stained, and the mockeries of the unjust are not acceptable.

34:22. The Lord is only for them that wait upon him in the way of truth and justice.

34:23. The most High approveth not the gifts of the wicked: neither hath he respect to the oblations of the unjust, nor will he be pacified for sins by the multitude of their sacrifices.

34:24. He that offereth sacrifice of the goods of the poor, is as one that sacrificeth the son in the presence of his father.

34:25. The bread of the needy, is the life of the poor: he that defraudeth them thereof, is a man of blood.

34:26. He that taketh away the bread gotten by sweat, is like him that killeth his neighbour.

34:27. He that sheddeth blood, and he that

defraudeth the laborer of his hire, are brothers.

34:28. When one buildeth up, and another pulleth down: what profit have they but the labour?

34:29. When one prayeth, and another curseth: whose voice will God hear?

34:30. He that washeth himself after touching the dead, if he toucheth him again, what doth his washing avail?

34:31. So a man that fasteth for his sins, and doth the same again, what doth his humbling himself profit him? who will hear his prayer?

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ECCLESIASTICUS CHAPTER 35

What sacrifices are pleasing to God.

35:1. He that keepeth the law, multiplieth offerings.

35:2. It is a wholesome sacrifice to take heed to the commandments, and to depart from all iniquity.

35:3. And to depart from injustice, is to offer a propitiatory sacrifice for injustices, and a begging of pardon for sins.

35:4. He shall return thanks, that offereth fine flour: and he that doth mercy, offereth sacrifice.

35:5. To depart from iniquity is that which

pleaseth the Lord, and to depart from injustice, is an entreaty for sins.

35:6. Thou shalt not appear empty in the sight of the Lord.

35:7. For all these things are to be done because of the commandment of God.

35:8. The oblation of the just maketh the altar fat, and is an odour of sweetness in the sight of the most High.

35:9. The sacrifice of the just is acceptable, and the Lord will not forget the memorial thereof.

35:10. Give glory to God with a good heart: and diminish not the firstfruits of thy hands.

35:11. In every gift shew a cheerful countenance, and sanctify thy tithes with joy.

35:12. Give to the most High according to what he hath given to thee, and with a good eye do according to the ability of thy hands:

35:13. For the Lord maketh recompense, and will give thee seven times as much.

35:14. Do not offer wicked gifts, for such he will

not receive.

35:15. And look not upon an unjust sacrifice, for the Lord is judge, and there is not with him respect of person.

35:16. The Lord will not accept any person against a poor man, and he will hear the prayer of him that is wronged.

35:17. He will not despise the prayers of the fatherless: nor the widow, when she poureth out her complaint.

35:18. Do not the widow's tears run down the cheek, and her cry against him that causeth them to fall?

35:19. For from the cheek they go up even to heaven, and the Lord that heareth will not be delighted with them.

35:20. He that adoreth God with joy, shall be accepted, and his prayer shall approach even to the clouds.

35:21. The prayer of him that humbleth himself, shall pierce the clouds: and till it come nigh he

will not be comforted: and he will not depart till the most High behold.

35:22. And the Lord will not be slack, but will judge for the just, and will do judgment: and the Almighty will not have patience with them, that he may crush their back:

35:23. And he will repay vengeance to the Gentiles, till he have taken away the multitude of the proud, and broken the sceptres of the unjust,

35:24. Till he have rendered to men according to their deeds: and according to the works of Adam, and according to his presumption,

35:25. Till he have judged the cause of his people, and he shall delight the just with his mercy.

35:26. The mercy of God is beautiful in the time of affliction, as a cloud of rain in the time of drought.

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ECCLESIASTICUS CHAPTER 36

A prayer for the church of God. Of a good heart, and a good wife.

36:1. Have mercy upon us, O God of all, and behold us, and shew us the light of thy mercies:

36:2. And send thy fear upon the nations, that have not sought after thee: that they may know that there is no God beside thee, and that they may shew forth thy wonders.

36:3. Lift up thy hand over the strange nations, that they may see thy power.

36:4. For as thou hast been sanctified in us in their sight, so thou shalt be magnified among

them in our presence,

36:5. That they may know thee, as we also have known thee, that there is no God beside thee, O Lord.

36:6. Renew thy signs, and work new miracles.

36:7. Glorify thy hand, and thy right arm.

36:8. Raise up indignation, and pour out wrath.

36:9. Take away the adversary, and crush the enemy.

36:10. Hasten the time, and remember the end, that they may declare thy wonderful works.

36:11. Let him that escapeth be consumed by the rage of the fire: and let them perish that oppress thy people.

36:12. Crush the head of the princes of the enemies that say: There is no other beside us.

36:13. Gather together all the tribes of Jacob: that they may know that there no God besides thee, and may declare thy great works: and thou shalt inherit them as from the beginning.

36:14. Have mercy on thy people, upon whom thy name is invoked: and upon Israel, whom thou hast raised up to be thy firstborn.

36:15. Have mercy on Jerusalem, the city which thou hast sanctified, the city of thy rest.

36:16. Fill Sion with thy unspeakable words, and thy people with thy glory.

36:17. Give testimony to them that are thy creatures from the beginning, and raise up the prophecies which the former prophets spoke in thy name.

36:18. Reward them that patiently wait for thee, that thy prophets may be found faithful: and hear the prayers of thy servants,

36:19. According to the blessing of Aaron over thy people, and direct us into the way of justice, and let all know that dwell upon the earth, that thou art God the beholder of all ages.

36:20. The belly will devour all meat, yet one is better than another.

36:21. The palate tasteth venison and the wise

heart false speeches.

36:22. A perverse heart will cause grief, and a man of experience will resist it.

36:23. A woman will receive every man: yet one daughter is better than another.

A woman will receive every man. . . That is, any man that her parents propose to her to marry, though she does not like him, but marries in obedience to her parents, who make the choice for her.

36:24. The beauty of a woman cheereth the countenance of her husband, and a man desireth nothing more.

36:25. If she have a tongue that can cure, and likewise mitigate and shew mercy: her husband is not like other men.

36:26. He that possesseth a good wife, beginneth a possession: she is a help like to himself, and a pillar of rest.

36:27. Where there is no hedge, the possession

shall be spoiled: and where there is no wife, he mourneth that is in want.

36:28. Who will trust him that hath no rest, and that lodgeth wheresoever the night taketh him, as a robber well appointed, that skippeth from city to city.

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ECCLESIASTICUS CHAPTER 37

Of the choice of friends and counsellors.

37:1. Every friend will say: I also am his friend: but there is a friend, that is only a friend in name. Is not this a grief even to death?

37:2. But a companion and a friend shall be turned to an enemy.

37:3. O wicked presumption, whence camest thou to cover the earth with thy malice, and deceitfulness?

37:4. There is a companion who rejoiceth with his friend in his joys, but in the time of trouble, he will be against him.

37:5. There is a companion who condoleth with his friend for his belly's sake, and he will take up a shield against the enemy.

37:6. Forget not thy friend in thy mind, and be not unmindful of him in thy riches.

37:7. Consult not with him that layeth a snare for thee, and hide thy counsel from them that envy thee.

37:8. Every counsellor giveth out counsel, but there is one that is a counsellor for himself.

37:9. Beware of a counsellor. And know before what need he hath: for he will devise to his own mind:

37:10. Lest he thrust a stake into the ground, and say to thee:

37:11. Thy way is good; and then stand on the other side to see what shall befall thee.

37:12. Treat not with a man without religion concerning holiness, nor with an unjust man concerning justice, nor with a woman touching her of whom she is jealous, nor with a coward

concerning war, nor with a merchant about traffic, nor with a buyer of selling, nor with an envious man of giving thanks,

37:13. Nor with the ungodly of piety, nor with the dishonest of honesty, nor with the field laborer of every work,

37:14. Nor with him that worketh by the year of the finishing of the year, nor with an idle servant of much business: give no heed to these in any matter of counsel.

37:15. But be continually with a holy man, whomsoever thou shalt know to observe the fear of God,

37:16. Whose soul is according to thy own soul: and who, when thou shalt stumble in the dark, will be sorry for thee.

37:17. And establish within thyself a heart of good counsel: for there is no other thing of more worth to thee than it.

37:18. The soul of a holy man discovereth sometimes true things, more than seven

watchmen that sit in a high place to watch.

37:19. But above all these things pray to the most High, that he may direct thy way in truth.

37:20. In all thy works let the true word go before thee, and steady counsel before every action.

37:21. A wicked word shall change the heart: out of which four manner of things arise, good and evil, life and death: and the tongue is continually the ruler of them. There is a man that is subtle and a teacher of many, and yet is unprofitable to his own soul.

37:22. A skilful man hath taught many, and is sweet to his own soul.

37:23. He that speaketh sophistically, is hateful: he shall be destitute of every thing.

37:24. Grace is not given him from the Lord: for he is deprived of all wisdom.

37:25. There is a wise man that is wise to his own soul: and the fruit of his understanding is commendable.

- 37:26. A wise man instructeth his own people,
and the fruits of his understanding are faithful.
- 37:27. A wise man shall be filled with blessings,
and they that see shall praise him.
- 37:28. The life of a man is in the number of his
days: but the days of Israel are innumerable.
- 37:29. A wise man shall inherit honour among
his people, and his name shall live for ever.
- 37:30. My son, prove thy soul in thy life: and if
it be wicked, give it no power:
- 37:31. For all things are not expedient for all,
and every kind pleaseth not every soul.
- 37:32. Be not greedy in any feasting, and pour
not out thyself upon any meat:
- 37:33. For in many meats there will be sickness,
and greediness will turn to choler.
- 37:34. By surfeiting many have perished, but he
that is temperate, shall prolong life.
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ECCLESIASTICUS CHAPTER 38

Of physicians and medicines: what is to be done in sickness, and how we are to mourn for the dead. Of the employments of labourers and artificers.

38:1. Honour the physician for the need thou hast of him: for the most High hath created him.

38:2. For all healing is from God, and he shall receive gifts of the king.

38:3. The skill of the physician shall lift up his head, and in the sight of great men he shall be praised.

38:4. The most High hath created medicines out of the earth, and a wise man will not abhor them.

38:5. Was not bitter water made sweet with wood?

38:6. The virtue of these things is come to the knowledge of men, and the most High hath given knowledge to men, that he may be honoured in his wonders.

38:7. By these he shall cure and shall allay their pains, and of these the apothecary shall make sweet confections, and shall make up ointments of health, and of his works there shall be no end.

38:8. For the peace of God is over all the face of the earth.

38:9. My son, in thy sickness neglect not thyself, but pray to the Lord, and he shall heal thee.

38:10. Turn away from sin and order thy hands aright, and cleanse thy heart from all offence.

38:11. Give a sweet savour, and a memorial of fine flour, and make a fat offering, and then give place to the physician.

38:12. For the Lord created him: and let him not depart from thee, for his works are necessary.

38:13. For there is a time when thou must fall into their hands:

38:14. And they shall beseech the Lord, that he would prosper what they give for ease and remedy, for their conversation.

38:15. He that sinneth in the sight of his Maker, shall fall into the hands of the physician.

38:16. My son, shed tears over the dead, and begin to lament as if thou hadst suffered some great harm, and according to judgment cover his body, and neglect not his burial.

38:17. And for fear of being ill spoken of weep bitterly for a day, and then comfort thyself in thy sadness.

38:18. And make mourning for him according to his merit for a day, or two, for fear of detraction.

38:19. For of sadness cometh death, and it overwhelmeth the strength, and the sorrow of the heart boweth down the neck.

38:20. In withdrawing aside sorrow remaineth: and the substance of the poor is according to his

heart.

38:21. Give not up thy heart to sadness, but drive it from thee: and remember the latter end.

38:22. Forget it not: for there is no returning, and thou shalt do him no good, and shalt hurt thyself.

38:23. Remember my judgment: for thine also shall be so: yesterday for me, and to day for thee.

38:24. When the dead is at rest, let his remembrance rest, and comfort him in the departing of his spirit.

38:25. The wisdom of a scribe cometh by his time of leisure: and he that is less in action, shall receive wisdom.

A scribe. . . That is, a doctor of the law, or, a learned man.

38:26. With what wisdom shall he be furnished that holdeth the plough, and that glorieth in the goad, that driveth the oxen therewith, and is

occupied in their labours, and his whole talk is about the offspring of bulls?

38:27. He shall give his mind to turn up furrows, and his care is to give the kine fodder.

38:28. So every craftsman and workmaster that laboureth night and day, he who maketh graven seals, and by his continual diligence varieth the figure: he shall give his mind to the resemblance of the picture, and by his watching shall finish the work.

38:29. So doth the smith sitting by the anvil and considering the iron work. The vapour of the fire wasteth his flesh, and he fighteth with the heat of the furnace.

38:30. The noise of the hammer is always in his ears, and his eye is upon the pattern of the vessel he maketh.

38:31. He setteth his mind to finish his work, and his watching to polish them to perfection.

38:32. So doth the potter sitting at his work, turning the wheel about with his feet, who is

always carefully set to his work, and maketh all his work by number:

38:33. He fashioneth the clay with his arm, and boweth down his strength before his feet:

38:34. He shall give his mind to finish the glazing, and his watching to make clean the furnace.

38:35. All these trust to their hands, and every one is wise in his own art.

38:36. Without these a city is not built.

38:37. And they shall not dwell, nor walk about therein, and they shall not go up into the assembly.

38:38. Upon the judges' seat they shall not sit, and the ordinance of judgment they shall not understand, neither shall they declare discipline and judgment, and they shall not be found where parables are spoken:

38:39. But they shall strengthen the state of the world, and their prayer shall be in the work of their craft, applying their soul, and searching in

the law of the most High.

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ECCLESIASTICUS CHAPTER 39

The exercises of the wise man. The Lord is to be glorified for his works.

39:1. The wise man will seek out the wisdom of all the ancients, and will be occupied in the prophets.

39:2. He will keep the sayings of renowned men, and will enter withal into the subtilties of parables.

39:3. He will search out the hidden meanings of proverbs, and will be conversant in the secrets of parables.

39:4. He shall serve among great men, and

appear before the governor.

39:5. He shall pass into strange countries: for he shall try good and evil among men.

39:6. He will give his heart to resort early to the Lord that made him, and he will pray in the sight of the most High.

39:7. He will open his mouth in prayer, and will make supplication for his sins.

39:8. For if it shall please the great Lord, he will fill him with the spirit of understanding:

39:9. And he will pour forth the words of his wisdom as showers, and in his prayer he will confess to the Lord.

39:10. And he shall direct his counsel, and his knowledge, and in his secrets shall he meditate.

39:11. He shall shew forth the discipline he hath learned, and shall glory in the law of the covenant of the Lord.

39:12. Many shall praise his wisdom, and it shall never be forgotten.

39:13. The memory of him shall not depart

away, and his name shall be in request from generation to generation.

39:14. Nations shall declare his wisdom, and the church shall shew forth his praise.

39:15. If he continue, he shall leave a name above a thousand: and if he rest, it shall be to his advantage.

39:16. I will yet meditate that I may declare: for I am filled as with a holy transport.

39:17. By a voice he saith: Hear me, ye divine offspring, and bud forth as the rose planted by the brooks of waters.

Ye divine offspring. . . He speaks to the children of Israel, the people of God: whom he exhorts to bud forth and flourish with virtue.

39:18. Give ye a sweet odour as frankincense.

39:19. Send forth flowers, as the lily, and yield a smell, and bring forth leaves in grace, and praise with canticles, and bless the Lord in his works.

39:20. Magnify his name, and give glory to him with the voice of your lips, and with the canticles of your mouths, and with harps, and in praising him, you shall say in this manner:

39:21. All the works of the Lord are exceeding good.

39:22. At his word the waters stood as a heap: and at the words of his mouth the receptacles of waters:

39:23. For at his commandment favour is shewn, and there is no diminishing of his salvation.

39:24. The works of all flesh are before him, and there is nothing hid from his eyes.

39:25. He seeth from eternity to eternity, and there is nothing wonderful before him.

39:26. There is no saying: What is this, or what is that? for all things shall be sought in their time.

39:27. His blessing hath overflowed like a river.

39:28. And as a flood hath watered the earth; so shall his wrath inherit the nations, that have not sought after him.

39:29. Even as he turned the waters into a dry land, and the earth was made dry: and his ways were made plain for their journey: so to sinners they are stumblingblocks in his wrath.

39:30. Good things were created for the good from the beginning, so for the wicked, good and evil things.

39:31. The principal things necessary for the life of men, are water, fire, and iron, salt, milk, and bread of flour, and honey, and the cluster of the grape, and oil, and clothing.

39:32. All these things shall be for good to the holy, so to the sinners and the ungodly they shall be turned into evil.

39:33. There are spirits that are created for vengeance, and in their fury they lay on grievous torments.

39:34. In the time of destruction they shall pour out their force: and they shall appease the wrath of him that made them.

39:35. Fire, hail, famine, and death, all these

were created for vengeance.

39:36. The teeth of beasts, and scorpions, and serpents, and the sword taking vengeance upon the ungodly unto destruction.

39:37. In his commandments they shall feast, and they shall be ready upon earth when need is, and when their time is come they shall not transgress his word.

39:38. Therefore from the beginning I was resolved, and I have meditated, and thought on these things and left them in writing,

39:39. All the works of the Lord are good, and he will furnish every work in due time.

39:40. It is not to be said: This is worse than that: for all shall be well approved in their time.

39:41. Now therefore with the whole heart and mouth praise ye him, and bless the name of the Lord.

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ECCLESIASTICUS CHAPTER 40

The miseries of the life of man are relieved by the grace of God and his fear.

40:1. Great labour is created for all men, and a heavy yoke is upon the children of Adam from the day of their coming out of their mother's womb, until the day of their burial into the mother of all.

40:2. Their thoughts, and fears of the heart, their imagination of things to come, and the day of their end:

40:3. From him that sitteth on a glorious throne, unto him that is humbled in earth and ashes:

40:4. From him that weareth purple, and beareth the crown, even to him that is covered with rough linen: wrath, envy, trouble, unquietness, and the fear of death, continual anger, and strife,

40:5. And in the time of rest upon his bed, the sleep of the night changeth his knowledge.

40:6. A little and as nothing is his rest, and afterward in sleep, as in the day of keeping watch.

40:7. He is troubled in the vision of his heart, as if he had escaped in the day of battle. In the time of his safety he rose up, and wondereth that there is no fear.

40:8. Such things happen to all flesh, from man even to beast, and upon sinners are sevenfold more.

40:9. Moreover, death, and bloodshed, strife, and sword, oppressions, famine, and affliction, and scourges:

40:10. All these things are created for the wicked, and for their sakes came the flood.

40:11. All things that are of the earth, shall

return to the earth again, and all waters shall return to the sea.

40:12. All bribery, and injustice shall be blotted out, and fidelity shall stand for ever.

40:13. The riches of the unjust shall be dried up like a river, and shall pass away with a noise like a great thunder in rain.

40:14. While he openeth his hands he shall rejoice: but transgressors shall pine away in the end.

40:15. The offspring of the ungodly shall not bring forth many branches, and make a noise as unclean roots upon the top of a rock.

40:16. The weed growing over every water, and at the bank of the river, shall be pulled up before all grass.

40:17. Grace is like a paradise in blessings, and mercy remaineth for ever.

40:18. The life of a laborer that is content with what he hath, shall be sweet, and in it thou shalt find a treasure.

40:19. Children, and the building of a city shall establish a name, but a blameless wife shall be counted above them both.

40:20. Wine and music rejoice the heart, but the love of wisdom is above them both.

40:21. The flute and the psaltery make a sweet melody, but a pleasant tongue is above them both.

40:22. Thy eye desireth favour and beauty, but more than these green sown fields.

40:23. A friend and companion meeting together in season, but above them both is a wife with her husband.

40:24. Brethren are a help in the time of trouble, but mercy shall deliver more than they.

40:25. Gold and silver make the feet stand sure: but wise counsel is above them both.

40:26. Riches and strength lift up the heart: but above these is the fear of the Lord.

40:27. There is no want in the fear of the Lord, and it needeth not to seek for help.

40:28. The fear of the Lord is like a paradise of

blessing, and they have covered it above all glory.

40:29. My son, in thy lifetime be not indigent:
for it is better to die than to want.

40:30. The life of him that looketh toward
another man's table is not to be counted a life:
for he feedeth his soul with another man's meat.

40:31. But a man, well instructed and taught,
will look to himself.

40:32. Begging will be sweet in the mouth of the
unwise, but in his belly there shall burn a fire.

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ECCLESIASTICUS CHAPTER 41

Of the remembrance of death: of an evil and of a good name: of what things we ought to be ashamed.

41:1. O death, how bitter is the remembrance of thee to a man that hath peace in his possessions!

41:2. To a man that is at rest, and whose ways are prosperous in all things, and that is yet able to take meat!

41:3. O death thy sentence is welcome to the man that is in need, and to him whose strength faileth:

41:4. Who is in a decrepit age, and that is in care about all things, and to the distrustful that loseth

patience!

41:5. Fear not the sentence of death. Remember what things have been before thee, and what shall come after thee: this sentence is from the Lord upon all flesh.

41:6. And what shall come upon thee by the good pleasure of the most High? whether ten, or a hundred, or a thousand years.

41:7. For among the dead there is no accusing of life.

41:8. The children of sinners become children of abominations, and they that converse near the houses of the ungodly.

41:9. The inheritance of the children of sinners shall perish, and with their posterity shall be a perpetual reproach.

41:10. The children will complain of an ungodly father, because for his sake they are in reproach.

41:11. Woe to you, ungodly men, who have forsaken the law of the most high Lord.

41:12. And if you be born, you shall be born in

malediction: and if you die, in malediction shall be your portion.

41:13. All things that are of the earth, shall return into the earth: so the ungodly shall from malediction to destruction.

41:14. The mourning of men is about their body, but the name of the ungodly shall be blotted out.

41:15. Take care of a good name: for this shall continue with thee, more than a thousand treasures precious and great.

41:16. A good life hath its number of days: but a good name shall continue for ever.

41:17. My children, keep discipline in peace: for wisdom that is hid, and a treasure that is not seen, what profit is there in them both?

41:18. Better is the man that hideth his folly, than the man that hideth his wisdom.

41:19. Wherefore have a shame of these things I am now going to speak of.

Have a shame, etc. . . That is to say, be ashamed of

doing any of these things, which I am now going to mention; for though sometimes shamefacedness is not to be indulged: yet it is often good and necessary: as in the following cases.

41:20. For it is not good to keep all shamefacedness: and all things do not please all men in opinion.

41:21. Be ashamed of fornication before father and mother: and of a lie before a governor and a man in power:

41:22. Of an offence before a prince, and a judge: of iniquity before a congregation and a people:

41:23. Of injustice before a companion and friend: and in regard to the place where thou dwellest,

41:24. Of theft, and of the truth of God, and the covenant: of leaning with thy elbow over meat, and of deceit in giving and taking:

41:25. Of silence before them that salute thee:

of looking upon a harlot: and of turning away thy face from thy kinsman.

41:26. Turn not away thy face from thy neighbour, and of taking away a portion and not restoring.

41:27. Gaze not upon another man's wife, and be not inquisitive after his handmaid, and approach not her bed.

41:28. Be ashamed of upbraiding speeches before friends: and after thou hast given, upbraid not.

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ECCLESIASTICUS CHAPTER 42

Of what things we ought not to be ashamed.

Cautions with regard to women. The works and greatness of God.

42:1. Repeat not the word which thou hast heard, and disclose not the thing that is secret; so shalt thou be truly without confusion, and shalt find favour before all men: be not ashamed of any of these things, and accept no person to sin thereby:

42:2. Of the law of the most High, and of his covenant, and of judgment to justify the ungodly:

42:3. Of the affair of companions and travellers, and of the gift of the inheritance of friends:

42:4. Of exactness of balance and weights, of getting much or little:

42:5. Of the corruption of buying, and of merchants, and of much correction of children, and to make the side of a wicked slave to bleed.

42:6. Sure keeping is good over a wicked wife.

42:7. Where there are many hands, shut up, and deliver all things in number, and weight: and put all in writing that thou givest out or receivest in.

42:8. Be not ashamed to inform the unwise and foolish, and the aged, that are judged by young men: and thou shalt be well instructed in all things, and well approved in the sight of all men living.

42:9. The father waketh for the daughter when no man knoweth, and the care for her taketh away his sleep, when she is young, lest she pass away the flower of her age, and when she is married, lest she should be hateful:

42:10. In her virginity, lest she should be corrupted, and be found with child in her father's

house: and having a husband, lest she should misbehave herself, or at the least become barren.

42:11. Keep a sure watch over a shameless daughter: lest at anytime she make thee become a laughingstock to thy enemies, and a byword in the city, and a reproach among the people, and she make thee ashamed before all the multitude.

42:12. Behold not everybody's beauty: and tarry not among women.

42:13. For from garments cometh a moth, and from a woman the iniquity of a man.

42:14. For better is the iniquity of a man, than a woman doing a good turn, and a woman bringing shame and reproach.

Better is the iniquity, etc. . . That is, there is, commonly speaking, less danger to be apprehended to the soul from the churlishness, or injuries we receive from men, than from the flattering favours and familiarity of women.

42:15. I will now remember the works of the

Lord, and I will declare the things I have seen.
By the words of the Lord are his works.

42:16. The sun giving light hath looked upon all things, and full of the glory of the Lord is his work.

42:17. Hath not the Lord made the saints to declare all his wonderful works, which the Lord Almighty hath firmly settled to be established for his glory?

42:18. He hath searched out the deep, and the heart of men: and considered their crafty devices.

42:19. For the Lord knoweth all knowledge, and hath beheld the signs of the world, he declareth the things that are past, and the things that are to come, and revealeth the traces of hidden things.

42:20. No thought escapeth him, and no word can hide itself from him.

42:21. He hath beautified the glorious works of his wisdom: and he is from eternity to eternity, and to him nothing may be added,

42:22. Nor can he be diminished, and he hath no

need of any counsellor.

42:23. O how desirable are all his works, and what we can know is but as a spark!

42:24. All these things live, and remain for ever, and for every use all things obey him.

42:25. All things are double, one against another, and he hath made nothing defective.

42:26. He hath established the good things of every one. And who shall be filled with beholding his glory?

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ECCLESIASTICUS CHAPTER 43

The works of God are exceedingly glorious and wonderful: no man is able sufficiently to praise him.

43:1. The firmament on high is his beauty, the beauty of heaven with its glorious shew.

43:2. The sun when he appeareth shewing forth at his rising, an admirable instrument, the work of the most High.

43:3. At noon he burneth the earth, and who can abide his burning heat? As one keeping a furnace in the works of heat:

43:4. The sun three times as much, burneth the mountains, breathing out fiery vapours, and

shining with his beams, he blindeth the eyes.

43:5. Great is the Lord that made him, and at his words he hath hastened his course.

43:6. And the moon in all in her season, is for a declaration of times and a sign of the world.

43:7. From the moon is the sign of the festival day, a light that decreaseth in her perfection.

43:8. The month is called after her name, increasing wonderfully in her perfection.

43:9. Being an instrument of the armies on high, shining gloriously in the firmament of heaven.

43:10. The glory of the stars is the beauty of heaven; the Lord enlighteneth the world on high.

43:11. By the words of the holy one they stand in judgment, and shall never fall in their watches.

43:12. Look upon the rainbow, and bless him that made it: it is very beautiful in its brightness.

43:13. It encompasseth the heaven about with the circle of its glory, the hands of the most High have displayed it.

43:14. By his commandment he maketh the snow to fall apace, and sendeth forth swiftly the lightnings of his judgment.

43:15. Through this are the treasures opened, and the clouds fly out like birds.

43:16. By his greatness he hath fixed the clouds, and the hailstones are broken.

43:17. At his sight shall the mountains be shaken, and at his will the south wind shall blow.

43:18. The noise of his thunder shall strike the earth, so doth the northern storm, and the whirlwind:

43:19. And as the birds lighting upon the earth, he scattereth snow, and the falling thereof, is as the coming down of locusts.

43:20. The eye admireth at the beauty of the whiteness thereof, and the heart is astonished at the shower thereof.

43:21. He shall pour frost as salt upon the earth: and when it freezeth, it shall become like the tops of thistles.

43:22. The cold north wind bloweth, and the water is congealed into crystal; upon every gathering together of waters it shall rest, and shall clothe the waters as a breastplate.

43:23. And it shall devour the mountains, and burn the wilderness, and consume all that is green as with fire.

43:24. A present remedy of all is the speedy coming of a cloud, and a dew that meeteth it, by the heat that cometh, shall overpower it.

43:25. At his word the wind is still, and with his thought he appeaseth the deep, and the Lord hath planted islands therein.

43:26. Let them that sail on the sea, tell the dangers thereof: and when we hear with our ears, we shall admire.

43:27. There are great and wonderful works: a variety of beasts, and of all living things, and the monstrous creatures of whales.

43:28. Through him is established the end of their journey, and by his word all things are

regulated.

43:29. We shall say much, and yet shall want words: but the sum of our words is, He is all.

43:30. What shall we be able to do to glorify him? for the Almighty himself is above all his works.

43:31. The Lord is terrible, and exceeding great, and his power is admirable.

43:32. Glorify the Lord as much as ever you can, for he will yet far exceed, and his magnificence is wonderful.

43:33. Blessing the Lord, exalt him as much as you can; for he is above all praise.

43:34. When you exalt him put forth all your strength, and be not weary: for you can never go far enough.

43:35. Who shall see him, and declare him? and who shall magnify him as he is from the beginning?

43:36. There are many things hidden from us that are greater than these: for we have seen but

a few of his works.

43:37. But the Lord hath made all things, and to the godly he hath given wisdom.

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ECCLESIASTICUS CHAPTER 44

*The praises of the holy fathers, in particular of
Enoch, Noe, Abraham, Isaac, and Jacob.*

44:1. Let us now praise men of renown and our fathers in their generation.

44:2. The Lord hath wrought great glory through his magnificence from the beginning.

44:3. Such as have borne rule in their dominions, men of great power, and endued with their wisdom, shewing forth in the prophets the dignity of prophets,

44:4. And ruling over the present people, and by the strength of wisdom instructing the people in

most holy words.

44:5. Such as by their skill sought out musical tunes, and published canticles of the scriptures.

44:6. Rich men in virtue, studying
beautiffulness: living at peace in their houses.

44:7. All these have gained glory in their generations, and were praised in their days.

44:8. They that were born of them have left a name behind them, that their praises might be related:

44:9. And there are some, of whom there is no memorial: who are perished, as if they had never been: and are become as if they had never been born, and their children with them.

44:10. But these were men of mercy, whose godly deeds have not failed:

44:11. Good things continue with their seed,

44:12. Their posterity are a holy inheritance, and their seed hath stood in the covenants.

44:13. And their children for their sakes remain for ever: their seed and their glory shall not be

forsaken.

44:14. Their bodies are buried in peace, and their name liveth unto generation and generation.

44:15. Let the people shew forth their wisdom, and the church declare their praise.

44:16. Henoch pleased God, and was translated into paradise, that he may give repentance to the nations.

44:17. Noe was found perfect, just, and in the time of wrath he was made a reconciliation.

44:18. Therefore was there a remnant left to the earth, when the flood came.

44:19. The covenants of the world were made with him, that all flesh should no more be destroyed with the flood.

44:20. Abraham was the great father of a multitude of nations, and there was not found the like to him in glory, who kept the law of the most High, and was in covenant with him.

44:21. In his flesh he established the covenant, and in temptation he was found faithful.

44:22. Therefore by an oath he gave him glory in his posterity, that he should increase as the dust of the earth,

44:23. And that he would exalt his seed as the stars, and they should inherit from sea to sea, and from the river to the ends of the earth.

44:24. And he did in like manner with Isaac for the sake of Abraham his father.

44:25. The Lord gave him the blessing of all nations, and confirmed his covenant upon the head of Jacob.

44:26. He acknowledged him in his blessings, and gave him an inheritance, and divided him his portion in twelve tribes.

44:27. And he preserved for him men of mercy, that found grace in the eyes of all flesh.

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ECCLESIASTICUS CHAPTER 45

The praises of Moses, of Aaron, and of Phinees.

45:1. Moses was beloved of God, and men:
whose memory is in benediction.

45:2. He made him like the saints in glory, and
magnified him in the fear of his enemies, and
with his words he made prodigies to cease.

45:3. He glorified him in the sight of kings, and
gave him commandments in the sight of his
people, and shewed him his glory.

45:4. He sanctified him in his faith, and
meekness, and chose him out of all flesh.

45:5. For he heard him, and his voice, and

brought him into a cloud.

45:6. And he gave him commandments before his face, and a law of life and instruction, that he might teach Jacob his covenant, and Israel his judgments.

45:7. He exalted Aaron his brother, and like to himself of the tribe of Levi:

45:8. He made an everlasting covenant with him, and gave him the priesthood of the nation, and made him blessed in glory,

45:9. And he girded him about with a glorious girdle, and clothed him with a robe of glory, and crowned him with majestic attire.

45:10. He put upon him a garment to the feet, and breeches, and an ephod, and he compassed him with many little bells of gold all round about,

45:11. That as he went there might be a sound, and a noise made that might be heard in the temple, for a memorial to the children of his people.

45:12. He gave him a holy robe of gold, and

blue, and purple, a woven work of a wise man, endued with judgment and truth:

45:13. Of twisted scarlet the work of an artist, with precious stones cut and set in gold, and graven by the work of a lapidary for a memorial, according to the number of the tribes of Israel.

45:14. And a crown of gold upon his mitre wherein was engraved Holiness, an ornament of honour: a work of power, and delightful to the eyes for its beauty.

45:15. Before him there were none so beautiful, even from the beginning.

45:16. No stranger was ever clothed with them, but only his children alone, and his grandchildren for ever.

45:17. His sacrifices were consumed with fire every day.

45:18. Moses filled his hands and anointed him with holy oil.

45:19. This was made to him for an everlasting testament, and to his seed as the days of heaven,

to execute the office of the priesthood, and to have praise, and to glorify his people in his name.

45:20. He chose him out of all men living, to offer sacrifice to God, incense, and a good savour, for a memorial to make reconciliation for his people:

45:21. And he gave him power in his commandments, in the covenants of his judgments, that he should teach Jacob his testimonies, and give light to Israel in his law.

45:22. And strangers stood up against him, and through envy the men that were with Dathan and Abiron, compassed him about in the wilderness, and the congregation of Core in their wrath.

45:23. The Lord God saw and it pleased him not, and they were consumed in his wrathful indignation.

45:24. He wrought wonders upon them, and consumed them with a flame of fire.

45:25. And he added glory to Aaron, and gave him an inheritance, and divided unto him the

firstfruits of the increase of the earth.

45:26. He prepared them bread in the first place unto fulness: for the sacrifices also of the Lord they shall eat, which he gave to him, and to his seed.

45:27. But he shall not inherit among the people in the land, and he hath no portion among the people: for he himself is his portion and inheritance.

45:28. Phinees the son of Eleazar is the third in glory, by imitating him in the fear of the Lord:

45:29. And he stood up in the shameful fall of the people: in the goodness and readiness of his soul he appeased God for Israel.

45:30. Therefore he made to him a covenant of peace, to be the prince of the sanctuary, and of his people, that the dignity of priesthood should be to him and to his seed for ever.

45:31. And a covenant to David the king, the son of Jesse of the tribe of Juda, an inheritance to him and to his seed, that he might give wisdom into

our heart to judge his people in justice, that their good things might not be abolished, and he made their glory in their nation everlasting.

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ECCLESIASTICUS CHAPTER 46

The praise of Josue, of Caleb, and of Samuel.

46:1. Valiant in war was Jesus the son of Nave, who was successor of Moses among the prophets, who was great according to his name,

Jesus the son of Nave. . . So Josue is named in the Greek Bibles. For Josue and Jesus signify the same thing, viz., a saviour.

46:2. Very great for the saving the elect of God, to overthrow the enemies that rose up against them, that he might get the inheritance for Israel.

46:3. How great glory did he gain when he lifted

up his hands, and stretched out swords against the cities?

46:4. Who before him hath so resisted? for the Lord himself brought the enemies.

46:5. Was not the sun stopped in his anger, and one day made as two?

46:6. He called upon the most high Sovereign when the enemies assaulted him on every side, and the great and holy God heard him by hailstones of exceeding great force.

46:7. He made a violent assault against the nation of his enemies, and in the descent he destroyed the adversaries.

And in the descent. . . Of Beth-horon (Jos. 10.).

46:8. That the nations might know his power, that it is not easy to fight against God. And he followed the mighty one:

46:9. And in the days of Moses he did a work of mercy, he and Caleb the son of Jephone, in

standing against the enemy, and withholding the people from sins, and appeasing the wicked murmuring.

46:10. And they two being appointed, were delivered out of the danger from among the number of six hundred thousand men on foot, to bring them into their inheritance, into the land that floweth with milk and honey.

46:11. And the Lord gave strength also to Caleb, and his strength continued even to his old age, so that he went up to the high places of the land, and his seed obtained it for an inheritance:

46:12. That all the children of Israel might see, that it is good to obey the holy God.

46:13. Then all the judges, every one by name, whose heart was not corrupted: who turned not away from the Lord,

46:14. That their memory might be blessed, and their bones spring up out of their place,

46:15. And their name continue for ever, the glory of the holy men remaining unto their

children.

46:16. Samuel the prophet of the Lord, the beloved of the Lord his God, established a new government, and anointed princes over his people.

46:17. By the law of the Lord he judged the congregation, and the God of Jacob beheld, and by his fidelity he was proved a prophet.

46:18. And he was known to be faithful in his words, because he saw the God of light:

46:19. And called upon the name of the Lord Almighty, in fighting against the enemies who beset him on every side, when he offered a lamb without blemish.

46:20. And the Lord thundered from heaven, and with a great noise made his voice to be heard.

46:21. And he crushed the princes of the Tyrians, and all the lords of the Philistines:

46:22. And before the time of the end of his life in the world, he protested before the Lord, and his anointed: money, or any thing else, even to a shoe, he had not taken of any man, and no man

did accuse him.

46:23. And after this he slept, and he made known to the king, and shewed him the end of his life, and he lifted up his voice from the earth in prophecy to blot out the wickedness of the nation.

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ECCLESIASTICUS CHAPTER 47

The praise of Nathan, of David, and of Solomon: Of his fall and punishment.

47:1. Then Nathan the prophet arose in the days of David.

47:2. And as the fat taken away from the flesh, so was David chosen from among the children of Israel.

47:3. He played with lions as with lambs: and with bears he did in like manner as with the lambs of the flock, in his youth.

47:4. Did not he kill the giant, and take away reproach from his people?

47:5. In lifting up his hand, with the stone in the sling he beat down the boasting of Goliath:

47:6. For he called upon the Lord the Almighty, and he gave strength in his right hand, to take away the mighty warrior, and to set up the horn of his nation.

47:7. So in ten thousand did he glorify him, and praised him in the blessings of the Lord, in offering to him a crown of glory:

47:8. For he destroyed the enemies on every side, and extirpated the Philistines the adversaries unto this day: he broke their horn for ever.

47:9. In all his works he gave thanks to the holy one, and to the most High, with words of glory.

47:10. With his whole heart he praised the Lord, and loved God that made him: and he gave him power against his enemies:

47:11. And he set singers before the altar, and by their voices he made sweet melody.

47:12. And to the festivals he added beauty, and set in order the solemn times even to the end of

his life, that they should praise the holy name of the Lord, and magnify the holiness of God in the morning.

47:13. The Lord took away his sins, and exalted his horn for ever: and he gave him a covenant of the kingdom, and a throne of glory in Israel.

47:14. After him arose up a wise son, and for his sake he cast down all the power of the enemies.

47:15. Solomon reigned in days of peace, and God brought all his enemies under him, that he might build a house in his name, and prepare a sanctuary for ever: O how wise wast thou in thy youth!

47:16. And thou wast filled as a river with wisdom, and thy soul covered the earth.

47:17. And thou didst multiply riddles in parables: thy name went abroad to the islands far off, and thou wast beloved in thy peace.

47:18. The countries wondered at thee for thy canticles, and proverbs, and parables, and interpretations,

47:19. And at the name of the Lord God, whose surname is, God of Israel.

47:20. Thou didst gather gold as copper, and didst multiply silver as lead,

47:21. And thou didst bow thyself to women: and by thy body thou wast brought under subjection.

47:22. Thou hast stained thy glory, and defiled thy seed so as to bring wrath upon thy children, and to have thy folly kindled,

47:23. That thou shouldst make the kingdom to be divided, and out of Ephraim a rebellious kingdom to rule.

47:24. But God will not leave off his mercy, and he will not destroy, nor abolish his own works, neither will he cut up by the roots the offspring of his elect: and he will not utterly take away the seed of him that loveth the Lord.

47:25. Wherefore he gave a remnant to Jacob, and to David of the same stock.

47:26. And Solomon had an end with his fathers.

47:27. And he left behind him of his seed, the folly of the nation,

47:28. Even Roboam that had little wisdom, who turned away the people through his counsel:

47:29. And Jeroboam the son of Nabat, who caused Israel to sin, and shewed Ephraim the way of sin, and their sins were multiplied exceedingly.

47:30. They removed them far away from their land.

47:31. And they sought out all iniquities, till vengeance came upon them, and put an end to all their sins.

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ECCLESIASTICUS CHAPTER 48

The praise of Elias, of Eliseus, of Ezechias, and of Isaias.

48:1. And Elias the prophet stood up, as a fire, and his word burnt like a torch.

48:2. He brought a famine upon them, and they that provoked him in their envy, were reduced to a small number, for they could not endure the commandments of the Lord.

48:3. By the word of the Lord he shut up the heaven, and he brought down fire from heaven thrice.

48:4. Thus was Elias magnified in his wondrous

works. And who can glory like to thee?

48:5. Who raisedst up a dead man from below,
from the lot of death, by the word of the Lord
God.

48:6. Who broughtest down kings to destruction,
and brokest easily their power in pieces, and the
glorious from their bed.

48:7. Who heardest judgment in Sina, and in
Horeb the judgments of vengeance.

48:8. Who anointedst kings to penance, and
madest prophets successors after thee.

48:9. Who wast taken up in a whirlwind of fire,
in a chariot of fiery horses.

48:10. Who art registered in the judgments of
times to appease the wrath of the Lord, to
reconcile the heart of the father to the son, and to
restore the tribes of Jacob.

48:11. Blessed are they that saw thee, and were
honoured with thy friendship.

48:12. For we live only in our life, but after
death our name shall not be such.

48:13. Elias was indeed covered with the whirlwind, and his spirit was filled up in Eliseus: in his days he feared not the prince, and no man was more powerful than he.

48:14. No word could overcome him, and after death his body prophesied.

48:15. In his life he did great wonders, and in death he wrought miracles.

48:16. For all this the people repented not, neither did they depart from their sins till they were cast out of their land, and were scattered through all the earth.

48:17. And there was left but a small people, and a prince in the house of David.

48:18. Some of these did that which pleased God: but others committed many sins.

48:19. Ezechias fortified his city, and brought in water into the midst thereof, and he digged a rock with iron, and made a well for water.

48:20. In his days Sennacherib came up, and sent Rabsaces, and lifted up his hand against them,

and he stretched out his hand against Sion, and became proud through his power.

48:21. Then their hearts and hands trembled, and they were in pain as women in travail.

48:22. And they called upon the Lord who is merciful, and spreading their hands, they lifted them up to heaven: and the holy Lord God quickly heard their voice.

48:23. He was not mindful of their sins, neither did he deliver them up to their enemies, but he purified them by the hand of Isaias, the holy prophet.

48:24. He overthrew the army of the Assyrians, and the angel of the Lord destroyed them.

48:25. For Ezechias did that which pleased God, and walked valiantly in the way of David his father, which Isaias, the great prophet, and faithful in the sight of God, had commanded him.

48:26. In his days the sun wen backward, and he lengthened the king's life.

48:27. With a great spirit he saw the things that

are to come to pass at last, and comforted the mourners in Sion.

48:28. He showed what should come to pass for ever, and secret things before they came.

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ECCLESIASTICUS CHAPTER 49

The praise of Josias, of Jeremias, Ezechiel, and the twelve prophets. Also of Zorobabel, Jesus the son of Josedeck, Nehemias, Enoch, Joseph, Seth, Sem, and Adam.

49:1. The memory of Josias is like the composition of a sweet smell made by the art of a perfumer:

49:2. His remembrance shall be sweet as honey in every mouth, and as music at a banquet of wine.

49:3. He was directed by God unto the repentance of the nation, and he took away the

abominations of wickedness.

49:4. And he directed his heart towards the Lord, and in the days of sinners he strengthened godliness.

49:5. Except David, and Ezechias and Josias, all committed sin.

49:6. For the kings of Juda forsook the law of the most High, and despised the fear of God.

49:7. So they gave their kingdom to others, and their glory to a strange nation,

49:8. They burnt the chosen city of holiness, and made the streets thereof desolate according to the prediction of Jeremias.

49:9. For they treated him evil, who was consecrated a prophet from his mother's womb, to overthrow, and pluck up, and destroy, and to build again, and renew.

49:10. It was Ezechiel that saw the glorious vision, which was shewn him upon the chariot of cherubims.

49:11. For he made mention of the enemies

under the figure of rain, and of doing good to them that shewed right ways.

49:12. And may the bones of the twelve prophets spring up out of their place: for they strengthened Jacob, and redeemed themselves by strong faith.

49:13. How shall we magnify Zorobabel? for he was as a signet on the right hand;

49:14. In like manner Jesus the son of Josedec who in their days built the house, and set up a holy temple to the Lord, prepared for everlasting glory.

49:15. And let Nehemias be a long time remembered, who raised up for us our walls that were cast down, and set up the gates and the bars, who rebuilt our houses.

49:16. No man was born upon earth like Henoch: for he also was taken up from the earth.

49:17. Nor as Joseph, who was a man born prince of his brethren, the support of his family, the ruler of his brethren, the stay of the people:

49:18. And his bones were visited, and after death they prophesied.

They prophesied. . . That is, by their being carried out of Egypt they verified the prophetic prediction of Joseph. Gen. 50.

49:19. Seth and Sem obtained glory among men: and above every soul Adam in the beginning,

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ECCLESIASTICUS CHAPTER 50

The praises of Simon the high priest. The conclusion.

50:1. Simon the high priest, the son of Onias, who in his life propped up the house, and in his days fortified the temple.

50:2. By him also the height of the temple was founded, the double building and the high walls of the temple.

50:3. In his days the wells of water flowed out, and they were filled as the sea above measure.

50:4. He took care of his nation, and delivered it from destruction.

50:5. He prevailed to enlarge the city, and

obtained glory in his conversation with the people: and enlarged the entrance of the house and the court.

50:6. He shone in his days as the morning star in the midst of a cloud, and as the moon at the full.

50:7. And as the sun when it shineth, so did he shine in the temple of God.

50:8. And as the rainbow giving light in bright clouds, and as the flower of roses in the days of the spring, and as the lilies that are on the brink of the water, and as the sweet smelling frankincense in the time of summer.

50:9. As a bright fire, and frankincense burning in the fire.

50:10. As a massy vessel of gold, adorned with every precious stone.

50:11. As an olive tree budding forth, and a cypress tree rearing itself on high, when he put on the robe of glory, and was clothed with the perfection of power.

Clothed with the perfection of power. . . That is, with all the vestments denoting his dignity and authority.

50:12. When he went up to the holy altar, he honoured the vesture of holiness.

50:13. And when he took the portions out of the hands of the priests, he himself stood by the altar. And about him was the ring of his brethren: and as the cedar planted in mount Libanus,

50:14. And as branches of palm trees, they stood round about him, and all the sons of Aaron in their glory.

50:15. And the oblation of the Lord was in their hands, before all the congregation of Israel: and finishing his service, on the altar, to honour the offering of the most high King,

50:16. He stretched forth his hand to make a libation, and offered of the blood of the grape.

50:17. He poured out at the foot of the altar a divine odour to the most high Prince.

50:18. Then the sons of Aaron shouted, they sounded with beaten trumpets, and made a great noise to be heard for a remembrance before God.

50:19. Then all the people together made haste, and fell down to the earth upon their faces, to adore the Lord their God, and to pray to the Almighty God the most High.

50:20. And the singers lifted up their voices, and in the great house the sound of sweet melody was increased.

50:21. And the people in prayer besought the Lord the most High, until the worship of the Lord was perfected, and they had finished their office.

50:22. Then coming down, he lifted up his hands over all the congregation of the children of Israel, to give glory to God with his lips, and to glory in his name:

50:23. And he repeated his prayer, willing to shew the power of God.

50:24. And now pray ye to the God of all, who hath done great things in all the earth, who hath

increased our days from our mother's womb, and hath done with us according to his mercy.

50:25. May he grant us joyfulness of heart, and that there be peace in our days in Israel for ever:

50:26. That Israel may believe that the mercy of God is with us, to deliver us in his days.

50:27. There are two nations which my soul abhorreth: and the third is no nation: which I hate:

Abhorreth. . . Viz., with a holy indignation, as enemies of God and persecutors of his people. Such were then the Edomites who abode in mount Seir, the Philistines, and the Samaritans who dwelt in Sichem, and had their schismatical temple in that neighbourhood.

50:28. They that sit on mount Seir, and the Philistines, and the foolish people that dwell in Sichem.

50:29. Jesus the son of Sirach, of Jerusalem, hath written in this book the doctrine of wisdom and

instruction, who renewed wisdom from his heart.

50:30. Blessed is he that is conversant in these good things and he that layeth them up in his heart, shall be wise always.

50:31. For if he do them, he shall be strong to do all things: because the light of God guideth his steps.

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ECCLESIASTICUS CHAPTER 51

A prayer of praise and thanksgiving.

51:1. A prayer of Jesus the son of Sirach. I will give glory to thee, O Lord, O King, and I will praise thee, O God my Saviour.

51:2. I will give glory to thy name: for thou hast been a helper and protector to me.

51:3. And hast preserved my body from destruction, from the snare of an unjust tongue, and from the lips of them that forge lies, and in the sight of them that stood by, thou hast been my helper.

51:4. And thou hast delivered me, according to

the multitude of the mercy of thy name, from them that did roar, prepared to devour.

51:5. Out of the hands of them that sought my life, and from the gates of afflictions, which compassed me about:

51:6. From the oppression of the flame which surrounded me, and in the midst of the fire I was not burnt.

51:7. From the depth of the belly of hell, and from an unclean tongue, and from lying words, from an unjust king, and from a slanderous tongue:

51:8. My soul shall praise the Lord even to death.

51:9. And my life was drawing near to hell beneath.

51:10. They compassed me on every side, and there was no one that would help me. I looked for the succour of men, and there was none.

51:11. I remembered thy mercy, O Lord, and thy works, which are from the beginning of the world.

51:12. How thou deliverest them that wait for

thee, O Lord, and savest them out of the hands of the nations.

51:13. Thou hast exalted my dwelling place upon the earth and I have prayed for death to pass away.

51:14. I called upon the Lord, the father of my Lord, that he would not leave me in the day of my trouble, and in the time of the proud without help.

51:15. I will praise thy name continually, and will praise it with thanksgiving, and my prayer was heard.

51:16. And thou hast saved me from destruction, and hast delivered me from the evil time.

51:17. Therefore I will give thanks, and praise thee, and bless the name of the Lord.

51:18. When I was yet young, before I wandered about, I sought for wisdom openly in my prayer.

51:19. I prayed for her before the temple, and unto the very end I will seek after her, and she flourished as a grape soon ripe.

51:20. My heart delighted in her, my foot walked in the right way, from my youth up I sought after her.

51:21. I bowed down my ear a little, and received her.

51:22. I found much wisdom in myself, and profited much therein.

51:23. To him that giveth me wisdom, will I give glory.

51:24. For I have determined to follow her: I have had a zeal for good, and shall not be confounded.

51:25. My soul hath wrestled for her, and in doing it I have been confirmed.

51:26. I stretched forth my hands on high, and I bewailed my ignorance of her.

51:27. I directed my soul to her, and in knowledge I found her.

51:28. I possessed my heart with her from the beginning: therefore I shall not be forsaken.

51:29. My entrails were troubled in seeking her:

therefore shall I possess a good possession.

51:30. The Lord hath given me a tongue for my reward: and with it I will praise him.

51:31. Draw near to me, ye unlearned, and gather yourselves together into the hours of discipline.

51:32. Why are ye slow and what do you say of these things? your souls are exceeding thirsty.

51:33. I have opened my mouth, and have spoken: buy her for yourselves without silver,

51:34. And submit your neck to the yoke, and let your soul receive discipline: for she is near at hand to be found.

51:35. Behold with your eyes how I have laboured a little, and have found much rest to myself.

51:36. Receive ye discipline as a great sum of money, and possess abundance of gold by her.

51:37. Let your soul rejoice in his mercy and you shall not be confounded in his praise.

51:38. Work your work before the time, and he will give you your reward in his time.

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THE PROPHECY OF ISAIAS

This inspired writer is called by the Holy Ghost, the great prophet, (Ecclesiasticus 48.25,) from the greatness of his prophetic spirit, by which he hath foretold so long before, and in so clear a manner, the coming of Christ, the mysteries of our redemption, the calling of the Gentiles, and the glorious establishment, and perpetual flourishing of the church of Christ: insomuch that he may seem to have been rather an evangelist than a prophet. His very name is not without mystery; for Isaias in Hebrew signifies the salvation of the Lord, or Jesus is the Lord. He was, according to the tradition of the Hebrews, of the blood royal of the

kings of Juda: and after a most holy life, ended his days by a glorious martyrdom; being sawed in two, at the command of his wicked son in law, King Manasses, for reproofing his evil ways.

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ISAIAS CHAPTER 1

The prophet complains of the sins of Juda and Jerusalem, and exhorts them to a sincere conversion.

1:1. The vision of Isaias the Son of Amos, which he saw concerning Juda and Jerusalem in the days of Ozias, Joathan, Achaz, and Ezechias, kings of Juda.

1:2. Hear, O ye heavens, and give ear, O earth, for the Lord hath spoken. I have brought up children, and exalted them: but they have despised me.

1:3. The ox knoweth his owner, and the ass his master's crib: but Israel hath not known me, and

my people hath not understood.

1:4. Woe to the sinful nation, a people laden with iniquity, a wicked seed, ungracious children: they have forsaken the Lord, they have blasphemed the Holy One of Israel, they are gone away backwards.

1:5. For what shall I strike you any more, you that increase transgression? the whole head is sick, and the whole heart is sad.

1:6. From the sole of the foot unto the top of the head, there is no soundness therein: wounds and bruises and swelling sores: they are not bound up, nor dressed, nor fomented with oil.

1:7. Your land is desolate, your cities are burnt with fire: your country strangers devour before your face, and it shall be desolate as when wasted by enemies.

1:8. And the daughter of Sion shall be left as a covert in a vineyard, and as a lodge in a garden of cucumbers, and as a city that is laid waste.

1:9. Except the Lord of hosts had left us seed, we

had been as Sodom, and we should have been like to Gomorrha.

1:10. Hear the word of the Lord, ye rulers of Sodom, give ear to the law of our God, ye people of Gomorrha.

1:11. To what purpose do you offer me the multitude of your victims, saith the Lord? I am full, I desire not holocausts of rams, and fat of fatlings, and blood of calves, and lambs, and buck goats.

1:12. When you came to appear before me, who required these things at your hands, that you should walk in my courts?

1:13. Offer sacrifice no more in vain: incense is an abomination to me. The new moons, and the sabbaths and other festivals I will not abide, your assemblies are wicked.

1:14. My soul hateth your new moons, and your solemnities: they are become troublesome to me, I am weary of bearing them.

1:15. And when you stretch forth your hands, I

will turn away my eyes from you: and when you multiply prayer, I will not hear: for your hands are full of blood.

1:16. Wash yourselves, be clean, take away the evil of your devices from my eyes, cease to do perversely,

1:17. Learn to do well: seek judgment, relieve the oppressed, judge for the fatherless, defend the widow.

1:18. And then come, and accuse me, saith the Lord: if your sins be as scarlet, they shall be made as white as snow: and if they be red as crimson, they shall be white as wool.

1:19. If you be willing, and will hearken to me, you shall eat the good things of the land.

1:20. But if you will not, and will provoke me to wrath: the sword shall devour you because the mouth of the Lord hath spoken it.

1:21. How is the faithful city, that was full of judgment, become a harlot? justice dwelt in it, but now murderers.

1:22. Thy silver is turned into dross: thy wine is mingled with water.

1:23. Thy princes are faithless, companions of thieves: they all love bribes, they run after rewards. They judge not for the fatherless: and the widow's cause cometh not in to them.

1:24. Therefore saith the Lord the God of hosts, the mighty one of Israel: Ah! I will comfort myself over my adversaries: and I will be revenged of my enemies.

1:25. And I will turn my hand to thee, and I will clean purge away thy dross, and I will take away all thy tin.

1:26. And I will restore thy judges as they were before, and thy counsellors as of old. After this thou shalt be called the city of the just, a faithful city.

1:27. Sion shall be redeemed in judgment, and they shall bring her back in justice.

1:28. And he shall destroy the wicked, and the sinners together: and they that have forsaken the

Lord, shall be consumed.

1:29. For they shall be confounded for the idols, to which they have sacrificed: and you shall be ashamed of the gardens which you have chosen.

1:30. When you shall be as an oak with the leaves falling off, and as a garden without water.

1:31. And your strength shall be as the ashes of tow, and your work as a spark: and both shall burn together, and there shall be none to quench it.

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ISAIAS CHAPTER 2

All nations shall flow to the church of Christ. The Jews shall be rejected for their sins. Idolatry shall be destroyed.

2:1. The word that Isaias the son of Amos saw, concerning Juda and Jerusalem.

2:2. And in the last days the mountain of the house of the Lord shall be prepared on the top of mountains, and it shall be exalted above the hills, and all nations shall flow unto it.

The last days. . . The whole time of the new law, from the coming of Christ till the end of the world, is called in the scripture the last days; because no other

*age or time shall come after it, but only eternity.—
Ibid. On the top of mountains, etc. . . This shews the
perpetual visibility of the church of Christ: for a
mountain upon the top of mountains cannot be hid.*

2:3. And many people shall go, and say: Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us his ways, and we will walk in his paths: for the law shall come forth from Sion, and the word of the Lord from Jerusalem.

2:4. And he shall judge the Gentiles, and rebuke many people: and they shall turn their swords into ploughshares, and their spears into sickles: nation shall not lift up sword against nation, neither shall they be exercised any more to war.

2:5. O house of Jacob, come ye, and let us walk in the light of the Lord.

2:6. For thou hast cast off thy people, the house of Jacob: because they are filled as in times past, and have had soothsayers as the Philistines, and have adhered to strange children.

2:7. Their land is filled with silver and gold: and there is no end of their treasures.

2:8. And their land is filled with horses: and their chariots are innumerable. Their land also is full of idols: they have adored the work of their own hands, which their own fingers have made.

2:9. And man hath bowed himself down, and man hath been debased: therefore forgive them not.

2:10. Enter thou into the rock, and hide thee in the pit from the face of the fear of the Lord, and from the glory of his majesty.

2:11. The lofty eyes of man are humbled, and the haughtiness of men shall be made to stoop: and the Lord alone shall be exalted in that day.

2:12. Because the day of the Lord of hosts shall be upon every one that is proud and highminded, and upon every one that is arrogant, and he shall be humbled.

2:13. And upon all the tall and lofty cedars of Libanus, and upon all the oaks of Basan.

2:14. And upon all the high mountains and upon all the elevated hills.

2:15. And upon every high tower, and every fenced wall.

2:16. And upon all the ships of Tharsis, and upon all that is fair to behold.

2:17. And the loftiness of men shall be bowed down, and the haughtiness of men shall be humbled, and the Lord alone shall be exalted in that day.

2:18. And idols shall be utterly destroyed.

Idols shall be utterly destroyed. . .or utterly pass away. This was verified by the establishment of Christianity. And by this and other texts of the like nature, the wild system of some modern sectaries is abundantly confuted, who charge the whole Christian church with worshipping idols, for many ages.

2:19. And they shall go into the holes of rocks,

and into the caves of the earth from the face of the fear of the Lord, and from the glory of his majesty, when he shall rise up to strike the earth.

2:20. In that day a man shall cast away his idols of silver, and his idols of gold, which he had made for himself to adore, moles and bats.

2:21. And he shall go into the clefts of rocks, and into the holes of stones from the face of the fear of the Lord, and from the glory of his majesty, when he shall rise up to strike the earth.

2:22. Cease ye therefore from the man, whose breath is in his nostrils, for he is reputed high.

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ISAIAS CHAPTER 3

The confusion and other evils that shall come upon the Jews for their sins. The pride of their women shall be punished.

3:1. For behold the sovereign Lord of hosts shall take away from Jerusalem, and from Juda the valiant and the strong, the whole strength of bread, and the whole strength of water.

3:2. The strong man, and the man of war, the judge, and the prophet and the cunning man, and the ancient.

3:3. The captain over fifty, and the honourable in countenance, and the counsellor, and the

architect, and the skilful in eloquent speech.

3:4. And I will give children to be their princes, and the effeminate shall rule over them.

3:5. And the people shall rush one upon another, and every man against his neighbour: the child shall make a tumult against the ancient, and the base against the honourable.

3:6. For a man shall take hold of his brother, one of the house of his father, saying: Thou hast a garment, be thou our ruler, and let this ruin be under thy hand.

3:7. In that day he shall answer, saying: I am no healer, and in my house there is no bread, nor clothing: make me not ruler of the people.

3:8. For Jerusalem is ruined, and Juda is fallen: because their tongue, and their devices are against the Lord, to provoke the eyes of his majesty.

3:9. The shew of their countenance hath answered them: and they have proclaimed abroad their sin as Sodom, and they have not hid

it: woe to their souls, for evils are rendered to them.

3:10. Say to the just man that it is well, for he shall eat the fruit of his doings.

3:11. Woe to the wicked unto evil: for the reward of his hands shall be given him.

3:12. As for my people, their oppressors have stripped them, and women have ruled over them. O my people, they that call thee blessed, the same deceive thee, and destroy the way of thy steps.

3:13. The Lord standeth up to judge, and he standeth to judge the people.

3:14. The Lord will enter into judgment with the ancients of his people, and its princes: for you have devoured the vineyard, and the spoil of the poor is in your house.

3:15. Why do you consume my people, and grind the faces of the poor? saith the Lord the God of hosts.

3:16. And the Lord said: Because the daughters of Sion are haughty, and have walked with

stretched out necks, and wanton glances of their eyes, and made a noise as they walked with their feet and moved in a set pace:

3:17. The Lord will make bald the crown of the head of the daughters of Sion, and the Lord will discover their hair.

3:18. In that day the Lord will take away the ornaments of shoes, and little moons,

3:19. And chains and necklaces, and bracelets, and bonnets,

3:20. And bodkins, and ornaments of the legs, and tablets, and sweet balls, and earrings,

3:21. And rings, and jewels hanging on the forehead,

3:22. And changes of apparel, and short cloaks, and fine linen, and crisping pins,

3:23. And lookingglasses, and lawns, and headbands, and fine veils.

3:24. And instead of a sweet smell there shall be stench, and instead of a girdle, a cord, and instead of curled hair, baldness, and instead of a

stomacher, haircloth.

3:25. Thy fairest men also shall fall by the sword, and thy valiant ones in battle.

3:26. And her gates shall lament and mourn, and she shall sit desolate on the ground.

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ISAIAS CHAPTER 4

After an extremity of evils that shall fall upon the Jews, a remnant shall be comforted by Christ.

4:1. And in that day seven women shall take hold of one man, saying: We will eat our own bread, and wear our own apparel: only let us be called by thy name, take away our reproach.

4:2. In that day the bud of the Lord shall be in magnificence and glory, and the fruit of the earth shall be high, and a great joy to them that shall have escaped of Israel.

The bud of the Lord. . . That is, Christ.

4:3. And it shall come to pass, that every one that shall be left in Sion, and that shall remain in Jerusalem, shall be called holy, every one that is written in life in Jerusalem.

4:4. If the Lord shall wash away the filth of the daughters of Sion, and shall wash away the blood of Jerusalem out of the midst thereof, by the spirit of judgment, and by the spirit of burning.

4:5. And the Lord will create upon every place of mount Sion, and where he is called upon, a cloud by day, and a smoke and the brightness of a flaming fire in the night: for over all the glory shall be a protection.

4:6. And there shall be a tabernacle for a shade in the daytime from the heat, and for a security and covert from the whirlwind, and from rain.

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ISAIAS CHAPTER 5

The reprobation of the Jews is foreshewn under the parable of a vineyard. A woe is pronounced against sinners: the army of God shall send against them.

5:1. I will sing to my beloved the canticle of my cousin concerning his vineyard. My beloved had a vineyard on a hill in a fruitful place.

My cousin. . . So the prophet calls Christ, as being of his family and kindred, by descending from the house of David. Ibid. On a hill, etc. . . Literally, in the horn, the son of oil.

5:2. And he fenced it in, and picked the stones

out of it, and planted it with the choicest vines, and built a tower in the midst thereof, and set up a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

5:3. And now, O ye inhabitants of Jerusalem, and ye men of Juda, judge between me and my vineyard.

5:4. What is there that I ought to do more to my vineyard, that I have not done to it? was it that I looked that it should bring forth grapes, and it hath brought forth wild grapes?

5:5. And now I will shew you what I will do to my vineyard. I will take away the hedge thereof, and it shall be wasted: I will break down the wall thereof, and it shall be trodden down.

5:6. And I will make it desolate: it shall not be pruned, and it shall not be digged: but briers and thorns shall come up: and I will command the clouds to rain no rain upon it.

5:7. For the vineyard of the Lord of hosts is the

house of Israel: and the man of Juda, his pleasant plant: and I looked that he should do judgment, and behold iniquity: and do justice, and behold a cry.

5:8. Woe to you that join house to house and lay field to field, even to the end of the place: shall you alone dwell in the midst of the earth?

5:9. These things are in my ears, saith the Lord of hosts: Unless many great and fair houses shall become desolate, without an inhabitant.

5:10. For ten acres of vineyard shall yield one little measure, and thirty bushels of seed shall yield three bushels.

5:11. Woe to you that rise up early in the morning to follow drunkenness, and to drink in the evening, to be inflamed with wine.

5:12. The harp, and the lyre, and, the timbrel and the pipe, and wine are in your feasts: and the work of the Lord you regard not, nor do you consider the works of his hands.

5:13. Therefore is my people led away captive,

because they had not knowledge, and their nobles have perished with famine, and their multitude were dried up with thirst.

5:14. Therefore hath hell enlarged her soul, and opened her mouth without any bounds, and their strong ones, and their people, and their high and glorious ones shall go down into it.

5:15. And man shall be brought down, and man shall be humbled, and the eyes of the lofty shall be brought low.

5:16. And the Lord of hosts shall be exalted in judgment, and the holy God shall be sanctified in justice.

5:17. And the lambs shall feed according to their order, and strangers shall eat the deserts turned into fruitfulness.

5:18. Woe to you that draw iniquity with cords of vanity, and sin as the rope of a cart.

5:19. That say: Let him make haste, and let his work come quickly, that we may see it: and let the counsel of the Holy One of Israel come, that

we may know it.

5:20. Woe to you that call evil good, and good evil: that put darkness for light, and light for darkness: that put bitter for sweet, and sweet for bitter.

5:21. Woe to you that are wise in your own eyes, and prudent in your own conceits.

5:22. Woe to you that are mighty to drink wine, and stout men at drunkenness.

5:23. That justify the wicked for gifts, and take away the justice of the just from him.

5:24. Therefore as the tongue of the fire devoureth the stubble, and the heat of the flame consumeth it: so shall their root be as ashes, and their bud shall go up as dust: for they have cast away the law of the Lord of hosts, and have blasphemed the word of the Holy One of Israel.

5:25. Therefore is the wrath of the Lord kindled against his people, and he hath stretched out his hand upon them, and struck them: and the mountains were troubles, and their carcasses

became as dung in the midst of the streets. For after this his anger is not turned away, but his hand is stretched out still.

5:26. And he will lift up a sign to the nations afar off, and will whistle to them from the ends of the earth: and behold they shall come with speed swiftly.

5:27. There is none that shall faint, nor labour among them: they shall not slumber nor sleep, neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken.

5:28. Their arrows are sharp, and all their bows are bent. The hoofs of their horses shall be like the flint, and their wheels like the violence of a tempest.

5:29. Their roaring like that of a lion, they shall roar like young lions: yea they shall roar, and take hold of the prey, and they shall keep fast hold of it, and there shall be none to deliver it.

5:30. And they shall make a noise against them that day, like the roaring of the sea; we shall look

towards the land, and behold darkness of tribulation, and the light is darkened with the mist thereof.

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ISAIAS CHAPTER 6

A glorious vision, in which the prophet's lips are cleansed: he foretelleth the obstinacy of the Jews.

6:1. In the year that king Ozias died, I saw the Lord sitting upon a throne high and elevated: and his train filled the temple.

6:2. Upon it stood the seraphims: the one had six wings, and the other had six wings: with two they covered his face, and with two they covered his feet, and with two they flew.

6:3. And they cried one to another, and said: Holy, holy, holy, the Lord God of hosts, all the earth is full of his glory,

6:4. And the lintels of the doors were moved at the voice of him that cried, and the house was filled with smoke.

6:5. And I said: Woe is me, because I have held my peace; because I am a man of unclean lips, and I dwell in the midst of a people that hath unclean lips, and I have seen with my eyes the King the Lord of hosts.

6:6. And one of the seraphims flew to me, and in his hand was a live coal, which he had taken with the tongs off the altar.

6:7. And he touched my mouth, and said: Behold this hath touched thy lips, and thy iniquities shall be taken away, and thy sin shall be cleansed.

6:8. And I heard the voice of the Lord, saying: Whom shall I send? and who shall go for us? And I said: Lo, here am I, send me.

6:9. And he said: Go, and thou shalt say to this people: Hearing, hear, and understand not: and see the vision, and know it not.

6:10. Blind the heart of this people, and make their ears heavy, and shut their eyes: lest they see with their eyes, and hear with their ears, and understand with their heart, and be converted and I heal them.

6:11. And I said: How long, O Lord? And he said: Until the cities be wasted without inhabitant, and the houses without man, and the land shall be left desolate.

6:12. And the Lord shall remove men far away, and she shall be multiplied that was left in the midst of the earth.

6:13. And there shall be still a tithing therein, and she shall turn, and shall be made a show as a turpentine tree, and as an oak that spreadeth its branches: that which shall stand therein, shall be a holy seed.

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ISAIAS CHAPTER 7

The prophet assures king Achaz that the two kings his enemies shall not take Jerusalem. A virgin shall conceive and bear a son.

7:1. And it came to pass in the days of Achaz the son of Joathan, the son of Ozias, king of Juda, that Rasin king of Syria and Phacee the son of Romelia king of Israel, came up to Jerusalem, to fight against it: but they could not prevail over it.

7:2. And they told the house of David, saying: Syria hath rested upon Ephraim, and his heart was moved, and the heart of his people, as the trees of the woods are moved with the wind.

7:3. And the Lord said to Isaias: Go forth to meet Achaz, thou and Jasub thy son that is left, to the conduit of the upper pool in the way of the fuller's field.

7:4. And thou shalt say to him: See thou be quiet: fear not, and let not thy heart be afraid of the two tails of these firebrands, smoking with the wrath of the fury of Rasin king of Syria, and of the son of Romelia.

7:5. Because Syria hath taken counsel against thee, unto the evil of Ephraim and the son of Romelia, saying:

7:6. Let us go up to Juda, and rouse it up, and draw it away to us, and make the son of Tabeel king in the midst thereof.

7:7. Thus saith the Lord God: It shall not stand, and this shall not be.

7:8. But the head of Syria is Damascus, and the head of Damascus is Rasin: and within threescore and five years, Ephraim shall cease to be a people:

7:9. And the head of Ephraim is Samaria, and the head of Samaria is the son of Romelia. If you will not believe, you shall not continue.

7:10. And the Lord spoke again to Achaz, saying:

7:11. Ask thee a sign of the Lord thy God, either unto the depth of hell, or unto the height above.

7:12. And Achaz said: I will not ask, and I will not tempt the Lord.

7:13. And he said: Hear ye therefore, O house of David: Is it a small thing for you to be grievous to men, that you are grievous to my God also?

7:14. Therefore the Lord himself shall give you a sign. Behold a virgin shall conceive, and bear a son and his name shall be called Emmanuel.

7:15. He shall eat butter and honey, that he may know to refuse the evil, and to choose the good.

7:16. For before the child know to refuse the evil and to choose the good, the land which thou abhorrest shall be forsaken of the face of her two kings.

7:17. The Lord shall bring upon thee, and upon thy people, and upon the house of thy father, days that have not come since the time of the separation of Ephraim from Juda with the king of the Assyrians.

7:18. And it shall come to pass in that day, that the Lord shall hiss for the fly, that is in the uttermost parts of the rivers of Egypt, and for the bee that is in the land of Assyria.

7:19. And they shall come, and shall all of them rest in the torrents of the valleys, and in the holes of the rocks, and upon all places set with shrubs, and in all hollow places.

7:20. In that day the Lord shall shave with a razor that is hired by them that are beyond the river, by the king of the Assyrians, the head and the hairs of the feet, and the whole beard.

7:21. And it shall come to pass in that day, that a man shall nourish a young cow, and two sheep.

7:22. And for the abundance of milk he shall eat butter: for butter and honey shall every one eat

that shall be left in the midst of the land.

7:23. And it shall come to pass in that day, that every place where there were a thousand vines, at a thousand pieces of silver, shall become thorns and briers.

7:24. With arrows and with bows they shall go in thither: for briers and thorns shall be in all the land.

7:25. And as for the hills that shall be raked with a rake, the fear of thorns and briers shall not come thither, but they shall be for the ox to feed on, and the lesser cattle to tread upon.

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ISAIAS CHAPTER 8

The name of a child that is to be born: many evils shall come upon the Jews for their sins.

8:1. And the Lord said to me: Take thee a great book, and write in it with a man's pen. Take away the spoils with speed, quickly take the prey.

8:2. And I took unto me faithful witnesses, Urias the priest, and Zacharias the son of Barachias.

8:3. And I went to the prophetess, and she conceived, and bore a son. And the Lord said to me: Call his name, Hasten to take away the spoils: Make hast to take away the prey.

8:4. For before the child know to call his father

and his mother, the strength of Damascus, and the spoils of Samaria shall be taken away before the king of the Assyrians.

8:5. And the Lord spoke to me again, saying:

8:6. Forasmuch as this people hath cast away the waters of Siloe, that go with silence, and hath rather taken Rasin, and the son of Romelia:

8:7. Therefore behold the Lord will bring upon them the waters of the river strong and many, the king of the Assyrians, and all his glory: and he shall come up over all his channels, and shall overflow all his banks.

8:8. And shall pass through Juda, overflowing, and going over shall reach even to the neck. And the stretching out of his wings shall fill the breadth of thy, land, O Emmanuel.

8:9. Gather yourselves together, O ye people, and be overcome, and give ear, all ye lands afar off: strengthen yourselves, and be overcome, gird yourselves, and be overcome.

8:10. Take counsel together, and it shall be

defeated: speak a word, and it shall not be done: because God is with us.

8:11. For thus saith the Lord to me: As he hath taught me, with a strong arm, that I should not walk in the way of this people, saying:

8:12. Say ye not: A conspiracy: for all that this people speaketh, is a conspiracy: neither fear ye their fear, nor be afraid.

8:13. Sanctify the Lord of hosts himself: and let him be your fear, and let him be your dread.

8:14. And he shall be a sanctification to you. But for a stone of stumbling, and for a rock of offence to the two houses of Israel, for a snare and a ruin to the inhabitants of Jerusalem.

8:15. And very many of them shall stumble and fall, and shall be broken in pieces, and shall be snared, and taken.

8:16. Bind up the testimony, seal the law among my disciples.

8:17. And I will wait for the Lord, who hath hid his face from the house of Jacob, and I will look

for him.

8:18. Behold I and my children, whom the Lord hath given me for a sign, and for a wonder in Israel from the Lord of hosts, who dwelleth in mount Sion.

8:19. And when they shall say to you: Seek of pythons, and of diviners, who mutter in their enchantments: should not the people seek of their God, for the living of the dead?

Seek of pythons. . . That is, people pretending to tell future things by a prophesying spirit.—Ibid.

Should not the people seek of their God, for the living of the dead? . . . Here is signified, that it is to God we should pray to be directed, and not to seek of the dead, (that is, of fortune-tellers dead in sin,) for the health of the living.

8:20. To the law rather, and to the testimony. And if they speak not according to this word, they shall not have the morning light.

8:21. And they shall pass by it, they shall fall,

and be hungry: and when they shall be hungry, they will be angry, and curse their king, and their God, and look upwards.

8:22. And they shall look to the earth, and behold trouble and darkness, weakness and distress, and a mist following them, and they cannot fly away from their distress.

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ISAIAS CHAPTER 9

*What joy shall come after afflictions by the birth and kingdom of Christ; which shall flourish for ever.
Judgments upon Israel for their sins.*

9:1. At the first time the land of Zabulon, and the land of Nephtali was lightly touched: and at the last the way of the sea beyond the Jordan of the Galilee of the Gentiles was heavily loaded.

9:2. The people that walked in darkness, have seen a great light: to them that dwelt in the region of the shadow of death, light is risen.

9:3. Thou hast multiplied the nation, and hast not increased the joy. They shall rejoice before thee,

as they that rejoice in the harvest, as conquerors rejoice after taking a prey, when they divide the spoils.

9:4. For the yoke of their burden, and the rod of their shoulder, and the sceptre of their oppressor thou hast overcome, as in the day of Madian.

9:5. For every violent taking of spoils, with tumult, and garment mingled with blood, shall be burnt, and be fuel for the fire.

9:6. For a *child is born* to us, and a son is given to us, and the government is upon his shoulder: and his name shall be called Wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of Peace.

9:7. His empire shall be multiplied, and there shall be no end of peace: he shall sit upon the throne of David, and upon his kingdom; to establish it and strengthen it with judgment and with justice, from henceforth and for ever: the zeal of the Lord of hosts will perform this.

9:8. The Lord sent a word into Jacob, and it hath

lighted upon Israel.

9:9. And all the people of Ephraim shall know, and the inhabitants of Samaria that say in the pride and haughtiness of their heart:

9:10. The bricks are fallen down, but we will build with square stones: they have cut down the sycamores, but we will change them for cedars.

9:11. And the Lord shall set up the enemies of Rasin over him, and shall bring on his enemies in a crowd:

9:12. The Syrians from the east, and, the Philistines from the west: and they shall devour Israel with open mouth. For all this his indignation is not turned away, but his hand is stretched out still.

9:13. And the people are not returned to him who hath struck them, and have not sought after the Lord of hosts.

9:14. And the Lord shall destroy out of Israel the head and the tail, him that bendeth down, and him that holdeth back, in one day.

9:15. The aged and honourable, he is the head:
and the prophet that teacheth lies, he is the tail.

9:16. And they that call this people blessed, shall
cause them to err: and they that are called
blessed, shall be thrown down, headlong.

9:17. Therefore the Lord shall have no joy in
their young men: neither shall he have mercy on
their fatherless, and widows: for every one is a
hypocrite and wicked, and every mouth hath
spoken folly. For all this his indignation is not
turned away, but his hand is stretched out still.

9:18. For wickedness is kindled as a fire, it shall
devour the brier and the thorn: and shall kindle
in the thicket of the forest, and it shall be
wrapped up in smoke ascending on high.

9:19. By the wrath of the Lord of hosts the land
is troubled, and the people shall be as fuel for the
fire: no man shall spare his brother.

9:20. And he shall turn to the right hand, and
shall be hungry: and shall eat on the left hand,
and shall not be filled: every one shall eat the

flesh of his own arm: Manasses Ephraim, and Ephraim Manasses, and they together shall be against Juda.

9:21. After all these things his indignation is not turned away, but his hand is stretched out still.

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ISAIAS CHAPTER 10

Woe to the makers of wicked laws. The Assyrian shall be a rod for punishing Israel: but for their pride they shall be destroyed: and a remnant of Israel saved.

10:1. Woe to them that make wicked laws: and when they write, write injustice:

10:2. To oppress the poor in judgment, and do violence to the cause of the humble of my people: that widows might be their prey, and that they might rob the fatherless.

10:3. What will you do in the day of visitation, and of the calamity which cometh from afar? to

whom will ye flee for help? and where will ye leave your glory?

10:4. That you be not bowed down under the bond, and fall with the slain? In all these things his anger is not turned away, but his hand is stretched out still.

10:5. Woe to the Assyrian, he is the rod and the staff of my anger, and my indignation is in their hands.

10:6. I will send him to a deceitful nation, and I will give him a charge against the people of my wrath, to take away the spoils, and to lay hold on the prey, and to tread them down like the mire of the streets.

10:7. But he shall not take it so, and his heart shall not think so: but his heart shall be set to destroy, and to cut off nations not a few.

10:8. For he shall say:

10:9. Are not my princes as so many kings? is not Calano as Charcamis: and Emath as Arphad? is not Samaria as Damascus?

10:10. As my hand hath found the kingdoms of the idol, so also their idols of Jerusalem, and of Samaria.

10:11. Shall I not, as I have done to Samaria and her idols, so do to Jerusalem and her idols?

10:12. And it shall come to pass, that when the Lord shall have performed all his works in mount Sion, and in Jerusalem, I will visit the fruit of the proud heart of the king of Assyria, and the glory of the haughtiness of his eyes.

10:13. For he hath said: By the strength of my own hand I have done it, and by my own wisdom I have understood: and I have removed the bounds of the people, and have taken the spoils of the princes, and as a mighty man hath pulled down them that sat on high.

10:14. And my hand hath found the strength of the people as a nest; and as eggs are gathered, that are left, so have I gathered all the earth: and there was none that moved the wing, or opened the mouth, or made the least noise.

10:15. Shall the axe boast itself against him that cutteth with it? or shall the saw exalt itself against him by whom it is drawn? as if a rod should lift itself up against him that lifteth it up, and a staff exalt itself, which is but wood.

10:16. Therefore the sovereign Lord, the Lord of hosts, shall send leanness among his fat ones: and under his glory shall be kindled a burning, as it were the burning of a fire.

10:17. And the light of Israel shall be as a fire, and the Holy One thereof as a flame: and his thorns and his briers shall be set on fire, and shall be devoured in one day.

10:18. And the glory of his forest, and of his beautiful hill, shall be consumed from the soul even to the flesh, and he shall run away through fear.

10:19. And they that remain of the trees of his forest shall be so few, that they shall easily be numbered, and a child shall write them down.

10:20. And it shall come to pass in that day, that

the remnant of Israel, and they that shall escape of the house of Jacob, shall lean no more upon him that striketh them: but they shall lean upon the Lord the Holy One of Israel, in truth.

10:21. The remnant shall be converted, the remnant, I say, of Jacob, to the mighty God.

10:22. For if thy people, O Israel, shall be as the sand of the sea, a remnant of them shall be converted, the consumption abridged shall overflow with justice.

A remnant of them shall be converted. . . This was partly verified in the children of Israel who remained after the devastations of the Assyrians, in the time of king Ezechias: and partly in the conversion of a remnant of the Jews to the faithful of Christ. — Ibid. The consumption abridged, etc. . . That is, the number of them cut short, and reduced to few, shall flourish in abundance of justice.

10:23. For the Lord God of hosts shall make a consumption, and an abridgment in the midst of

all the land.

10:24. Therefore, thus saith the Lord the God of hosts: O my people that dwellest in Sion, be not afraid of the Assyrian: he shall strike thee with his rod, and he shall lift up his staff over thee in the way of Egypt.

10:25. For yet a little and a very little while, and my indignation shall cease, and my wrath shall be upon their wickedness.

10:26. And the Lord of hosts shall raise up a scourge against him, according to the slaughter of Madian in the rock of Oreb, and his rod over the sea, and he shall lift it up in the way of Egypt.

10:27. And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall putrefy at the presence of the oil.

At the presence of the oil. . . That is, by the sweet unction of divine mercy.

10:28. He shall come into Aiath, he shall pass

into Magron: at Machmas he shall lay up his carriages.

Into Aiath, etc. . . Here the prophet describes the march of the Assyrians under Sennacherib; and the terror they should carry with them; and how they should suddenly be destroyed.

10:29. They have passed in haste, Gaba is our lodging: Rama was astonished, Gabaath of Saul fled away.

10:30. Lift up thy voice, O daughter of Gallim, attend, O Laisa, poor Anathoth.

10:31. Medemena is removed: ye inhabitants of Gabim, take courage.

10:32. It is yet day enough, to remain in Nobe: he shall shake his hand against the mountain of the daughter of Sion, the hill of Jerusalem.

10:33. Behold the sovereign Lord of hosts shall break the earthen vessel with terror, and the tall of stature shall be cut down, and the lofty shall be humbled.

10:34. And the thickets of the forest shall be cut down with iron, and Libanus with its high ones shall fall.

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ISAIAS CHAPTER 11

Of the spiritual kingdom of Christ, to which all nations shall repair.

11:1. And there shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root.

11:2. And the spirit of the Lord shall rest upon him: the spirit of wisdom, and of understanding, the spirit of counsel, and of fortitude, the spirit of knowledge, and of godliness.

11:3. And he shall be filled with the spirit of the fear of the Lord, He shall not judge according to the sight of the eyes, nor reprove according to the

hearing of the ears.

11:4. But he shall judge the poor with justice, and shall reprove with equity the meek of the earth: and he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked.

11:5. And justice shall be the girdle of his loins: and faith the girdle of his reins.

11:6. The wolf shall dwell with the lamb: and the leopard shall lie down with the kid: the calf and the lion, and the sheep shall abide together, and a little child shall lead them.

11:7. The calf and the bear shall feed: their young ones shall rest together: and the lion shall eat straw like the ox.

11:8. And the sucking child shall play on other hole of the asp: and the weaned child shall thrust his hand into the den of the basilisk.

11:9. They shall not hurt, nor shall they kill in all my holy mountain, for the earth is filled with the knowledge of the Lord, as the covering waters of

the sea.

11:10. In that day the root of Jesse, who standeth for an ensign of the people, him the Gentiles shall beseech, and his sepulchre shall be glorious.

11:11. And it shall come to pass in that day, that the Lord shall set his hand the second time to possess the remnant of his people, which shall be left from the Assyrians, and from Egypt, and from Phetros, and from Ethiopia, and from Elam, and from Sennaar, and from Emath, and from the islands of the sea.

11:12. And he shall set up a standard unto the nations, and shall assemble the fugitives of Israel, and shall gather together the dispersed of Juda from the four quarters of the earth.

11:13. And the envy of Ephraim shall be taken away, and the enemies of Juda shall perish: Ephraim shall not envy Juda, and Juda shall not fight against Ephraim.

11:14. But they shall fly upon the shoulders of the Philistines by the sea, they together shall spoil

the children of the east: Edom, till Moab shall be under the rule of their hand, and the children of Ammon shall be obedient.

11:15. And the Lord shall lay waste the tongue of the sea of Egypt, and shall lift up his hand over the river in the strength of his spirit: and he shall strike it in the seven streams, so that men may pass through it in their shoes.

11:16. And there shall be a highway for the remnant of my people, which shall be left from the Assyrians: as there was for Israel in the day that he came up out of the land of Egypt.

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ISAIAS CHAPTER 12

A canticle of thanksgiving for the benefits of Christ.

12:1. And thou shalt say in that day: I will give thanks to thee, O Lord, for thou wast angry with me: thy wrath is turned away, and thou hast comforted me.

12:2. Behold, God is my saviour, I will deal confidently, and will not fear: because the Lord is my strength, and my praise, and he is become my salvation.

12:3. Thou shalt draw waters with joy out of the saviour's fountains:

12:4. And you shall say in that day: Praise ye

the Lord, and call upon his name: make his works known among the people: remember that his name is high.

12:5. Sing ye to the Lord, for he hath done great things: shew this forth in all the earth.

12:6. Rejoice, and praise, O thou habitation of Sion: for great is he that is in the midst of thee, the Holy One of Israel.

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ISAIAS CHAPTER 13

The desolation of Babylon.

13:1. The burden of Babylon which Isaias the son of Amos saw.

The burden of Babylon. . . That is, a prophecy against Babylon.

13:2. Upon the dark mountain lift ye up a banner, exalt the voice, lift up the hand, and let the rulers go into the gates.

13:3. I have commanded my sanctified ones, and have called my strong ones in my wrath, them that rejoice in my glory.

13:4. The noise of a multitude in the mountains, as it were of many people, the noise of the sound of kings, of nations gathered together: the Lord of hosts hath given charge to the troops of war.

13:5. To them that come from a country afar off, from the end of heaven: the Lord and the instruments of his wrath, to destroy the whole land.

13:6. Howl ye, for the day of the Lord is near: it shall come as a destruction from the Lord.

13:7. Therefore shall all hands be faint, and every heart of man shall melt,

13:8. And shall be broken. Gripings and pains, shall take hold of them, they shall be in pain as a woman in labour. Every one shall be amazed at his neighbour, their countenances shall be as faces burnt.

13:9. Behold, the day of the Lord shall come, a cruel day, and full of indignation, and of wrath, and fury, to lay the land desolate, and to destroy the sinners thereof out of it.

13:10. For the stars of heaven, and their brightness shall not display their light: the sun shall be darkened in his rising, and the moon shall not shine with her light.

13:11. And I will visit the evils of the world, and against the wicked for their iniquity: and I will make the pride of infidels to cease, and will bring down the arrogance of the mighty.

13:12. A man shall be more precious than gold, yea a man than the finest of gold.

13:13. For this I will trouble the heaven: and the earth shall be moved out of her place, for the indignation of the Lord of hosts, and for the day of his fierce wrath.

13:14. And they shall be as a doe fleeing away, and as a sheep: and there shall be none to gather them together: every man shall turn to his own people, and every one shall flee to his own land.

13:15. Every one that shall be found, shall be slain: and every one that shall come to their aid, shall fall by the sword.

13:16. Their inhabitants shall be dashed in pieces before their eyes: their houses shall be pillaged, and their wives shall be ravished.

13:17. Behold I will stir up the Medes against them, who shall not seek silver, nor desire gold:

13:18. But with their arrows they shall kill the children, and shall have no pity upon the sucklings of the womb, and their eye shall not spare their sons.

13:19. And that Babylon, glorious among kingdoms, the famous pride of the Chaldeans, shall be even as the Lord destroyed Sodom and Gomorrha.

13:20. It shall no more be inhabited for ever, and it shall not be founded unto generation and generation: neither shall the Arabian pitch his tents there, nor shall shepherds rest there.

13:21. But wild beasts shall rest there, and their houses shall be filled with serpents, and ostriches shall dwell there, and the hairy ones shall dance there:

13:22. And owls shall answer one another there,
in the houses thereof, and sirens in the temples of
pleasure.

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ISAIAS CHAPTER 14

The restoration of Israel after their captivity. The parable or song insulting over the king of Babylon. A prophecy against the Philistines.

14:1. Her time is near at hand, and her days shall not be prolonged. For the Lord will have mercy on Jacob, and will yet choose out of Israel, and will make them rest upon their own ground: and the stranger shall be joined with them, and shall adhere to the house of Jacob.

14:2. And the people shall take them, and bring them into their place: and the house of Israel shall possess them in the land of the Lord for

servants and handmaids: and they shall make them captives that had taken them, and shall subdue their oppressors.

14:3. And it shall come to pass in that day, that when God shall give thee rest from thy labour, and from thy vexation, and from the hard bondage, wherewith thou didst serve before,

14:4. Thou shalt take up this parable against the king of Babylon, and shalt say: How is the oppressor come to nothing, the tribute hath ceased?

14:5. The Lord hath broken the staff of the wicked, the rod of the rulers,

14:6. That struck the people in wrath with an incurable wound, that brought nations under in fury, that persecuted in a cruel manner.

14:7. The whole earth is quiet and still, it is glad and hath rejoiced.

14:8. The fir trees also have rejoiced over thee, and the cedars of Libanus, saying: Since thou hast slept, there hath none come up to cut us

down.

14:9. Hell below was in an uproar to meet thee at thy coming, it stirred up the giants for thee. All the princes of the earth are risen up from their thrones, all the princes of nations.

14:10. All shall answer, and say to thee: Thou also art wounded as well as we, thou art become like unto us.

14:11. Thy pride is brought down to hell, thy carcass is fallen down: under thee shall the moth be strewed, and worms shall be thy covering.

14:12. How art thou fallen from heaven, O Lucifer, who didst rise in the morning? how art thou fallen to the earth, that didst wound the nations?

O Lucifer. . . O day star. All this, according to the letter, is spoken of the king of Babylon. It may also be applied, in a spiritual sense, to Lucifer the prince of devils, who was created a bright angel, but fell by pride and rebellion against God.

14:13. And thou saidst in thy heart: I will ascend into heaven, I will exalt my throne above the stars of God, I will sit in the mountain of the covenant, in the sides of the north.

14:14. I will ascend above the height of the clouds, I will be like the most High.

14:15. But yet thou shalt be brought down to hell, into the depth of the pit.

14:16. They that shall see thee, shall turn toward thee, and behold thee. Is this the man that troubled the earth, that shook kingdoms,

14:17. That made the world a wilderness, and destroyed the cities thereof, that opened not the prison to his prisoners?

14:18. All the kings of the nations have all of them slept in glory, every one in his own house.

14:19. But thou art cast out of thy grave, as an unprofitable branch defiled, and wrapped up among them that were slain by the sword, and art gone down to the bottom of the pit, as a rotten carcass.

14:20. Thou shalt not keep company with them, even in burial: for thou hast destroyed thy land, thou hast slain thy people: the seed of the wicked shall not be named for ever.

14:21. Prepare his children for slaughter for the iniquity of their fathers: they shall not rise up, nor inherit the land, nor fill the face of the world with cities.

14:22. And I will rise up against them, saith the Lord of hosts: and I will destroy the name of Babylon, and the remains, and the bud, and the offspring, saith the Lord.

14:23. And I will make it a possession for the ericius and pools of waters, and I will sweep it and wear it out with a besom, saith the Lord of hosts.

14:24. The Lord of hosts hath sworn, saying: Surely as I have thought, so shall it be: and as I have purposed,

14:25. So shall it fall out: That I will destroy the Assyrian in my land, and upon my mountains

tread him under foot: and his yoke shall be taken away from them, and his burden shall be taken off their shoulder.

14:26. This is the counsel, that I have purposed upon all the earth, and this is the hand that is stretched out upon all nations.

14:27. For the Lord of hosts hath decreed, and who can disannul it? and his hand is stretched out: and who shall turn it away?

14:28. In the year that king Achaz died, was this burden:

14:29. Rejoice not thou, whole Philistia, that the rod of him that struck thee is broken in pieces: for out of the root of the serpent shall come forth a basilisk, and his seed shall swallow the bird.

14:30. And the firstborn of the poor shall be fed, and the poor shall rest with confidence: and I will make thy root perish with famine, and I will kill thy remnant.

14:31. Howl, O gate; cry, O city: all Philistia is thrown down: for a smoke shall come from the

north, and there is none that shall escape his troop.

14:32. And what shall be answered to the messengers of the nations? That the Lord hath founded Sion, and the poor of his people shall hope in him.

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ISAIAS CHAPTER 15

A prophecy of the desolation of the Moabites.

15:1. The burden of Moab. Because in the night
Ar of Moab is laid waste, it is silent: because the
wall of Moab is destroyed in the night, it is silent.

15:2. The house is gone up, and Dibon to the
high places to mourn over Nabo, and over
Medaba, Moab hath howled: on all their heads
shall be baldness, and every beard shall be
shaven.

15:3. In their streets they are girded with
sackcloth: on the tops of their houses, and in
their streets all shall howl and come down

weeping.

15:4. Hesebon shall cry, and Eleale, their voice is heard even to Jasa. For this shall the well appointed men of Moab howl, his soul shall howl to itself.

15:5. My heart shall cry to Moab, the bars thereof shall flee unto Segor a heifer of three years old: for by the ascent of Luith they shall go up weeping: and in the way of Oronaim they shall lift up a cry of destruction.

15:6. For the waters of Nemrim shall be desolate, for the grass is withered away, the spring is faded, all the greenness is perished.

15:7. According to the greatness of their work, is their visitation also: they shall lead them to the torrent of the willows.

Torrent of the willows. . . That is, as some say, the waters of Babylon: others render it, a valley of the Arabians.

15:8. For the cry is gone round about the border

of Moab: the howling thereof unto Gallim, and unto the well of Elim the cry thereof.

15:9. For the waters of Dibon are filled with blood: for I will bring more upon Dibon: the lion upon them that shall flee of Moab, and upon the remnant of the land.

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ISAIAS CHAPTER 16

The prophet prayeth for Christ's coming. The affliction of the Moabites for their pride.

16:1. Send forth, O Lord, the lamb, the ruler of the earth, from Petra of the desert, to the mount of the daughter of Sion.

16:2. And it shall come to pass, that as a bird fleeing away, and as young ones flying out of the nest, so shall the daughters of Moab be in the passage of Arnon.

16:3. Take counsel, gather a council: make thy shadow as the night in the midday: hide them that flee, and betray not them that wander about.

16:4. My fugitives shall dwell with thee: O Moab, be thou a covert to them from the face of the destroyer: for the dust is at an end, the wretch is consumed: he hath failed, that trod the earth under foot.

16:5. And a throne shall be prepared in mercy, and one shall sit upon it in truth in the tabernacle of David, judging and seeking judgment and quickly rendering that which is just.

16:6. We have heard of the pride of Moab, he is exceeding proud: his pride and his arrogancy, and his indignation is more than his strength.

16:7. Therefore shall Moab howl to Moab, every one shall howl: to them that rejoice upon the brick walls, tell ye their stripes.

16:8. For the suburbs of Hesebon are desolate, and the lords of the nations have destroyed the vineyard of Sabama: the branches thereof have reached even to Jazer: they have wandered in the wilderness, the branches thereof are left, they are gone over the sea.

16:9. Therefore I will lament with the weeping of Jazer the vineyard of Sabama: I will water thee with my tears, O Hesebon, and Eleale: for the voice of the treaders hath rushed in upon thy vintage, and upon thy harvest.

16:10. And gladness and joy shall be taken away from Carmel, and there shall be no rejoicing nor shouting in the vineyards. He shall not tread out wine in the press that was wont to tread it out: the voice of the treaders I have taken away.

Carmel. . . This name is often taken to signify a fair and fruitful hill or field, such as mount Carmel is.

16:11. Wherefore my bowels shall sound like a harp for Moab, and my inward parts for the brick wall.

16:12. And it shall come to pass, when it is seen that Moab is wearied on his high places, that he shall go in to his sanctuaries to pray, and shall not prevail.

16:13. This is the word, that the Lord spoke to

Moab from that time:

16:14. And now the Lord hath spoken, saying:
In three years, as the years of a hireling, the glory
of Moab shall be taken away for all the multitude
of the people, and it shall be left small and feeble,
not many.

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ISAIAS CHAPTER 17

Judgments upon Damascus and Samaria. The overthrow of the Assyrians.

17:1. The burden of Damascus. Behold Damascus shall cease to be a city, and shall be as a ruinous heap of stones.

17:2. The cities of Aroer shall be left for flocks, and they shall rest there, and there shall be none to make them afraid.

17:3. And aid shall cease from Ephraim, and the kingdom from Damascus: and the remnant of Syria shall be as the glory of the children of Israel: saith the Lord of hosts.

17:4. And it shall come to pass in that day, that the glory of Jacob shall be made thin, and the fatness of his flesh shall grow lean.

17:5. And it shall be as when one gathereth in the harvest that which remaineth, and his arm shall gather the ears of corn: and it shall be as he that seeketh ears in the vale of Raphaim.

17:6. And the fruit thereof that shall be left upon it, shall be as one cluster of grapes, and as the shaking of the olive tree, two or three berries in the top of a bough, or four or five upon the top of the tree, saith the Lord the God of Israel.

17:7. In that day man shall bow down himself to his Maker, and his eyes shall look to the Holy One of Israel.

17:8. And he shall not look to the altars which his hands made; and he shall not have respect to the things that his fingers wrought, such as groves and temples.

17:9. In that day his strong cities shall be forsaken, as the ploughs, and the corn that were

left before the face of the children of Israel, and thou shalt be desolate.

That were left. . . Viz., by the Chanaanites, when the children of Israel came into their land.

17:10. Because thou hast forgotten God thy saviour, and hast not remembered thy strong helper: therefore shalt thou plant good plants, and shalt sow strange seed.

17:11. In the day of thy planting shall be the wild grape, and in the morning thy seed shall flourish: the harvest is taken away in the day of inheritance, and shall grieve thee much.

17:12. Woe to the multitude of many people, like the multitude of the roaring sea: and the tumult of crowds, like the noise of many waters.

The multitude, etc. . . This and all that follows to the end of the chapter, relates to the Assyrian army under Sennacherib.

17:13. Nations shall make a noise like the noise of waters overflowing, but he shall rebuke him, and he shall flee far off: and he shall be carried away as the dust of the mountains before the wind, and as a whirlwind before a tempest.

17:14. In the time of the evening, behold there shall be trouble: the morning shall come, and he shall not be: this is the portion of them that have wasted us, and the lot of them that spoiled us.

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ISAIAS CHAPTER 18

A woe to the Ethiopians, who fed Israel with vain hopes, their future conversion.

18:1. Woe to the land, the winged cymbal, which is beyond the rivers of Ethiopia,

18:2. That sendeth ambassadors by the sea, and in vessels of bulrushes upon the waters. Go, ye swift angels, to a nation rent and torn in pieces: to a terrible people, after which there is no other: to a nation expecting and trodden underfoot, whose land the rivers have spoiled.

Angels. . . Or messengers.

18:3. All ye inhabitants of the world, who dwell on the earth, when the sign shall be lifted up on the mountains, you shall see, and you shall hear the sound of the trumpet.

18:4. For thus saith the Lord to me: I will take my rest, and consider in my place, as the noon light is clear, and as a cloud of dew in the day of harvest.

18:5. For before the harvest it was all flourishing, and it shall bud without perfect ripeness, and the sprigs thereof shall be cut off with pruning hooks: and what is left shall be cut away and shaken out.

18:6. And they shall be left together to the birds of the mountains, and the beasts of the earth: and the fowls shall be upon them all the summer, and all the beasts of the earth shall winter upon them.

18:7. At that time shall a present be brought to the Lord of hosts, from a people rent and torn in pieces: from a terrible people, after which there hath been no other: from a nation expecting,

expecting and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, to mount Sion.

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ISAIAS CHAPTER 19

The punishment of Egypt: their call to the church.

19:1. The burden of Egypt. Behold the Lord will ascend upon a swift cloud, and will enter into Egypt, and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst thereof.

19:2. And I will set the Egyptians to fight against the Egyptians: and they shall fight brother against brother, and friend against friend, city against city, kingdom against kingdom.

19:3. And the spirit of Egypt shall be broken in the bowels thereof, and I will cast down their

counsel: and they shall consult their idols, and their diviners, and their wizards, and soothsayers.

19:4. And I will deliver Egypt into the hand of cruel masters, and a strong king shall rule over them, saith the Lord the God of hosts.

19:5. And the water of the sea shall be dried up, and the river shall be wasted and dry.

19:6. And the rivers shall fail: the streams of the banks shall be diminished, and be dried up. The reed and the bulrush shall wither away.

19:7. The channel of the river shall be laid bare from its fountain, and every thing sown by the water shall be dried up, it shall wither away, and shall be no more.

19:8. The fishers also shall mourn, and all that cast a hook into the river shall lament, and they that spread nets upon the waters shall languish away.

19:9. They shall be confounded that wrought in flax, combing and weaving fine linen.

19:10. And its watery places shall be dry, all

they shall mourn that made pools to take fishes.

19:11. The princes of Tanis are become fools, the wise counsellors of Pharaon have given foolish counsel: how will you say to Pharaon: I am the son of the wise, the son of ancient kings?

19:12. Where are now thy wise men? let them tell thee, and shew what the Lord of hosts hath purposed upon Egypt.

19:13. The princes of Tanis are become fools, the princes of Memphis are gone astray, they have deceived Egypt, the stay of the people thereof.

19:14. The Lord hath mingled in the midst thereof the spirit of giddiness: and they have caused Egypt to err in all its works, as a drunken man staggereth and vomiteth.

19:15. And there shall be no work for Egypt, to make head or tail, him that bendeth down, or that holdeth back.

19:16. In that day Egypt shall be like unto women, and they shall be amazed, and afraid,

because of the moving of the hand of the Lord of hosts, which he shall move over it.

19:17. And the land of Juda shall be a terror to Egypt: everyone that shall remember it shall tremble because of the counsel of the Lord of hosts, which he hath determined concerning it.

19:18. In that day there shall be five cities in the land of Egypt, speaking the language of Chanaan, and swearing by the Lord of hosts: one shall be called the city of the sun.

19:19. In that day there shall be an altar of the Lord in the midst of the land of Egypt, and a monument of the Lord at the borders thereof:

19:20. It shall be for a sign, and for a testimony to the Lord of hosts in the land of Egypt. For they shall cry to the Lord because of the oppressor, and he shall send them a Saviour and a defender to deliver them.

19:21. And the Lord shall be known by Egypt, and the Egyptians shall know the Lord in that day, and shall worship him with sacrifices and

offerings: and they shall make vows to the Lord, and perform them.

19:22. And the Lord shall strike Egypt with a scourge, and shall heal it, and they shall return to the Lord, and he shall be pacified towards them, and heal them.

19:23. In that day there shall be a way from Egypt to the Assyrians, and the Assyrian shall enter into Egypt, and the Egyptian to the Assyrians, and the Egyptians shall serve the Assyrian.

19:24. In that day shall Israel be the third to the Egyptian and the Assyrian: a blessing in the midst of the land,

19:25. Which the Lord of hosts hath blessed, saying: Blessed be my people of Egypt, and the work of my hands to the Assyrian: but Israel is my inheritance.

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ISAIAS CHAPTER 20

The ignominious captivity of the Egyptians, and the Ethiopians.

20:1. In the year that Tharthan entered into Azotus, when Sargon the king of the Assyrians had sent him, and he had fought against Azotus, and had taken it:

20:2. At that same time the Lord spoke by the hand of Isaias the son of Amos, saying Go, and loose the sackcloth from off thy loins, and take off thy shoes from thy feet. And he did so, and went naked, and barefoot.

20:3. And the Lord said: As my servant Isaias

hath walked, naked and barefoot, it shall be a sign and a wonder of three years upon Egypt, and upon Ethiopia,

20:4. So shall the king of the Assyrians lead away the prisoners of Egypt, and the captivity of Ethiopia, young and old, naked and barefoot, with their buttocks uncovered to the shame of Egypt.

20:5. And they shall be afraid, and ashamed of Ethiopia their hope, and of Egypt their glory.

20:6. And the inhabitants of this isle shall say in that day: Lo this was our hope, to whom we fled for help, to deliver us from the face of the king of the Assyrians: and how shall we be able to escape?

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ISAIAS CHAPTER 21

The destruction of Babylon by the Medes and Persians: a prophecy against the Edomites and the Arabians.

21:1. The burden of the desert of the sea. As whirlwinds come from the south, it cometh from the desert from a terrible land.

The desert of the sea. . . So Babylon is here called, because from a city as full of people as the sea is with water, it was become a desert.

21:2. A grievous vision is told me: he that is unfaithful dealeth unfaithfully: and he that is a

spoiler, spoileth. Go up, O Elam, besiege, O Mede: I have made all the mourning thereof to cease.

O Elam. . . That is, O Persia.

21:3. Therefore are my loins filled with pain, anguish hath taken hold of me, as the anguish of a woman in labour: I fell down at the hearing of it, I was troubled at the seeing of it.

21:4. My heart failed, darkness amazed me: Babylon my beloved is become a wonder to me.

21:5. Prepare the table, behold in the watchtower them that eat and drink: arise, ye princes, take up the shield.

21:6. For thus hath the Lord said to me: Go, and set a watchman: and whatsoever he shall see, let him tell.

21:7. And he saw a chariot with two horsemen, a rider upon an ass, and a rider upon a camel: and he beheld them diligently with much heed.

A rider upon an ass, etc. . . These two riders are the kings of the Persians and Medes.

21:8. And a lion cried out: I am upon the watchtower of the Lord, standing continually by day: and I am upon my ward, standing whole nights.

And a lion cried out. . . That is, I Isaias seeing the approaching ruin of Babylon, have cried out as a lion roaring.

21:9. Behold this man cometh, the rider upon the chariot with two horsemen, and he answered, and said: Babylon is fallen, she is fallen, and all the graven gods thereof are broken unto the ground.

21:10. O my thrashing, and the children of my floor, that which I have heard of the Lord of hosts, the God of Israel, I have declared unto you.

21:11. The burden of Duma calleth to me out of Seir: Watchman, what of the night? watchman, what of the night?

Duma. . . That is, Idumea, or Edom.

21:12. The watchman said: The morning cometh, also the night: if you seek, seek: return, come.

21:13. The burden in Arabia. In the forest at evening you shall sleep, in the paths of Dedanim.

21:14. Meeting the thirsty bring him water, you that inhabit the land of the south, meet with bread him that fleeth.

21:15. For they are fled from before the swords, from the sword that hung over them, from the bent bow, from the face of a grievous battle.

21:16. For thus saith the Lord to me: Within a year, according to the years of a hireling, all the glory of Cedar shall be taken away.

Cedar. . . Arabia.

21:17. And the residue of the number of strong archers of the children of Cedar shall be

diminished: for the Lord the God of Israel hath spoken it.

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ISAIAS CHAPTER 22

The prophet laments the devastation of Juda. He foretells the deprivation of Sobna, and the substitution of Eliacim, a figure of Christ.

22:1. The burden of the valley of vision. What aileth thee also, that thou too art wholly gone up to the housetops?

The valley of vision. . .Jerusalem. The temple of Jerusalem was built upon mount Moria, or the mountain of vision. But the city is here called the valley of vision; either because it was lower than the temple, or because of the low condition to which it was to be reduced.

22:2. Full of clamour, a populous city, a joyous city: thy slain are not slain by the sword, nor dead in battle.

22:3. All the princes are fled together, and are bound hard: all that were found, are bound together, they are fled far off.

22:4. Therefore have I said: Depart from me, I will weep bitterly: labour not to comfort me, for the devastation of the daughter of my people.

22:5. For it is a day of slaughter and of treading down, and of weeping to the Lord the God of hosts in the valley of vision, searching the wall, and magnificent upon the mountain.

22:6. And Elam took the quiver, the chariot of the horseman, and the shield was taken down from the wall.

22:7. And thy choice valleys shall be full of chariots, and the horsemen shall place themselves in the gate.

22:8. And the covering of Juda shall be

discovered, and thou shalt see in that day the armoury of the house of the forest.

22:9. And you shall see the breaches of the city of David, that they are many: and you have gathered together the waters of the lower pool,

22:10. And have numbered the houses of Jerusalem, and broken down houses to fortify the wall.

22:11. And you made a ditch between the two walls for the water of the old pool: and you have not looked up to the maker thereof, nor regarded him even at a distance, that wrought it long ago.

22:12. And the Lord, the God of hosts, in that day shall call to weeping, and to mourning, to baldness, and to girding with sackcloth:

22:13. And behold joy and gladness, killing calves, and slaying rams, eating flesh, and drinking wine: Let us eat and drink; for to morrow we shall die.

22:14. And the voice of the Lord of hosts was revealed in my ears: Surely this iniquity shall not

be forgiven you till you die, saith the Lord God of hosts.

22:15. Thus saith the Lord God of hosts: Go, get thee in to him that dwelleth in the tabernacle, to Sobna who is over the temple: and thou shalt say to him:

22:16. What dost thou here, or as if thou wert somebody here? for thou hast hewed thee out a sepulchre here, thou hast hewed out a monument carefully in a high place, a dwelling for thyself in a rock.

22:17. Behold the Lord will cause thee to be carried away, as a cock is carried away, and he will lift thee up as a garment.

22:18. He will crown thee with a crown of tribulation, he will toss thee like a ball into a large and spacious country: there shalt thou die, and there shall the chariot of thy glory be, the shame of the house of thy Lord.

22:19. And I will drive thee out from thy station, and depose thee from thy ministry.

22:20. And it shall come to pass in that day, that I will call my servant Eliacim the son of Helcias,

22:21. And I will clothe him with thy robe, and will strengthen him with thy girdle, and will give thy power into his hand: and he shall be as a father to the inhabitants of Jerusalem, and to the house of Juda.

22:22. And I will lay the key of the house of David upon his shoulder: and he shall open, and none shall shut: and he shall shut, and none shall open.

22:23. And I will fasten him as a peg in a sure place, and he shall be for a throne of glory to the house of his father.

22:24. And they shall hang upon him all the glory of his father's house, divers kinds of vessels, every little vessel, from the vessels of cups even to every instrument of music.

22:25. In that day, saith the Lord of hosts, shall the peg be removed, that was fastened in the sure place: and it shall be broken and shall fall: and

that which hung thereon, shall perish, because the Lord hath spoken it.

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ISAIAS CHAPTER 23

The destruction of Tyre. It shall be repaired again after seventy years.

23:1. The burden of Tyre. Howl, ye ships of the sea, for the house is destroyed, from whence they were wont to come: from the land of Cethim it is revealed to them.

23:2. Be silent, you that dwell in the island: the merchants of Sidon passing over the sea, have filled thee.

23:3. The seed of the Nile in many waters, the harvest of the river is her revenue: and she is become the mart of the nations.

23:4. Be thou ashamed, O Sidon: for the sea speaketh, even the strength of the sea, saying: I have not been in labour, nor have I brought forth, nor have I nourished up young men, nor brought up virgins.

23:5. When it shall be heard in Egypt, they will be sorry when they shall hear of Tyre:

23:6. Pass over the seas, howl, ye inhabitants of the island.

23:7. Is not this your city, which gloried from of old in her antiquity? her feet shall carry her afar off to sojourn.

23:8. Who hath taken this counsel against Tyre, that was formerly crowned, whose merchants were princes, and her traders the nobles of the earth?

23:9. The Lord of hosts hath designed it, to pull down the pride of all glory, and bring to disgrace all the glorious ones of the earth.

23:10. Pass thy land as a river, O daughter of the sea, thou hast a girdle no more.

23:11. He stretched out his hand over the sea, he troubled kingdoms: the Lord hath given a charge against Chanaan, to destroy the strong ones thereof.

23:12. And he said: Thou shalt glory no more, O virgin daughter of Sidon, who art oppressed: arise and sail over to Cethim, there also thou shalt have no rest.

23:13. Behold the land of the Chaldeans, there was not such a people, the Assyrians founded it: they have led away the strong ones thereof into captivity, they have destroyed the houses thereof, they have, brought it to ruin.

23:14. Howl, O ye ships of the sea, for your strength is laid waste.

23:15. And it shall come to pass in that day that thou, O Tyre, shalt be forgotten, seventy years, according to the days of one king: but after seventy years, there shall be unto Tyre as the song of a harlot.

23:16. Take a harp, go about the city, harlot that

has been forgotten: sing well, sing many a song,
that thou mayst be remembered.

23:17. And it shall come to pass after seventy
years, that the Lord will visit Tyre, and will bring
her back again to her traffic: and she shall
commit fornication again with all the kingdoms
of the world upon the face of the earth.

23:18. And her merchandise and her hire shall be
sanctified to the Lord: they shall not be kept in
store, nor laid up: for her merchandise shall be
for them that shall dwell before the Lord, that
they may eat unto fulness, and be clothed for a
continuance.

*Sanctified to the Lord. . . This alludes to the
conversion of the Gentiles.*

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ISAIAS CHAPTER 24

The judgments of God upon all the sinners of the world. A remnant shall joyfully praise him.

24:1. Behold the Lord shall lay waste the earth, and shall strip it, and shall afflict the face thereof, and scatter abroad the inhabitants thereof.

24:2. And it shall be as with the people, so with the priest: and as with the servant so with his master: as with the handmaid, so with her mistress: as with the buyer, so with the seller: as with the lender, so with the borrower: as with him that calleth for his money, so with him that oweth.

24:3. With desolation shall the earth be laid waste, and it shall be utterly spoiled: for the Lord hath spoken this word.

24:4. The earth mourned, and faded away, and is weakened: the world faded away, the height of the people of the earth is weakened.

24:5. And the earth is infected by the inhabitants thereof: because they have transgressed the laws, they have changed the ordinance, they have broken the everlasting covenant.

24:6. Therefore shall a curse devour the earth, and the inhabitants thereof shall sin: and therefore they that dwell therein shall be mad, and few men shall be left.

24:7. The vintage hath mourned, the vine hath languished away, all the merry have sighed.

24:8. The mirth of timbrels hath ceased, the noise of them that rejoice is ended, the melody of the harp is silent.

24:9. They shall not drink wine with a song: the drink shall be bitter to them that drink it.

24:10. The city of vanity is broken down, every house is shut up, no man cometh in.

24:11. There shall be a crying for wine in the streets: all mirth is forsaken: the joy of the earth is gone away.

24:12. Desolation is left in the city, and calamity shall oppress the gates.

24:13. For it shall be thus in the midst of the earth, in the midst of the people, as if a few olives, that remain, should be shaken out of the olive tree: or grapes, when the vintage is ended.

24:14. These shall lift up their voice, and shall give praise: when the Lord shall be glorified, they shall make a joyful noise from the sea.

24:15. Therefore glorify ye the Lord in instruction: the name of the Lord God of Israel in the islands of the sea.

24:16. From the ends of the earth we have heard praises, the glory of the just one. And I said: My secret to myself, my secret to myself, woe is me: the prevaricators have prevaricated, and with the

prevarication of transgressors they have prevaricated.

24:17. Fear, and the pit, and the snare are upon thee, O thou inhabitant of the earth.

24:18. And it shall come to pass, that he that shall flee from the noise of the fear, shall fall into the pit: and he that shall rid himself out of the pit, shall be taken in the snare: for the flood-gates from on high are opened, and the foundations of the earth shall be shaken.

24:19. With breaking shall the earth be broken, with crushing shall the earth be crushed, with trembling shall the earth be moved.

24:20. With shaking shall the earth be shaken as a drunken man, and shall be removed as the tent of one night: and the iniquity thereof shall be heavy upon it, and it shall fall, and not rise again.

24:21. And it shall come to pass, that in that day the Lord shall visit upon the host of heaven on high, and upon the kings of the earth, on the earth.

The host of heaven on high. . . The stars, which in many places of the Scripture are so called. Some commentators explain that these words here signify the demons of the air.

24:22. And they shall be gathered together as in the gathering of one bundle into the pit, and they shall be shut up there in prison: and after many days they shall be visited.

24:23. And the moon shall blush, and the sun shall be ashamed, when the Lord of hosts shall reign in mount Sion, and in Jerusalem, and shall be glorified in the sight of his ancients.

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ISAIAS CHAPTER 25

A canticle of thanksgiving for God's judgments and benefits.

25:1. O Lord, thou art my God, I will exalt O thee, and give glory to thy name: for thou hast done wonderful things, thy designs of old faithful, amen.

25:2. For thou hast reduced the city to a heap, the strong city to ruin, the house of strangers, to be no city, and to be no more built up for ever.

25:3. Therefore shall a strong people praise thee, the city of mighty nations shall fear thee.

25:4. Because thou hast been a strength to the

poor, a strength to the needy in his distress: a refuge from the whirlwind, a shadow from the heat. For the blast of the mighty is like a whirlwind beating against a wall.

25:5. Thou shalt bring down the tumult of strangers, as heat in thirst: and as with heat under a burning cloud, thou shalt make the branch of the mighty to wither away.

25:6. And the Lord of hosts shall make unto all people in this mountain, a feast of fat things, a feast of wine, of fat things full of marrow, of wine purified from the lees.

25:7. And he shall destroy in this mountain the face of the bond with which all people were tied, and the web that he began over all nations.

25:8. He shall cast death down headlong for ever: and the Lord God shall wipe away tears from every face, and the reproach of his people he shall take away from off the whole earth: for the Lord hath spoken it.

25:9. And they shall say in that day: Lo, this is

our God, we have waited for him, and he will save us: this is the Lord, we have patiently waited for him, we shall rejoice and be joyful in his salvation.

25:10. For the hand of the Lord shall rest in this mountain: and Moab shall be trodden down under him, as straw is broken in pieces with the wain.

Moab. . . That is, the reprobate, whose eternal punishment, from which they can no way escape, is described under these figures.

25:11. And he shall stretch forth his hands under him, as he that swimmeth stretcheth forth his hands to swim: and he shall bring down his glory with the dashing of his hands.

25:12. And the bulwarks of thy high walls shall fall, and be brought low, and shall be pulled down to the ground, even to the dust.

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ISAIAS CHAPTER 26

A canticle of thanks for the deliverance of God's people.

26:1. In that day shall this canticle be sung in the land of Juda. Sion the city of our strength a saviour, a wall and a bulwark shall be set therein.

26:2. Open ye the gates, and let the just nation, that keepeth the truth, enter in.

26:3. The old error is passed away: thou wilt keep peace: peace, because we have hoped in thee.

26:4. You have hoped in the Lord for evermore, in the Lord God mighty for ever.

26:5. For he shall bring down them that dwell on high, the high city he shall lay low. He shall bring it down even to the ground, he shall pull it down even to the dust.

26:6. The foot shall tread it down, the feet of the poor, the steps of the needy.

26:7. The way of the just is right, the path of the just is right to walk in.

26:8. And in the way of thy judgments, O Lord, we have patiently waited for thee: thy name, and thy remembrance are the desire of the soul.

26:9. My soul hath desired thee in the night: yea, and with my spirit within me in the morning early I will watch to thee. When thou shalt do thy judgments on the earth, the inhabitants of the world shall learn justice.

26:10. Let us have pity on the wicked, but he will not learn justice: in the land of the saints he hath done wicked things, and he shall not see the glory of the Lord.

26:11. Lord, let thy hand be exalted, and let them

not see: let the envious people see, and be confounded: and let fire devour thy enemies.

26:12. Lord, thou wilt give us peace: for thou hast wrought all our works for us.

26:13. O Lord our God, other lords besides thee have had dominion over us, only in thee let us remember thy name.

26:14. Let not the dead live, let not the giants rise again: therefore hast visited and destroyed them, and hast destroyed all their memory.

26:15. Thou hast been favourable to the nation, O Lord, thou hast been favourable to the nation: art thou glorified? thou hast removed all the ends of the earth far off.

26:16. Lord, they have sought after thee in distress, in the tribulation of murmuring thy instruction was with them.

26:17. As a woman with child, when she draweth near the time of her delivery, is in pain, and crieth out in her pangs: so are we become in thy presence, O Lord.

26:18. We have conceived, and been as it were in labour, and have brought forth wind: we have not wrought salvation on the earth, therefore the inhabitants of the earth have not fallen.

26:19. Thy dead men shall live, my slain shall rise again: awake, and give praise, ye that dwell in the dust: for thy dew is the dew of the light: and the land of the giants thou shalt pull down into ruin.

26:20. Go, my people, enter into thy chambers, shut thy doors upon thee, hide thyself a little for a moment, until the indignation pass away.

26:21. For behold the Lord will come out of his place, to visit the iniquity of the inhabitant of the earth against him: and the earth shall disclose her blood, and shall cover her slain no more.

Shall cover her slain no more. . . This is said with relation to the martyrs, and their happy resurrection.

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ISAIAS CHAPTER 27

*The punishment of the oppressors of God's people.
The Lord's favour to his church.*

27:1. In that day the Lord with his hard, and great, and strong sword shall visit leviathan the bar serpent, and leviathan the crooked serpent, and shall slay the whale that is in the sea.

Leviathan. . . That is, the devil, the great enemy of the people of God. He is called the bar serpent from his strength, and the crooked serpent from his wiles; and the whale of the sea, from the tyranny he exercises in the sea of this world. He was spiritually slain by the death of Christ, when his power was

destroyed.

27:2. In that day there shall be singing to the vineyard of pure wine.

The vineyard, etc. . . The church of Christ.

27:3. I am the Lord that keep it, I will suddenly give it drink: lest any hurt come to it, I keep it night and day.

I will suddenly give it drink. . . Or, as the Hebrew may also be rendered, I will continually water it.

27:4. There is no indignation in me: who shall make me a thorn and a brier in battle: shall I march against it, shall, I set it on fire together?

No indignation in me, etc. . . Viz., against the church: nor shall I become as a thorn or brier in its regard; or march against it, or set it on fire: but it shall always take fast hold of me, and keep an everlasting peace with me.

27:5. Or rather shall it take hold of my strength, shall it make peace with me, shall it make peace with me?

27:6. When they shall rush in unto Jacob, Israel shall blossom and bud, and they shall fill the face of the world with seed.

When they shall rush in, etc. . . Some understand this of the enemies of the true Israel, that shall invade it in vain. Others of the spiritual invasion made by the apostles of Christ.

27:7. Hath he struck him according to the stroke of him that struck him? or is he slain, as he killed them that were slain by him?

Hath he struck him, etc. . . Hath God punished the carnal persecuting Jews, in proportion to their doings against Christ and his saints?

27:8. In measure against measure, when it shall be cast off, thou shalt judge it. He hath meditated

with his severe spirit in the day of heat.

When it shall be cast off, etc. . . When the synagogue shall be cast off, thou shalt judge it in measure, and in proportion to its crimes. — Ibid. He hath meditated, etc. . . God hath designed severe punishments in the day of his wrath.

27:9. Therefore upon this shall the iniquity of the house of Jacob be forgiven: and this is all the fruit, that the sin thereof should be taken away, when he shall have made all the stones of the altar, as burnt stones broken in pieces, the groves and temples shall not stand.

Of the house of Jacob. . . Viz., of such of them as shall be converted.

27:10. For the strong city shall be desolate, the beautiful city shall be forsaken, and shall be left as a wilderness: there the calf shall feed, and there shall he lie down, and shall consume its

branches.

The strong city. . .Jerusalem.

27:11. Its harvest shall be destroyed with drought, women shall come and teach it: for it is not a wise people, therefore he that made it, shall not have mercy on it: and he that formed it, shall not spare it.

27:12. And it shall come to pass, that in that day the Lord will strike from the channel of the river even to the torrent of Egypt, and you shall be gathered together one by one, O ye children of Israel.

27:13. And it shall come to pass, that in that day a noise shall be made with a great trumpet, and they that were lost, shall come from the land of the Assyrians, and they that were outcasts in the land of Egypt, and they shall adore the Lord in the holy mount in Jerusalem.

A great trumpet. . .The preaching of the gospel for

the conversion of the Jews.

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ISAIAS CHAPTER 28

The punishment of the Israelites, for their pride, intemperance, and contempt of religion. Christ the cornerstone.

28:1. Woe to the crown of pride, to the drunkards of Ephraim, and to the fading flower the glory his joy, who were on the head of the fat valley, staggering with wine.

Ephraim. . . That is, the kingdom of the ten tribes.— Ibid. The head of the fat valley. . . Samaria, situate on a hill, having under it a most fertile valley.

28:2. Behold the Lord is mighty and strong, as a

storm of hail: a destroying whirlwind, as the violence of many waters overflowing, and sent forth upon a spacious land.

28:3. The crown of pride of the drunkards of Ephraim shall be trodden under feet.

28:4. And the fading tower the glory of his joy, who is on the head of the fat valley, shall be as a hasty fruit before the ripeness of autumn: which when he that seeth it shall behold, as soon he taketh it in his hand, he will eat it up.

28:5. In that day the Lord of hosts shall be a crown of glory, and a garland of joy to the residue of his people:

28:6. And a spirit of judgment to him that sitteth in judgment, and strength to them that return out of the battle to the gate.

28:7. But these also have been ignorant through wine, and through drunkenness have erred: the priest and the prophet have been ignorant through drunkenness, they are swallowed up with wine, they have gone astray in drunkenness, they have

not known him that seeth, they have been ignorant of judgment.

These also. . . The kingdom of Juda.

28:8. For all the tables were full of vomit and filth, so that there was no more place.

28:9. Whom shall he teach knowledge? and whom shall he make to understand the hearing? them that are weaned from the milk, that are drawn away from the breasts.

28:10. For command, command again; command, command again; expect, expect again; a little there, a little there.

Command, command again, etc. . . This is said in the person of the Jews, resisting the repeated commands of God, and still putting him off.

28:11. For with the speech of lips, and with another tongue he will speak to this people.

28:12. To whom he said: This is my rest, refresh

the weary, and this is my refreshing: and they would not hear.

28:13. And the word of the Lord shall be to them: Command, command again; command, command again; expect, expect again; a little there, a little there: that they may go, and fall backward, and be broken, and snared, and taken.

28:14. Wherefore hear the word of the Lord, ye scornful men, who rule over my people that is in Jerusalem.

28:15. For you have said: We have entered into a league with death, and we have made a covenant with hell. When the overflowing scourge shall pass through, it shall not come upon us: for we have placed our hope in lies, and by falsehood we are protected.

28:16. Therefore thus saith the Lord God: Behold I will lay a stone in the foundations of Sion, a tried stone, a corner stone, a precious stone, founded in the foundation. He that believeth, let him not hasten.

*A stone in the foundations. . .Viz., Christ.—Ibid.
Let him not hasten, etc. . .Let him expect his coming
with patience.*

28:17. And I will set judgment in weight, and justice in measure: and hail shall overturn the hope of falsehood: and waters shall overflow its protection.

28:18. And your league with death shall be abolished, and your covenant with hell shall not stand: when the overflowing scourge shall pass, you shall be trodden down by it.

28:19. Whensoever it shall pass through, it shall take you away: because in the morning early it shall pass through, in the day and in the night, and vexation alone shall make you understand what you hear.

28:20. For the bed is straitened, so that one must fall out, and a short covering cannot cover both.

*The bed is straitened, etc. . .It is too narrow to hold
two: God will have the bed of our heart all to*

himself.

28:21. For the Lord shall stand up as in the mountain of divisions: he shall be angry as in the valley which is in Gabaon: that he may do his work, his strange work: that he may perform his work, his work is strange to him.

As in the mountain, etc. . . As the Lord fought against the Philistines in Baal Pharasim, 2 Kings 5., and against the Chanaanites, in the valley of Gabaon, Jos. 10.

28:22. And now do not mock, lest your bonds be tied strait. For I have heard of the Lord the God of hosts a consumption and a cutting short upon all the earth.

28:23. Give ear, and hear my voice, hearken, and hear my speech.

28:24. Shall the ploughman plough all the day to sow, shall he open and harrow his ground?

28:25. Will he not, when he hath made plain the

surface thereof, sow gith, and scatter cummin,
and put wheat in order, and barley, and millet,
and vetches in their bounds?

28:26. For he will instruct him in judgment: his
God will teach him.

28:27. For gith shall not be thrashed with saws,
neither shall the cart wheel turn about upon
cummin: but gith shall be beaten out with a rod,
and cumin with a staff.

28:28. But breadcorn shall be broken small: but
the thrasher shall not thrash it for ever, neither
shall the cart wheel hurt it, nor break it with its
teeth.

28:29. This also is come forth from the Lord
God of hosts, to make his counsel wonderful, and
magnify justice.

*This also, etc. . . Such also is the proceeding of the
Lord with his land, and the divers seeds he throws
therein.*

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ISAIAS CHAPTER 29

God's heavy judgments upon Jerusalem, for their obstinacy: with a prophecy of the conversion of the Gentiles.

29:1. Woe to Ariel, to Ariel the city which David took: year is added to year. the solemnities are at an end.

Ariel. . . This word signifies, the lion of God, and here is taken for the strong city of Jerusalem.

29:2. And I will make a trench about Ariel, and it shall be in sorrow and mourning, and it shall be to me as Ariel.

29:3. And I will make a circle round about thee, and I will cast up a rampart against thee, and raise up bulwarks to besiege thee.

29:4. Thou shalt be brought down, thou shall speak out of the earth, and thy speech shall be heard out of the ground: and thy voice shall be from the earth like that of the python, and out of the earth thy speech shall mutter.

29:5. And the multitude of them that fan thee, shall be like small dust: and as ashes passing away, the multitude of them that have prevailed against thee.

29:6. And it shall be at an instant suddenly. A visitation shall come from the Lord of hosts in thunder, and with earthquake, and with a great noise of whirlwind and tempest; and with the flame of devouring fire.

29:7. And the multitude of all nations that have fought against Ariel, shall be as the dream of a vision by night, and all that have fought, and besieged and prevailed against it.

29:8. And as he that is hungry dreameth, and eateth, but when he is awake, his soul is empty: and as he that is thirsty dreameth, and drinketh and after he is awake, is yet faint with thirst, and his soul is empty: so shall be the multitude of all the Gentiles, that have fought against mount Sion.

29:9. Be astonished, and wonder, waver, and stagger: be drunk, and not with wine: stagger, and not with drunkenness.

29:10. For the Lord hath mingled for you the spirit of a deep sleep, he will shut up your eyes, he will cover your prophets and princes, that see visions.

29:11. And the vision of all shall be unto you as the words of a book that is sealed which when they shall deliver to one that is learned, they shall say: Read this: and he shall answer: I cannot, for it is sealed.

29:12. And the book shall be given to one that knoweth no letters, and it shall be said to him: Read: and he shall answer: I know no letters.

29:13. And the Lord said: Forasmuch as this people draw near me with their mouth, and with their lips glorify me, but their heart is far from me, and they have feared me with the commandment and doctrines of men:

29:14. Therefore behold I will proceed to cause an admiration in this people, by a great and wonderful miracle: for wisdom shall perish from their wise men, and the understanding of their prudent men shall be hid.

29:15. Woe to you that are deep of heart, to hide your counsel from the Lord: and their works are in the dark, and they say: Who seeth us, and who knoweth us?

29:16. This thought of yours is perverse: as if the clay should think against the potter, and the work should say to the maker thereof: Thou madest me not: or the thing framed should say to him that fashioned it: Thou understandest not.

29:17. Is it not yet a very little while, and Libanus shall be turned into charmel, and

charmel shall be esteemed as a forest?

Charmel. . . This word signifies a fruitful field.

29:18. And in that day the deaf shall hear the words of the book, and out of darkness and obscurity the eyes of the blind shall see.

29:19. And the meek shall increase their joy in the Lord, and the poor men shall rejoice in the Holy One of Israel.

29:20. For he that did prevail hath failed, the scorner is consumed, and they are all cut off that watched for iniquity:

29:21. That made men sin by word, and supplanted him that reproveth them in the gate, and declined in vain from the just.

29:22. Therefore thus saith the Lord to the house of Jacob, he that redeemed Abraham: Jacob shall not now be confounded, neither shall his countenance now be ashamed:

29:23. But when he shall see his children, the

work of my hands in the midst of him sanctifying my name, and they shall sanctify the Holy One of Jacob, and shall glorify the God of Israel:

29:24. And they that erred in spirit, shall know understanding, and they that murmured, shall learn the law.

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ISAIAS CHAPTER 30

The people are blamed for their confidence in Egypt. God's mercies towards his church. The punishment of sinners.

30:1. Woe to you, apostate children, saith the Lord, that you would take counsel, and not of me: and would begin a web, and not by my spirit, that you might add sin upon sin:

30:2. Who walk to go down into Egypt, and have not asked at my mouth, hoping for help in the strength of Pharaο, and trusting in the shadow of Egypt.

30:3. And the strength of Pharaο shall be to your

confusion, and the confidence of the shadow of Egypt to your shame.

30:4. For thy princes were in Tanis, and thy messengers came even to Hanes.

30:5. They were all confounded at a people that could not profit them: they were no help, nor to any profit, but to confusion and to reproach.

30:6. The burden of the beasts of the south. In a land of trouble and distress, from whence come the lioness, and the lion, the viper and the flying basilisk, they carry their riches upon the shoulders of beasts, and their treasures upon the bunches of camels to a people that shall not be able to profit them.

30:7. For Egypt shall help in vain, and to no purpose: therefore have I cried concerning this: It is pride only, sit still.

30:8. Now therefore go in and write for them upon box, and note it diligently in a book, and it shall be in the latter days for a testimony for ever.

30:9. For it is a people that provoketh to wrath,

and lying children that will not hear the law of God.

30:10. Who say to the seers: See not: and to them that behold: Behold not for us those things that are right: speak unto us pleasant things, see errors for us.

30:11. Take away from me the way, turn away the path from me, let the Holy One of Israel cease from before us.

30:12. Therefore thus saith the Holy One of Israel: Because you have rejected this word, and have trusted in oppression and tumult, and have leaned upon it:

30:13. Therefore shall this iniquity be to you as a breach that falleth, and is found wanting in a high wall, for the destruction thereof shall come on a sudden, when it is not looked for.

30:14. And it shall be broken small, as the potter's vessel is broken all to pieces with mighty breaking, and there shall not a sherd be found of the pieces thereof, wherein a little fire may be

carried from the hearth, or a little water be drawn out of the pit.

30:15. For thus saith the Lord God the Holy One of Israel: If you return and be quiet, you shall be saved: in silence and in hope shall your strength be. And you would not:

30:16. But have said: No, but we will flee to horses: therefore shall you flee. And we will mount upon swift ones: therefore shall they be swifter that shall pursue after you.

30:17. A thousand men shall flee for fear of one: and for fear of five shall you flee, till you be left as the mast of ship on the top of a mountain, and as an ensign upon a hill.

30:18. Therefore the Lord waiteth that he may have mercy on you: and therefore shall he be exalted sparing you: because the Lord is the God of judgment: blessed are all they that wait for him.

30:19. For the people of Sion shall dwell in Jerusalem: weeping thou shalt not weep, he will

surely have pity on thee: at the voice of thy cry, as soon as he shall hear, he will answer thee.

30:20. And the Lord will give you spare bread, and short water: and will not cause thy teacher to flee away from thee any more, and thy eyes shall see thy teacher.

30:21. And thy ears shall hear the word of one admonishing thee behind thy back: This is the way, walk ye in it: and go not aside neither to the right hand, nor to the left.

30:22. And thou shalt defile the plates of thy graven things of silver, and the garment of thy molten things of gold, and shalt cast them away as the uncleanness of a menstruous woman. Thou shalt say to it: Get thee hence.

30:23. And rain shall be given to thy seed, wheresoever thou shalt sow in the land: and the bread of the corn of the land shall be most plentiful, and fat. The lamb in that day shall feed at large in thy possession:

30:24. And thy oxen, and the ass colts that till

the ground, shall eat mingled provender as it was winnowed in the floor.

30:25. And there shall be upon every high mountain, and upon every elevated hill rivers of running waters in the day of the slaughter of many, when the tower shall fall.

30:26. And the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days: in the day when the Lord shall bind up the wound of his people, and shall heal the stroke of their wound.

30:27. Behold the name of the Lord cometh from afar, his wrath burneth, and is heavy to bear: his lips are filled with indignation, and his tongue as a devouring fire.

30:28. His breath as a torrent overflowing even to the midst of the neck, to destroy the nations unto nothing, and the bridle of error that was in the jaws of the people.

30:29. You shall have a song as in the night of the sanctified solemnity, and joy of heart, as

where one goeth with a pipe, to come into the mountain of the Lord, to the Mighty One of Israel.

30:30. And the Lord shall make the glory of his voice to be heard, and shall shew the terror of his arm, in the threatening of wrath, and the flame of devouring fire: he shall crush to pieces with whirlwind, and hailstones.

30:31. For at the voice of the Lord the Assyrian shall fear being struck with the rod.

30:32. And the passage of the rod shall be strongly grounded, which the Lord shall make to rest upon him with timbrels and harps, and in great battles he shall overthrow them.

30:33. For Topheth is prepared from yesterday, prepared by the king, deep, and wide. The nourishment thereof is fire and much wood: the breath of the Lord as a torrent of brimstone kindling it.

Topheth. . . It is the same as Gehenna, and is taken for hell.

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ISAIAS CHAPTER 31

*The folly of trusting to Egypt, and forgetting God.
He will fight for his people against the Assyrians.*

31:1. Woe to them that go down to Egypt for help, trusting in horses, and putting their confidence in chariots, because they are many: and in horsemen, because they are very strong: and have not trusted in the Holy One of Israel, and have not sought after the Lord.

31:2. But he that is the wise one hath brought evil, and hath not removed his words: and he will rise up against the house of the wicked, and against the aid of them that work iniquity.

31:3. Egypt is man, and not God: and their horses, flesh, and not spirit: and the Lord shall put down his hand, and the helper shall fall, and he that is helped shall fall, and they shall all be confounded together.

31:4. For thus saith the Lord to me: Like as the lion roareth, and the lions whelp upon his prey, and when a multitude of shepherds shall come against him, he will not fear at their voice, nor be afraid of their multitude: so shall the Lord of hosts come down to fight upon mount Sion, and upon the hill thereof.

31:5. As birds flying, so will the Lord of hosts protect Jerusalem, protecting and delivering, passing over and saving.

31:6. Return as you had deeply revolted, O children of Israel.

31:7. For in that day a man shall cast away his idols of silver, and his idols of gold, which your hands have made for you to sin.

31:8. And the Assyrian shall fall by the sword

not of a man, and the sword not of a man shall devour him, and he shall flee not at the face of the sword, and his young men shall be tributaries.

31:9. And his strength shall pass away with dread, and his princes fleeing shall be afraid: the Lord hath said it, whose fire is in Sion, and his furnace in Jerusalem.

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ISAIAS CHAPTER 32

The blessings of the reign of Christ. The desolation of the Jews, and prosperity of the church of Christ.

32:1. Behold a king shall reign in justice, and princes shall rule in judgment.

32:2. And a man shall be as when one is hid from the wind, and hideth himself from a storm, as rivers of waters in drought, and the shadow of a rock that standeth out in a desert land.

32:3. The eyes of them that see shall not be dim, and the ears of them that hear shall hearken diligently.

32:4. And the heart of fools shall understand

knowledge, and the tongue of stammerers shall speak readily and plain.

32:5. The fool shall no more be called prince: neither shall the deceitful be called great:

32:6. For the fool will speak foolish things, and his heart will work iniquity, to practise hypocrisy, and speak to the Lord deceitfully, and to make empty the soul of the hungry, and take away drink from the thirsty.

32:7. The vessels of the deceitful are most wicked: for he hath framed devices to destroy the meek, with lying words, when the poor man speaketh judgment.

32:8. But the prince will devise such things as are worthy of a prince, and he shall stand above the rulers.

32:9. Rise up, ye rich women, and hear my voice: ye confident daughters, give ear to my speech.

32:10. For after days and a year, you that are confident shall be troubled: for the vintage is at

an end, the gathering shall come no more.

32:11. Be astonished, ye rich women, be troubled, ye confident ones: strip you, and be confounded, gird your loins.

32:12. Mourn for your breasts, for the delightful country, for the fruitful vineyard.

32:13. Upon the land of my people shall thorns and briers come up: how much more upon all the houses of joy, of the city that rejoiced?

32:14. For the house is forsaken, the multitude of the city is left, darkness and obscurity are come upon its dens for ever. A joy of wild asses, the pastures of flocks.

32:15. Until the spirit be poured upon us from on high: and the desert shall be as a charmel, and charmel shall be counted for a forest.

32:16. An judgment shall dwell in the wilderness, and justice shall sit in charmel.

32:17. And the work of justice shall be peace, and the service of justice quietness, and security for ever.

32:18. And my people shall sit in the beauty of peace, and in the tabernacles of confidence, and in wealthy rest.

32:19. But hail shall be in the descent of the forest, and the city shall be made very low.

32:20. Blessed are ye that sow upon all waters, sending thither the foot of the ox and the ass.

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ISAIAS CHAPTER 33

God's revenge against the enemies of his church. The happiness of the heavenly Jerusalem.

33:1. Woe to thee that spoilest, shalt not thou thyself also be spoiled? and thou that despisest, shalt not thyself also be despised? when thou shalt have made an end of spoiling, thou shalt be spoiled: when being wearied thou shalt cease to despise, thou shalt be despised.

That spoilest, etc. . . This is particularly directed to Sennacherib.

33:2. O Lord, have mercy on us: for we have

waited for thee: be thou our arm in the morning,
and our salvation in the time of trouble.

33:3. At the voice of the angel the people fled,
and at the lifting up thyself the nations are
scattered.

33:4. And your spoils shall be gathered together
as the locusts are gathered, as when the ditches
are full of them.

33:5. The Lord is magnified, for he hath dwelt
on high: he hath filled Sion with judgment and
justice.

33:6. And there shall be faith in thy times:
riches of salvation, wisdom and knowledge: the
fear of the Lord is his treasure.

33:7. Behold they that see shall cry without, the
angels of peace shall weep bitterly.

*The angels of peace. . . The messengers or deputies
sent to negotiate a peace.*

33:8. The ways are made desolate, no one

passeth by the road, the covenant is made void, he hath rejected the cities, he hath not regarded the men.

33:9. The land hath mourned, and languished: Libanus is confounded, and become foul, and Saron is become as a desert: and Basan and Carmel are shaken.

33:10. Now will I rise up, saith the Lord: now will I be exalted, now will I lift up myself.

33:11. You shall conceive heat, you shall bring forth stubble: your breath as fire shall devour you.

33:12. And the people shall be as ashes after a fire, as a bundle of thorns they shall be burnt with fire.

33:13. Hear, you that are far off, what I have done, and you that are near know my strength.

33:14. The sinners in Sion are afraid, trembling hath seized upon the hypocrites. Which of you can dwell with devouring fire? which of you shall dwell with everlasting burnings?

33:15. He that walketh in justices, and speaketh truth, that casteth away avarice by oppression, and shaketh his hands from all bribes, that stoppeth his ears lest he hear blood, and shutteth his eyes that he may see no evil.

33:16. He shall dwell on high, the fortifications of rocks shall be his highness: bread is given him, his waters are sure.

33:17. His eyes shall see the king in his beauty, they shall see the land far off.

33:18. Thy heart shall meditate fear: where is the learned? where is he that pondered the words of the law? where is the teacher of little ones?

33:19. The shameless people thou shalt not see, the people of profound speech: so that thou canst not understand the eloquence of his tongue, in whom there is no wisdom.

33:20. Look upon Sion the city of our solemnity: thy eyes shall see Jerusalem, a rich habitation, a tabernacle that cannot be removed: neither shall the nails thereof be taken away for

ever, neither shall any of the cords thereof be broken.

33:21. Because only there our Lord is magnificent: a place of rivers, very broad and spacious streams: no ship with oars shall pass by it, neither shall the great galley pass through it.

Of rivers. . . He speaks of the rivers of endless joys that flow from the throne of God to water the heavenly Jerusalem, where no enemy's ship can come, etc.

33:22. For the Lord is our judge, the Lord is our lawgiver, the Lord is our king: he will save us.

33:23. Thy tacklings are loosed, and they shall be of no strength: thy mast shall be in such condition, that thou shalt not be able to spread the flag. Then shall the spoils of much prey be divided: the lame shall take the spoil.

Thy tacklings. . . He speaks of the enemies of the church, under the allegory of a ship that is disabled.

33:24. Neither shall he that is near, say: I am feeble. The people that dwell therein, shall have their iniquity taken away from them.

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ISAIAS CHAPTER 34

The general judgment of the wicked.

34:1. Come near, ye Gentiles, and hear, and hearken, ye people: let the earth hear, and all that is therein, the world, and every thing that cometh forth of it.

34:2. For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath killed them, and delivered them to slaughter.

34:3. Their slain shall be cast forth, and out of their carcasses shall rise a stink: the mountains shall be melted with their blood.

34:4. And all the host of the heavens shall pine

away, and the heavens shall be folded together as a book: and all their host shall fall down as the leaf falleth from the vine, and from the fig tree.

And all the host of the heavens. . . That is, the sun, moon, and stars.

34:5. For my sword is inebriated in heaven: behold it shall come down upon Idumea, and upon the people of my slaughter unto judgment.

Idumea. . . Under the name of Idumea, or Edom a people that were enemies of the Jews, are here understood the wicked in general, the enemies of God and his church.

34:6. The sword of the Lord is filled with blood, it is made thick with the blood of lambs and buck goats, with the blood of rams full of marrow: for there is a victim of the Lord in Bosra and a great slaughter in the land of Edom.

34:7. And the unicorns shall go down with them,

and the bulls with the mighty: their land shall be soaked with blood, and their ground with the fat of fat ones.

The unicorns. . . That is, the great and mighty.

34:8. For it is the day of the vengeance of the Lord, the year of recompenses of the judgment of Sion.

The year of recompenses, etc. . . When the persecutors of Sion, that is, of the church, shall receive their reward.

34:9. And the streams thereof shall be turned into pitch, and the ground thereof into brimstone: and the land thereof shall become burning pitch.

34:10. Night and day it shall not be quenched, the smoke thereof shall go up for ever: from generation to generation it shall lie waste, none shall pass through it for ever and ever.

34:11. The bittern and ericius shall possess it:

and the ibis and the raven shall dwell in it: and a line shall be stretched out upon it, to bring it to nothing, and a plummet, unto desolation.

34:12. The nobles thereof shall not be there: they shall call rather upon the king, and all the princes thereof shall be nothing.

34:13. And thorns and nettles shall grow up in its houses, and the thistle in the fortresses thereof: and it shall be the habitation of dragons, and the pasture of ostriches.

34:14. And demons and monsters shall meet, and the hairy ones shall cry out one to another, there hath the lamia lain down, and found rest for herself.

34:15. There hath the ericius had its hole, and brought up its young ones, and hath dug round about, and cherished them in the shadow thereof: thither are the kites gathered together one to another.

34:16. Search ye diligently in the book of the Lord, and read: not one of them was wanting,

one hath not sought for the other: for that which
proceedeth out of my mouth, he hath
commanded, and his spirit it hath gathered them.
34:17. And he hath cast the lot for them, and his
hand hath divided it to them by line: they shall
possess it for ever, from generation to generation
they shall dwell therein.

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ISAIAS CHAPTER 35

The joyful flourishing of Christ's kingdom: in his church shall be a holy and secure way.

35:1. The land that was desolate and impassable shall be glad, and the wilderness shall rejoice, and shall flourish like the lily.

35:2. It shall bud forth and blossom, and shall rejoice with joy and praise: the glory of Libanus is given to it: the beauty of Carmel, and Saron, they shall see the glory of the Lord, and the beauty of our God.

35:3. Strengthen ye the feeble hands, and confirm the weak knees.

35:4. Say to the fainthearted: Take courage, and fear not: behold your God will bring the revenge of recompense: God himself will come and will save you.

35:5. Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped.

35:6. Then shall the lame man leap as a hart, and the tongue of the dumb shall be free: for waters are broken out in the desert, and streams in the wilderness.

35:7. And that which was dry land, shall become a pool, and the thirsty land springs of water. In the dens where dragons dwelt before, shall rise up the verdure of the reed and the bulrush.

35:8. And a path and a way shall be there, and it shall be called the holy way: the unclean shall not pass over it, and this shall be unto you a straight way, so that fools shall not err therein.

35:9. No lion shall be there, nor shall any mischievous beast go up by it, nor be found there: but they shall walk there that shall be

delivered.

35:10. And the redeemed of the Lord shall return, and shall come into Sion with praise, and everlasting joy shall be upon their heads: they shall obtain joy and gladness, and sorrow and mourning shall flee away.

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ISAIAS CHAPTER 36

Sennacherib invades Juda: his blasphemies.

36:1. And it came to pass in the fourteenth year of king Ezechias, that Sennacherib king of the Assyrians came up against all the fenced cities of Juda, and took them.

36:2. And the king of the Assyrians sent Rabsaces from Lachis to Jerusalem, to king Ezechias with a great army, and he stood by the conduit of the upper pool in the way of the fuller's field.

36:3. And there went out to him Eliacim the son of Helcias, who was over the house, and Sobna

the scribe, and Joahe the son of Asaph the recorder.

36:4. And Rabsaces said to them: Tell Ezechias: Thus saith the great king, the king of the Assyrians: What is this confidence wherein thou trustest?

36:5. Or with what counsel or strength dost thou prepare for war? on whom dost thou trust, that thou art revolted from me?

36:6. Lo thou trustest upon this broken staff of a reed, upon Egypt: upon which if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust in him.

36:7. But if thou wilt answer me: We trust in the Lord our God: is it not he whose high places and altars Ezechias hath taken away, and hath said to Juda and Jerusalem: You shall worship before this altar?

36:8. And now deliver thyself up to my lord the king of the Assyrians, and I will give thee two thousand horses, and thou wilt not be able on thy

part to find riders for them.

36:9. And how wilt thou stand against the face of the judge of one place, of the least of my master's servants? But if thou trust in Egypt, in chariots and in horsemen:

36:10. And am I now come up without the Lord against this land to destroy it? The Lord said to me: Go up against this land, and destroy it.

36:11. And Eliacim, and Sobna, and Joahe said to Rabsaces: Speak to thy servants in the Syrian tongue: for we understand it: speak not to us in the Jews' language in the hearing of the people, that are upon the wall.

36:12. And Rabsaces said to them: Hath my master sent me to thy master and to thee, to speak all these words; and not rather to the men that sit on the wall; that they may eat their own dung, and drink their urine with you?

36:13. Then Rabsaces stood, and cried out with a loud voice in the Jews' language, and said: Hear the words of the great king, the king of the

Assyrians.

36:14. Thus saith the king: Let not Ezechias deceive you, for he shall not be able to deliver you.

36:15. And let not Ezechias make you trust in the Lord, saying: The Lord will surely deliver us, and this city shall not be given into the hands of the king of the Assyrians.

36:16. Do not hearken to Ezechias: for thus said the king of the Assyrians: Do with me that which is for your advantage, and come out to me, and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the water of his cistern,

36:17. Till I come and take you away to a land, like to your own, a land of corn and of wine, a land of bread and vineyards.

36:18. Neither let Ezechias trouble you, saying: The Lord will deliver us. Have any of the gods of the nations delivered their land out of the hand of the king of the Assyrians?

36:19. Where is the god of Emath and of Arphad? where is the god of Sepharvaim? have they delivered Samaria out of my hand?

36:20. Who is there among all the gods of these lands, that hath delivered his country out of my hand, that the Lord may deliver Jerusalem out of my hand?

36:21. And they held their peace, and answered him not a word. For the king had commanded, saying: Answer him not.

36:22. And Eliacim the son of Helcias, that was over the house, and Sobna the scribe, and Joahe the son of Asaph the recorder, went in to Ezechias with their garments rent, and told him the words of Rabsaces.

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ISAIAS CHAPTER 37

Ezechias, his mourning and prayer. God's promise of protection. The Assyrian army is destroyed. Sennacherib is slain.

37:1. And it came to pass, when king Ezechias had heard it, that he rent his garments and covered himself with sackcloth, and went into the house of the Lord.

37:2. And he sent Eliacim who was over the house, and Sobna the scribe, and the ancients of the priests covered with sackcloth, to Isaias the son of Amos the prophet.

37:3. And they said to him: Thus saith

Ezechias: This day is a day of tribulation, and of rebuke, and of blasphemy: for the children are come to the birth, and there is not strength to bring forth.

37:4. It may be the Lord thy God will hear the words of Rabsaces, whom the king of the Assyrians his master hath sent to blaspheme the living God, and to reproach with words which the Lord thy God hath heard: wherefore lift up by prayer for the remnant that is left.

37:5. And the servants of Ezechias came to Isaias.

37:6. And Isaias said to them: Thus shall you say to your master: Thus saith the Lord: Be not afraid of the words that thou hast heard, with which the servants of the king of the Assyrians have blasphemed me.

37:7. Behold, I will send a spirit upon him, and he shall hear a message, and shall return to his own country, and I will cause him to fall by the sword in his own country.

37:8. And Rabsaces returned, and found the king of the Assyrians besieging Lobna. For he had heard that he was departed from Lachis.

37:9. And he heard say about Tharaca the king of Ethiopia: He is come forth to fight against thee. And when he heard it, he sent messengers to Ezechias, saying:

37:10. Thus shall you speak to Ezechias the king of Juda, saying: Let not thy God deceive thee, in whom thou trustest, saying: Jerusalem shall not be given into the hands of the king of the Assyrians.

37:11. Behold thou hast heard all that the kings of the Assyrians have done to all countries which they have destroyed, and canst thou be delivered?

37:12. Have the gods of the nations delivered them whom my fathers have destroyed, Gozam, and Haram, and Reseph, and the children of Eden, that were in Thalassar?

37:13. Where is the king of Emath, and the king of Arphad, and the king of the city of

Sepharvaim, of Ana, and of Ava?

37:14. And Ezechias took the letter from the hand of the messengers, and read it, and went up to the house of the Lord, and Ezechias spread it before the Lord.

37:15. And Ezechias prayed to the Lord, saying:

37:16. Lord of hosts, God of Israel who sitteth upon the cherubims, thou alone art the God of all the kingdoms of the earth, thou hast made heaven and earth.

37:17. Incline, O Lord, thy ear, and hear: open, O Lord, thy eyes, and see, and hear all the words of Sennacherib, which he hath sent to blaspheme the living God.

37:18. For of a truth, O Lord, the kings of the Assyrians have laid waste lands, and their countries.

37:19. And they have cast their gods into the fire, for they were not gods, but the works of men's hands, of wood and stone: and they broke them in pieces.

37:20. And now, O Lord our God, save us out of his hand: and let all the kingdoms of the earth know, that thou only art the Lord.

37:21. And Isaias the son of Amos sent to Ezechias, saying: Thus saith the Lord the God of Israel: For the prayer thou hast made to me concerning Sennacherib the king of the Assyrians:

37:22. This is the word which the Lord hath spoken of him: The virgin the daughter of Sion hath despised thee, and laughed thee to scorn: the daughter of Jerusalem hath wagged the head after thee.

37:23. Whom hast thou reproached, and whom hast thou blasphemed, and against whom hast thou exalted thy voice, and lifted up thy eyes on high? Against the Holy One of Israel.

37:24. By the hand of thy servants thou hast reproached the Lord: and hast said: With the multitude of my chariots I have gone up to the height of the mountains, to the top of Libanus:

and I will cut down its tall cedars, and its choice fir trees, and will enter to the top of its height, to the forest of its Carmel.

Carmel. . . See these figurative expressions explained in the annotations on the nineteenth chapter of the fourth book of Kings.

37:25. I have digged, and drunk water, and have dried up with the sole of my foot, all the rivers shut up in banks.

37:26. Hast thou not heard what I have done to him of old? from the days of old I have formed it: and now I have brought it to effect: and it hath come to pass that hills fighting together, and fenced cities should be destroyed.

37:27. The inhabitants of them were weak of hand, they trembled, and were confounded: they became like the grass of the field, and the herb of the pasture, and like the grass of the housetops, which withered before it was ripe.

37:28. I know thy dwelling, and thy going out,

and thy coming in, and thy rage against me.

37:29. When thou wast mad against me, thy pride came up to my ears: therefore I will put a ring in thy nose, and a bit between thy lips, and I will turn thee back by the way by which thou camest.

37:30. But to thee this shall be a sign: Eat this year the things that spring of themselves, and in the second year eat fruits: but in the third year sow and reap, and plant vineyards, and eat the fruit of them.

37:31. And that which shall be saved of the house of Juda, and which is left, shall take root downward, and shall bear fruit upward:

37:32. For out of Jerusalem shall go forth a remnant, and salvation from mount Sion: the zeal of the Lord of hosts shall do this.

37:33. Wherefore thus saith the Lord concerning the king of the Assyrians: He shall not come into this city, nor shoot an arrow into it, nor come before it with shield, nor cast a trench about it.

37:34. By the way that he came, he shall return, and into this city he shall not come, saith the Lord.

37:35. And I will protect this city, and will save it for my own sake, and for the sake of David my servant.

37:36. And the angel of the Lord went out and slew in the camp of the Assyrians a hundred and eighty-five thousand. And they arose in the morning, and behold they were all dead corpses.

37:37. And Sennacherib the king of the Assyrians went out and departed, and returned, and dwelt in Ninive.

37:38. And it came to pass, as he was worshipping in the temple of Nesroch his god, that Adramelech and Sarasar his sons slew him with the sword: and they fled into the land of Ararat, and Asarhaddon his son reigned in his stead.

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ISAIAS CHAPTER 38

Ezechias being advertised that he shall die, obtains by prayer a prolongation of his life: in confirmation of which the sun goes back. The canticle of Ezechias.

38:1. In those days Ezechias was sick even to death, and Isaias the son of Amos the prophet cane unto him, and said to him: Thus saith the Lord: Take order with thy house, for thou shalt die, and not live.

38:2. And Ezechias turned his face toward the wall, and prayed to the Lord,

38:3. And said: I beseech thee, O Lord, remember how I have walked before thee in

truth, and with a perfect heart, and have done that which is good in thy sight. And Ezechias wept with great weeping.

38:4. And the word of the Lord came to Isaias, saying:

38:5. Go and say to Ezechias: Thus saith the Lord the God of David thy father: I have heard thy prayer, and I have seen thy tears: behold I will add to thy days fifteen years:

38:6. And I will deliver thee and this city out of the hand of the king of the Assyrians, and I will protect it.

38:7. And this shall be a sign to thee from the Lord, that the Lord will do this word which he hath spoken:

38:8. Behold I will bring again the shadow of the lines, by which it is now gone down in the sun dial of Achaz with the sun, ten lines backward. And the sun returned ten lines by the degrees by which it was gone down.

38:9. The writing of Ezechias king of Juda, when

he had been sick, and was recovered of his sickness.

38:10. I said: In the midst of my days I shall go to the gates of hell: I sought for the residue of my years.

Hell. . . Sheol, or Hades, the region of the dead.

38:11. I said: I shall not see the Lord God in the land of the living. I shall behold man no more, nor the inhabitant of rest.

38:12. My generation is at an end, and it is rolled away from me, as a shepherd's tent. My life is cut off, as by a weaver: whilst I was yet but beginning, he cut me off: from morning even to night thou wilt make an end of me.

38:13. I hoped till morning, as a lion so hath he broken all my bones: from morning even to night thou wilt make an end of me.

38:14. I will cry like a young swallow, I will meditate like a dove: my eyes are weakened looking upward: Lord, I suffer violence, answer

thou for me.

38:15. What shall I say, or what shall he answer for me, whereas he himself hath done it? I will recount to thee all my years in the bitterness of my soul.

38:16. O Lord, if man's life be such, and the life of my spirit be in such things as these, thou shalt correct me, and make me to live.

38:17. Behold in peace is my bitterness most bitter: but thou hast delivered my soul that it should not perish, thou hast cast all my sins behind thy back.

38:18. For hell shall not confess to thee, neither shall death praise thee: nor shall they that go down into the pit, look for thy truth.

38:19. The living, the living, he shall give praise to thee, as I do this day: the father shall make the truth known to the children.

38:20. O Lord, save me, and we will sing our psalms all the days of our life in the house of the Lord.

38:21. Now Isaias had ordered that they should take a lump of figs, and lay it as a plaster upon the wound, and that he should be healed.

38:22. And Ezechias had said: What shall be the sign that I shall go up to the house of the Lord?

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ISAIAS CHAPTER 39

Ezechias shews all his treasures to the ambassadors of Babylon: upon which Isaias foretells the Babylonish captivity.

39:1. At that time Merodach Baladan, the son of Baladan king of Babylon, sent letters and presents to Ezechias: for he had heard that he had been sick and was recovered.

39:2. And Ezechias rejoiced at their coming, and he shewed them the storehouses of his aromatical spices, and of the silver, and of the gold, and of the sweet odours, and of the precious ointment, and all the storehouses of his furniture, and all

things that were found in his treasures. There was nothing in his house, nor in all his dominion that Ezechias shewed them not.

39:3. Then Isaias the prophet came to king Ezechias, and said to him: What said these men, and from whence came they to thee? And Ezechias said: From a far country they came to me, from Babylon.

39:4. And he said: What saw they in thy house? And Ezechias said: All things that are in my house have they seen, there was not any thing which I have not shewn them in my treasures.

39:5. And Isaias said to Ezechias: Hear the word of the Lord of hosts.

39:6. Behold the days shall come that all that is in thy house, and that thy fathers have laid up in store until this day, shall be carried away into Babylon: there shall not any thing be left, saith the Lord.

39:7. And of thy children, that shall issue from thee, whom thou shalt beget, they shall take

away, and they shall be eunuchs in the palace of the king of Babylon.

39:8. And Ezechias said to Isaias: The word of the Lord, which he hath spoken, is good. And he said: Only let peace and truth be in my days.

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ISAIAS CHAPTER 40

The prophet comforts the people with the promise of the coming of Christ to forgive their sins. God's almighty power and majesty.

40:1. Be comforted, be comforted, my people, saith your God.

40:2. Speak ye to the heart of Jerusalem, and call to her: for her evil is come to an end, her iniquity is forgiven: she hath received of the hand of the Lord double for all her sins.

40:3. The voice of one crying in the desert: Prepare ye the way of the Lord, make straight in the wilderness the paths of our God.

40:4. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall become straight, and the rough ways plain.

40:5. And the glory of the Lord shall be revealed, and all flesh together shall see, that the mouth of the Lord hath spoken.

40:6. The voice of one, saying: Cry. And I said: What shall I cry? All flesh is grass, and all the glory thereof as the flower of the field.

40:7. The grass is withered, and the flower is fallen, because the spirit of the Lord hath blown upon it. Indeed the people is grass:

40:8. The grass is withered, and the flower is fallen: but the word of our Lord endureth for ever.

40:9. Get thee up upon a high mountain, thou that bringest good tidings to Sion: lift up thy voice with strength, thou that bringest good tidings to Jerusalem: lift it up, fear not. Say to the cities of Juda: Behold your God:

40:10. Behold the Lord God shall come with strength, and his arm shall rule: Behold his reward is with him and his work is before him.

40:11. He shall feed his flock like a shepherd: he shall gather together the lambs with his arm, and shall take them up in his bosom, and he himself shall carry them that are with young.

40:12. Who hath measured the waters in the hollow of his hand, and weighed the heavens with his palm? who hath poised with three fingers the bulk of the earth, and weighed the mountains in scales, and the hills in a balance?

40:13. Who hath forwarded the spirit of the Lord? or who hath been his counsellor, and hath taught him?

40:14. With whom hath he consulted, and who hath instructed him, and taught him the path of justice, and taught him knowledge, and shewed him the way of understanding?

40:15. Behold the Gentiles are as a drop of a bucket, and are counted as the smallest grain of a

balance: behold the islands are as a little dust.

40:16. And Libanus shall not be enough to burn, nor the beasts thereof sufficient for a burnt offering.

40:17. All nations are before him as if they had no being at all, and are counted to him as nothing, and vanity.

40:18. To whom then have you likened God? or what image will you make for him?

40:19. Hath the workman cast a graven statue? or hath the goldsmith formed it with gold, or the silversmith with plates of silver?

40:20. He hath chosen strong wood, and that will not rot: the skilful workman seeketh how he may set up an idol that may not be moved.

40:21. Do you not know? hath it not been heard? hath it not been told you from the beginning? have you not understood the foundations of the earth?

40:22. It is he that sitteth upon the globe of the earth, and the inhabitants thereof are as locusts:

he that stretcheth out the heavens as nothing, and spreadeth them out as a tent to dwell in.

40:23. He that bringeth the searchers of secrets to nothing, that hath made the judges of the earth as vanity.

40:24. And surely their stock was neither planted, nor sown, nor rooted in the earth: suddenly he hath blown upon them, and they are withered, and a whirlwind shall take them away as stubble.

40:25. And to whom have ye likened me, or made me equal, saith the Holy One?

40:26. Lift up your eyes on high, and see who hath created these things: who bringeth out their host by number, and calleth them all by their names: by the greatness of his might, and strength, and power, not one of them was missing.

40:27. Why sayest thou, O Jacob, and speakest, O Israel: My way is hid from the Lord, and my judgment is passed over from my God?

40:28. Knowest thou not, or hast thou not heard?

the Lord is the everlasting God, who hath created the ends of the earth: he shall not faint, nor labour, neither is there any searching out of his wisdom.

40:29. It is he that giveth strength to the weary, and increaseth force and might to them that are not.

40:30. You shall faint, and labour, and young men shall fall by infirmity.

40:31. But they that hope in the Lord shall renew their strength, they shall take wings as eagles, they shall run and not be weary, they shall walk and not faint.

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ISAIAS CHAPTER 41

The reign of the just one: the vanity of idols.

41:1. Let the islands keep silence before me, and the nations take new strength: let them come near, and then speak, let us come near to judgment together.

41:2. Who hath raised up the just one from the east, hath called him to follow him? he shall give the nations in his sight, and he shall rule over kings: he shall give them as the dust to his sword, as stubble driven by the wind, to his bow.

41:3. He shall pursue them, he shall pass in peace, no path shall appear after his feet.

41:4. Who hath wrought and done these things, calling the generations from the beginning? I the Lord, I am the first and the last.

41:5. The islands saw it, and feared, the ends of the earth were astonished, they drew near, and came.

41:6. Every one shall help his neighbour, and shall say to his brother: Be of good courage.

41:7. The coppersmith striking with the hammer encouraged him that forged at that time, saying: It is ready for soldering: and he strengthened it with nails, that it should not be moved.

41:8. But thou Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend:

41:9. In whom I have taken thee from the ends of the earth, and from the remote parts thereof have called thee, and said to thee: Thou art my servant, I have chosen thee, and have not cast thee away.

41:10. Fear not, for I am with thee: turn not

aside, for I am thy God: I have strengthened thee, and have helped thee, and the right hand of my just one hath upheld thee.

41:11. Behold all that fight against thee shall be confounded and ashamed, they shall be as nothing, and the men shall perish that strive against thee.

41:12. Thou shalt seek them, and shalt not find the men that resist thee: they shall be as nothing: and as a thing consumed the men that war against thee.

41:13. For I am the Lord thy God, who take thee by the hand, and say to thee: Fear not, I have helped thee.

41:14. Fear not, thou worm of Jacob, you that are dead of Israel: I have helped thee, saith the Lord: and thy Redeemer the Holy One of Israel.

41:15. I have made thee as a new thrashing wain, with teeth like a saw: thou shalt thrash the mountains, and break them in pieces: and shalt make the hills as chaff.

41:16. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, in the Holy One of Israel thou shalt be joyful.

41:17. The needy and the poor seek for waters, and there are none: their tongue hath been dry with thirst. I the Lord will hear them, I the God of Israel will not forsake them.

41:18. I will open rivers in the high hills, and fountains in the midst of the plains: I will turn the desert into pools of waters, and the impassable land into streams of waters.

41:19. I will plant in the wilderness the cedar, and the thorn, and the myrtle, and the olive tree: I will set in the desert the fir tree, the elm, and the box tree together:

The thorn. . . In Hebrew, the shitta, or setim, a tree resembling the white thorn.

41:20. That they may see and know, and consider, and understand together that the hand

of the Lord hath done this, and the Holy One of Israel hath created it.

41:21. Bring your cause near, saith the Lord: bring hither, if you have any thing to allege, saith the King of Jacob.

41:22. Let them come, and tell us all things that are to come: tell us the former things what they were: and we will set our heart upon them and shall know the latter end of them, and tell us the things that are to come.

41:23. Shew the things that are to come hereafter, and we shall know that ye are gods. Do ye also good or evil, if you can: and let us speak, and see together.

41:24. Behold, you are of nothing, and your work of that which hath no being: he that hath chosen you is an abomination.

41:25. I have raised up one from the north, and he shall come from the rising of the sun: he shall call upon my name, and he shall make princes to be as dirt, and as the potter treading clay.

41:26. Who hath declared from the beginning, that we may know: and from time of old, that we may say: Thou art just. There is none that sheweth, nor that foretelleth, nor that heareth your words.

41:27. The first shall say to Sion: Behold they are here, and to Jerusalem I will give an evangelist.

41:28. And I saw, and there was no one even among them to consult, or who, when I asked, could answer a word.

41:29. Behold they are all in the wrong, and their works are vain: their idols are wind and vanity.

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ISAIAS CHAPTER 42

The office of Christ. The preaching of the gospel to the Gentiles. The blindness and reprobation of the Jews.

42:1. Behold my servant, I will uphold him: my elect, my soul delighteth in him: I have given my spirit upon him, he shall bring forth judgment to the Gentiles.

My servant. . . Christ, who according to his humanity, is the servant of God.

42:2. He shall not cry, nor have respect to person, neither shall his voice be heard abroad.

42:3. The bruised reed he shall not break, and smoking flax he shall not quench, he shall bring forth judgment unto truth.

42:4. He shall not be sad, nor troublesome, till he set judgment in the earth, and the islands shall wait for his law.

42:5. Thus saith the Lord God that created the heavens, and stretched them out: that established the earth, and the things that spring out of it: that giveth breath to the people upon it, and spirit to them that tread thereon.

42:6. I the Lord have called thee in justice, and taken thee by the hand, and preserved thee. And I have given thee for a covenant of the people, for a light of the Gentiles:

42:7. That thou mightest open the eyes of the blind, and bring forth the prisoner out of prison, and them that sit in darkness out of the prison house.

42:8. I the Lord, this is my name: I will not give my glory to another, nor my praise to graven

things.

42:9. The things that were first, behold they are come: and new things do I declare: before they spring forth, I will make you hear them.

42:10. Sing ye to the Lord a new song, his praise is from the ends of the earth: you that go down to the sea, and all that are therein: ye islands, and ye inhabitants of them.

42:11. Let the desert and the cities thereof be exalted: Cedar shall dwell in houses: ye inhabitants of Petra, give praise, they shall cry from the top of the mountains.

Petra. . . A city that gives name to Arabia Petraea.

42:12. They shall give glory to the Lord, and shall declare his praise in the islands.

42:13. The Lord shall go forth as a mighty man, as a man of war shall he stir up zeal: he shall shout and cry: he shall prevail against his enemies.

42:14. I have always held my peace, I have kept silence, I have been patient, I will speak now as a woman in labour: I will destroy, and swallow up at once.

42:15. I will lay waste the mountains and hills, and will make all their grass to wither: and I will turn rivers into islands, and will dry up the standing pools.

42:16. And I will lead the blind into the way which they know not: and in the paths which they were ignorant of I will make them walk: I will make darkness light before them, and crooked things straight: these things have I done to them, and have not forsaken them.

42:17. They are turned back: let them be greatly confounded, that trust in a graven thing, that say to a molten thing: You are our god.

42:18. Hear, ye deaf, and, ye blind, behold that you may see.

42:19. Who is blind, but my servant? or deaf, but he to whom I have sent my messengers? Who is

blind, but he that is sold? or who is blind, but the servant of the Lord?

42:20. Thou that seest many things, wilt thou not observe them? thou that hast ears open, wilt thou not hear?

42:21. And the Lord was willing to sanctify him, and to magnify the law, and exalt it.

42:22. But this is a people that is robbed and wasted: they are all the snare of young men, and they are hid in the houses of prisons: they are made a prey, and there is none to deliver them: a spoil, and there is none that saith: Restore.

42:23. Who is there among you that will give ear to this, that will attend and hearken for times to come?

42:24. Who hath given Jacob for a spoil, and Israel to robbers? hath not the Lord himself, against whom we have sinned? And they would not walk in his ways, and they have not hearkened to his law.

42:25. And he hath poured out upon him the

indignation of his fury, and a strong battle, and hath burnt him round about, and he knew not: and set him on fire, and he understood not.

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ISAIAS CHAPTER 43

God comforts his church, promising to protect her for ever: he expostulates with the Jews for their ingratitude.

43:1. And now thus saith the Lord that created thee, O Jacob, and formed thee, O Israel: Fear not, for I have redeemed thee, and called thee by thy name: thou art mine.

43:2. When thou shalt pass through the waters, I will be with thee, and the rivers shall not cover thee: when thou shalt walk in the fire, thou shalt not be burnt, and the flames shall not burn in thee:

43:3. For I am the Lord thy God, the Holy One of Israel, thy Saviour: I have given Egypt for thy atonement, Ethiopia and Saba for thee.

43:4. Since thou becamest honourable in my eyes, thou art glorious: I have loved thee, and I will give men for thee, and people for thy life.

43:5. Fear not, for I am with thee: I will bring thy seed from the east, and gather thee from the west.

43:6. I will say to the north: Give up: and to the south: Keep not back: bring my sons from afar, and my daughters from the ends of the earth.

43:7. And every one that calleth upon my name, I have created him for my glory. I have formed him, and made him.

43:8. Bring forth the people that are blind, and have eyes: that are deaf, and have ears.

43:9. All the nations are assembled together, and the tribes are gathered: who among you can declare this, and shall make us hear the former things? let them bring forth their witnesses, let

them be justified, and hear, and say: It is truth.

43:10. You are my witnesses, saith the Lord, and my servant whom I have chosen: that you may know, and believe me, and understand that I myself am. Before me there was no God formed, and after me there shall be none.

43:11. I am, I am the Lord: and there is no saviour besides me.

43:12. I have declared, and have saved. I have made it heard, and there was no strange one among you. You are my witnesses, saith the Lord, and I am God.

43:13. And from the beginning I am the same, and there is none that can deliver out of my hind: I will work, and who shall turn it away?

43:14. Thus saith the Lord your redeemer, the Holy One of Israel: For your sake I sent to Babylon, and have brought down all their bars, and the Chaldeans glorying in their ships.

43:15. I am the Lord your Holy One, the Creator of Israel, your King.

43:16. Thus saith the Lord, who made a way in the sea, and a path in the mighty waters.

43:17. Who brought forth the chariot and the horse, the army and the strong: they lay down to sleep together, and they shall not rise again: they are broken as flax, and are extinct.

43:18. Remember not former things, and look not on things of old.

43:19. Behold I do new things, and now they shall spring forth, verily you shall know them: I will make a way in the wilderness, and rivers in the desert.

43:20. The beast of the field shall glorify me, the dragons and the ostriches: because I have given waters in the wilderness, rivers in the desert, to give drink to my people, to my chosen.

43:21. This people have I formed for myself, they shall shew forth my praise.

43:22. But thou hast not called upon me, O Jacob, neither hast thou laboured about me, O Israel.

43:23. Thou hast not offered me the ram of thy holocaust, nor hast thou glorified me with thy victims: I have not caused thee to serve with oblations, nor wearied thee with incense.

43:24. Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy victims. But thou hast made me to serve with thy sins, thou hast wearied me with thy iniquities.

43:25. I am, I am he that blot out thy iniquities for my own sake, and I will not remember thy sins.

43:26. Put me in remembrance, and let us plead together: tell if thou hast any thing to justify thyself.

43:27. Thy first father sinned, and thy teachers have transgressed against me.

43:28. And I have profaned the holy princes, I have given Jacob to slaughter, and Israel to reproach.

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ISAIAS CHAPTER 44

*God's favour to his church. The folly of idolatry.
The people shall be delivered from captivity.*

44:1. And now hear, O Jacob, my servant, and Israel whom I have chosen.

44:2. Thus saith the Lord that made and formed thee, thy helper from the womb: Fear not, O my servant Jacob, and thou most righteous whom I have chosen.

44:3. For I will pour out waters upon the thirsty ground, and streams upon the dry land: I will pour out my spirit upon thy seed, and my blessing upon thy stock.

44:4. And they shall spring up among the herbs, as willows beside the running waters.

44:5. One shall say: I am the Lord's, and another shall call himself by the name of Jacob, and another shall subscribe with his hand, To the Lord, and surname himself by the name of Israel.

44:6. Thus saith the Lord the king of Israel, and his redeemer the Lord of hosts: I am the first, and I am the last, and besides me there is no God.

44:7. Who is like to me? let him call and declare: and let him set before me the order, since I appointed the ancient people: and the things to come, and that shall be hereafter, let them shew unto them.

44:8. Fear ye not, neither be ye troubled from that time I have made thee to hear, and have declared: you are my witnesses. Is there a God besides me, a maker, whom I have not known?

44:9. The makers of idols are all of them nothing, and their best beloved things shall not profit them. They are their witnesses, that they

do not see, nor understand, that they may be ashamed.

44:10. Who hath formed a god, and made a graven thing that is profitable for nothing?

44:11. Behold, all the partakers thereof shall be confounded: for the makers are men: they shall all assemble together, they shall stand and fear, and shall be confounded together.

44:12. The smith hath wrought with his file, with coals, and with hammers he hath formed it, and hath wrought with the strength of his arm: he shall hunger and faint, he shall drink no water, and shall be weary.

44:13. The carpenter hath stretched out his rule, he hath formed it with a plane: he hath made it with corners, and hath fashioned it round with the compass: and he hath made the image of a man as it were a beautiful man dwelling in a house.

44:14. He hath cut down cedars, taken the holm, and the oak that stood among the trees of the forest: he hath planted the pine tree, which the

rain hath nourished.

44:15. And it hath served men for fuel: he took thereof, and warmed himself: and he kindled it, and baked bread: but of the rest he made a god, and adored it: he made a graven thing, and bowed down before it.

44:16. Part of it he burnt with fire, and with part of it he dressed his meat: he boiled pottage, and was filled, and was warmed, and said: Aha, I am warm, I have seen the fire.

44:17. But the residue thereof he made a god, and a graven thing for himself: he boweth down before it, and adoreth it, and prayeth unto it, saying: Deliver me, for thou art my God.

44:18. They have not known, nor understood: for their eyes are covered that they may not see, and that they may not understand with their heart.

44:19. They do not consider in their mind, nor know, nor have the thought to say: I have burnt part of it in the fire, and I have baked bread upon the coals thereof: I have broiled flesh and have

eaten, and of the residue thereof shall I make an idol? shall I fall down before the stock of a tree?

44:20. Part thereof is ashes: his foolish heart adareth it, and he will not save his soul, nor say: Perhaps there is a lie in my right hand.

44:21. Remember these things, O Jacob, and Israel, for thou art my servant. I have formed thee, thou art my servant, O Israel, forget me not.

44:22. I have blotted out thy iniquities as a cloud, and thy sins as a mist: return to me, for I have redeemed thee.

44:23. Give praise, O ye heavens, for the Lord hath shewn mercy: shout with joy, ye ends of the earth: ye mountains, resound with praise, thou, O forest, and every tree therein: for the Lord hath redeemed Jacob, and Israel shall be glorified.

44:24. Thus saith the Lord thy redeemer, and thy maker, from the womb: I am the Lord, that make all things, that alone stretch out the heavens, that established the earth, and there is none with me.

44:25. That make void the tokens of diviners,

and make the soothsayers mad. That turn the wise backward, and that make their knowledge foolish.

44:26. That raise up the word of my servant and perform the counsel of my messengers, who say to Jerusalem: Thou shalt be inhabited: and to the cities of Juda: You shall be built, and I will raise up the wastes thereof.

44:27. Who say to the deep: Be thou desolate, and I will dry up thy rivers.

44:28. Who say to Cyrus: Thou art my shepherd, and thou shalt perform all my pleasure. Who say to Jerusalem: Thou shalt be built: and to the temple: Thy foundations shall be laid.

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ISAIAS CHAPTER 45

A prophecy of Cyrus, as a figure of Christ, the great deliverer of God's people.

45:1. Thus saith the Lord to my anointed Cyrus, whose right hand I have taken hold of, to subdue nations before his face, and to turn the backs of kings, and to open the doors before him, and the gates shall not be shut.

45:2. I will go before thee, and will humble the great ones of the earth: I will break in pieces the gates of brass, and will burst the bars of iron.

45:3. And I will give thee hidden treasures, and the concealed riches of secret places: that thou

mayest know that I am the Lord who call thee by thy name, the God of Israel.

45:4. For the sake of my servant Jacob, and Israel my elect, I have even called thee by thy name: I have made a likeness of thee, and thou hast not known me.

45:5. I am the Lord, and there is none else: there is no God besides me: I girded thee, and thou hast not known me:

45:6. That they may know who are from the rising of the sun, and they who are from the west, that there is none besides me. I am the Lord, and there is none else:

45:7. I form the light, and create darkness, I make peace, and create evil: I the Lord that do all these things.

Create evil, etc. . . The evils of afflictions and punishments, but not the evil of sin.

45:8. Drop down dew, ye heavens, from above, and let the clouds rain the just: let the earth be

opened, and bud forth a saviour: and let justice spring up together: I the Lord have created him.

45:9. Woe to him that gainsayeth his maker, a sherd of the earthen pots: shall the clay say to him that fashioneth it: What art thou making, and thy work is without hands?

45:10. Woe to him that saith to his father: Why begettest thou? and to the woman: Why dost thou bring forth?

45:11. Thus saith the Lord the Holy One of Israel, his maker: Ask me of things to come, concerning my children, and concerning the work of my hands give ye charge to me.

45:12. I made the earth: and I created man upon it: my hand stretched forth the heavens, and I have commanded all their host.

45:13. I have raised him up to justice, and I will direct all his ways: he shall build my city, and let go my captives, not for ransom, nor for presents, saith the Lord the God of hosts.

45:14. Thus saith the Lord: The labour of Egypt,

and the merchandise of Ethiopia, and of Sabaim, men of stature shall come over to thee, and shall be thine: they shall walk after thee, they shall go bound with manacles: and they shall worship thee, and shall make supplication to thee: only in thee is God, and there is no God besides thee.

45:15. Verily thou art a hidden God, the God of Israel the saviour.

45:16. They are all confounded and ashamed: the forgers of errors are gone together into confusion.

45:17. Israel is saved in the Lord with an eternal salvation: you shall not be confounded, and you shall not be ashamed for ever and ever.

45:18. For thus saith the Lord that created the heavens, God himself that formed the earth, and made it, the very maker thereof: he did not create it in vain: he formed it to be inhabited. I am the Lord, and there is no other.

45:19. I have not spoken in secret, in a dark place of the earth: I have not said to the seed of

Jacob: Seek me in vain. I am the Lord that speak justice, that declare right things.

45:20. Assemble yourselves, and come, and draw near together, ye that are saved of the Gentiles: they have no knowledge that set up the wood of their graven work, and pray to a god that cannot save.

45:21. Tell ye, and come, and consult together: who hath declared this from the beginning, who hath foretold this from that time? Have not I the Lord, and there is no God else besides me? A just God and a saviour, there is none besides me.

45:22. Be converted to me, and you shall be saved, all ye ends of the earth: for I am God, and there is no other.

45:23. I have sworn by myself, the word of justice shall go out of my mouth, and shall not return:

45:24. For every knee shall be bowed to me, and every tongue shall swear.

45:25. Therefore shall he say: In the Lord are

my justices and empire: they shall come to him,
and all that resist him shall be confounded.

45:26. In the Lord shall all the seed of Israel be
justified and praised.

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ISAIAS CHAPTER 46

The idols of Babylon shall be destroyed. Salvation is promised through Christ.

46:1. Bel is broken, Nebo is destroyed: their idols are put upon beasts and cattle, your burdens of heavy weight even unto weariness.

46:2. They are consumed, and are broken together: they could not save him that carried them, and they themselves shall go into captivity.

46:3. Hearken unto me, O house of Jacob, all the remnant of the house of Israel who are carried by my bowels, are borne up by my womb.

46:4. Even to your old age I am the same, and to

your grey hairs I will carry you: I have made you, and I will bear: I will carry and will save.

46:5. To whom have you likened me, and made me equal, and compared me, and made me like?

46:6. You that contribute gold out of the bag, and weigh out silver in the scales: and hire a goldsmith to make a god: and they fall down and worship.

46:7. They bear him on their shoulders and carry him, and set him in his place, and he shall stand, and shall not stir out of his place. Yea, when they shall cry also unto him, he shall not hear: he shall not save them from tribulation.

46:8. Remember this, and be ashamed: return, ye transgressors, to the heart.

46:9. Remember the former age, for I am God, and there is no God beside, neither is there the like to me:

46:10. Who shew from the beginning the things that shall be at last, and from ancient times the things that as yet are not done, saying: My

counsel shall stand, and all my will shall be done:
46:11. Who call a bird from the east, and from a far country the man of my own will, and I have spoken, and will bring it to pass: I have created, and I will do it. Hear me, O ye hardhearted, who are far from justice.

46:12. I have brought my justice near, it shall not be afar off: and my salvation shall not tarry. I will give salvation in Sion, and my glory in Israel.

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ISAIAS CHAPTER 47

God's judgment upon Babylon.

47:1. Come down, sit in the dust, O virgin daughter of Babylon, sit on the ground: there is no throne for the daughter of the Chaldeans, for thou shalt no more be called delicate and tender.

47:2. Take a millstone and grind meal: uncover thy shame, strip thy shoulder, make bare thy legs, pass over the rivers.

47:3. Thy nakedness shall be discovered, and thy shame shall be seen: I will take vengeance, and no man shall resist me.

47:4. Our redeemer, the Lord of hosts is his

name, the Holy One of Israel.

47:5. Sit thou silent, and get thee into darkness,
O daughter of the Chaldeans: for thou shalt no
more be called the lady of kingdoms.

47:6. I was angry with my people, I have
polluted my inheritance, and have given them
into thy hand: thou hast shewn no mercy to
them: upon the ancient thou hast laid thy yoke
exceeding heavy.

47:7. And thou hast said: I shall be a lady for
ever: thou hast not laid these things to thy heart,
neither hast thou remembered thy latter end.

47:8. And now hear these things, thou that art
delicate, and dwellest confidently, that sayest in
thy heart: I am, and there is none else besides
me: I shall not sit as a widow, and I shall not
know barrenness.

47:9. These two things shall come upon thee
suddenly in one day, barrenness and widowhood.
All things are come upon thee, because of the
multitude of thy sorceries, and for the great

hardness of thy enchanters.

47:10. And thou hast trusted in thy wickedness, and hast said: There is none that seeth me. Thy wisdom, and, thy knowledge, this hath deceived thee. And thou hast said in thy heart: I am, and besides me there is no other.

47:11. Evil shall come upon thee, and thou shalt not know the rising thereof: and calamity shall fall violently upon thee, which thou canst not keep off: misery shall come upon thee suddenly, which thou shalt not know.

47:12. Stand now with thy enchanters, and with the multitude of thy sorceries, in which thou hast laboured from thy youth, if so be it may profit thee any thing, or if thou mayst become stronger.

47:13. Thou hast failed in the multitude of thy counsels: let now the astrologers stand and save thee, they that gazed at the stars, and counted the months, that from them they might tell the things that shall come to thee.

47:14. Behold they are as stubble, fire hath burnt

them, they shall not deliver themselves from the power of the flames: there are no coals wherewith they may be warmed, nor fire, that they may sit thereat.

47:15. Such are all the things become to thee, in which thou hast laboured: thy merchants from thy youth, every one hath erred in his own way, there is none that can save thee.

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ISAIAS CHAPTER 48

He reproaches the Jews for their obstinacy: he will deliver them out of their captivity, for his own name's sake.

48:1. Hear ye these things, O house of Jacob, you that are called by the name of Israel, and are come forth out of the waters of Juda, you who swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in justice.

48:2. For they are called of the holy city, and are established upon the God of Israel: the Lord of hosts is his name.

48:3. The former things of old, I have declared, and they went forth out of my mouth, and I have made them to be heard: I did them suddenly and they came to pass.

48:4. For I knew that thou art stubborn, and thy neck is as an iron sinew, and thy forehead as brass.

48:5. I foretold thee of old, before they came to pass I told thee, lest thou shouldst say: My idols have done these things, and my graven and molten things have commanded them.

48:6. See now all the things which thou hast heard: but have you declared them? I have shewn thee new things from that time, and things are kept which thou knowest not:

48:7. They are created now, and not of old: and before the day, when thou heardest them not, lest thou shouldst say: Behold I knew them.

48:8. Thou hast neither heard, nor known, neither was thy ear opened of old. For I know that transgressing thou wilt transgress, and I have

called thee a transgressor from the womb.

48:9. For my name's sake I will remove my wrath far off: and for my praise I will bridle thee, lest thou shouldst perish.

48:10. Behold I have refined thee, but not as silver, I have chosen thee in the furnace of poverty.

48:11. For my own sake, for my own sake will I do it, that I may not be blasphemed: and I will not give my glory to another.

48:12. Hearken to me, O Jacob, and thou Israel whom I call: I am he, I am the first, and I am the last.

48:13. My hand also hath founded the earth, and my right hand hath measured the heavens: I shall call them, and they shall stand together.

48:14. Assemble yourselves together, all you, and hear: who among them hath declared these things? the Lord hath loved him, he will do his pleasure in Babylon, and his arm shall be on the Chaldeans.

48:15. I, even I have spoken and called him: I have brought him, and his way is made prosperous.

48:16. Come ye near unto me, and hear this: I have not spoken in secret from the beginning: from the time before it was done, I was there, and now the Lord God hath sent me, and his spirit.

48:17. Thus saith the Lord thy redeemer, the Holy One of Israel: I am the Lord thy God that teach thee profitable things, that govern thee in the way that thou walkest.

48:18. O that thou hadst hearkened to my commandments: thy peace had been as a river, and thy justice as the waves of the sea,

48:19. And thy seed had been as the sand, and the offspring of thy bowels like the gravel thereof: his name should not have perished, nor have been destroyed from before my face.

48:20. Come forth out of Babylon, flee ye from the Chaldeans, declare it with the voice of joy: make this to be heard, and speak it out even to

the ends of the earth. Say: The Lord hath redeemed his servant Jacob.

48:21. They thirsted not in the desert, when he led them out: he brought forth water out of the rock for them, and he clove the rock, and the waters gushed out.

48:22. There is no peace to the wicked, saith the Lord.

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ISAIAS CHAPTER 49

Christ shall bring the Gentiles to salvation. God's love to his church is perpetual.

49:1. Give ear, ye islands, and hearken, ye people from afar. The Lord hath called me from the womb, from the bowels of my mother he hath been mindful of my name.

49:2. And he hath made my mouth like a sharp sword: in the shadow of his hand he hath protected me, and hath made me as a chosen arrow: in his quiver he hath hidden me.

49:3. And he said to me: Thou art my servant Israel, for in thee will I glory.

49:4. And I said: I have laboured in vain, I have spent my strength without cause and in vain: therefore my judgment is with the Lord, and my work with my God.

49:5. And now saith the Lord, that formed me from the womb to be his servant, that I may bring back Jacob unto him, and Israel will not be gathered together: and I am glorified in the eyes of the Lord, and my God is made my strength.

49:6. And he said: It is a small thing that thou shouldst be my servant to raise up the tribes of Jacob, and to convert the dregs of Israel. Behold, I have given thee to be the light of the Gentiles, that thou mayst be my salvation even to the farthest part of the earth.

49:7. Thus saith the Lord the redeemer of Israel, his Holy One, to the soul that is despised, to the nation that is abhorred, to the servant of rulers: Kings shall see, and princes shall rise up, and adore for the Lord's sake, because he is faithful, and for the Holy One of Israel, who hath chosen thee.

49:8. Thus saith the Lord: In an acceptable time I have heard thee, and in the day of salvation I have helped thee: and I have preserved thee, and given thee to be a covenant of the people, that thou mightest raise up the earth, and possess the inheritances that were destroyed:

49:9. That thou mightest say to them that are bound: Come forth: and to them that are in darkness: Shew yourselves. They shall feed in the ways, and their pastures shall be in every plain.

49:10. They shall not hunger, nor thirst, neither shall the heat nor the sun strike them: for he that is merciful to them, shall be their shepherd, and at the fountains of waters he shall give them drink.

49:11. And I will make all my mountains a way, and my paths shall be exalted.

49:12. Behold these shall come from afar, and behold these from the north and from the sea, and these from the south country.

49:13. Give praise, O ye heavens, and rejoice, O earth, ye mountains, give praise with jubilation: because the Lord hath comforted his people, and will have mercy on his poor ones.

49:14. And Sion said: The Lord hath forsaken me, and the Lord hath forgotten me.

49:15. Can a woman forget her infant, so as not to have pity on the son of her womb? and if she should forget, yet will not I forget thee.

49:16. Behold, I have graven thee in my hands: thy walls are always before my eyes.

49:17. Thy builders are come: they that destroy thee and make thee waste shall go out of thee.

49:18. Lift up thy eyes round about, and see all these are gathered together, they are come to thee: I live, saith the Lord, thou shalt be clothed with all these as with an ornament, and as a bride thou shalt put them about thee.

49:19. For thy deserts, and thy desolate places, and the land of thy destruction shall now be too narrow by reason of the inhabitants, and they that

swallowed thee up shall be chased far away.

49:20. The children of thy barrenness shall still say in thy ears: The place is too strait for me, make me room to dwell in.

49:21. And thou shalt say in thy heart: Who hath begotten these? I was barren and brought not forth, led away, and captive: and who hath brought up these? I was destitute and alone: and these, where were they?

49:22. Thus saith the Lord God: Behold I will lift up my hand to the Gentiles, and will set up my standard to the people. And they shall bring thy sons in their arms, and carry thy daughters upon their shoulders.

49:23. And kings shall be thy nursing fathers, and queens thy nurses: they shall worship thee with their face toward the earth, and they shall lick up the dust of thy feet. And thou shalt know that I am the Lord, for they shall not be confounded that wait for him.

49:24. Shall the prey be taken from the strong?

or can that which was taken by the mighty, be delivered?

49:25. For thus saith the Lord: Yea verily, even the captivity shall be taken away from the strong: and that which was taken by the mighty, shall be delivered. But I will judge those that have judged thee, and thy children I will save.

49:26. And I will feed thy enemies with their own flesh: and they shall be made drunk with their own blood, as with new wine: and all flesh shall know, that I am the Lord that save thee, and thy Redeemer the Mighty One of Jacob.

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ISAIAS CHAPTER 50

*The synagogue shall be divorced for her iniquities.
Christ for her sake will endure ignominious
afflictions.*

50:1. Thus saith the Lord: What is this bill of the divorce of your mother, with which I have put her away? or who is my creditor, to whom I sold you: behold you are sold for your iniquities, and for your wicked deeds have I put your mother away.

50:2. Because I came, and there was not a man: I called, and there was none that would hear. Is my hand shortened and become little, that I

cannot redeem? or is there no strength in me to deliver? Behold at my rebuke I will make the sea a desert, I will turn the rivers into dry land: the fishes shall rot for want of water, and shall die for thirst.

50:3. I will clothe the heavens with darkness, and will make sackcloth their covering.

50:4. The Lord hath given me a learned tongue, that I should know how to uphold by word him that is weary: he wakeneth in the morning, in the morning he wakeneth my ear, that I may hear him as a master.

50:5. The Lord God hath opened my ear, and I do not resist: I have not gone back.

50:6. I have given my body to the strikers, and my cheeks to them that plucked them: I have not turned away my face from them that rebuked me, and spit upon me.

50:7. The Lord God is my helper, therefore am I not confounded: therefore have I set my face as a most hard rock, and I know that I shall not be

confounded.

50:8. He is near that justifieth me, who will contend with me? let us stand together, who is my adversary? let him come near to me.

50:9. Behold the Lord God is my helper: who is he that shall condemn me? Lo, they shall all be destroyed as a garment, the moth shall eat them up.

50:10. Who is there among you that feareth the Lord, that heareth the voice of his servant, that hath walked in darkness, and hath no light? let him hope in the name of the Lord, and lean upon his God.

50:11. Behold all you that kindle a fire, encompassed with flames, walk in the light of your fire, and in the flames which you have kindled: this is done to you by my hand, you shall sleep in sorrows.

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ISAIAS CHAPTER 51

An exhortation to trust in Christ. He shall protect the children of his church.

51:1. Give ear to me, you that follow that which is just, and you that seek the Lord: look unto the rock whence you are hewn, and to the hole of the pit from which you are dug out.

51:2. Look unto Abraham your father, and to Sara that bore you: for I called him alone, and blessed him, and multiplied him.

51:3. The Lord therefore will comfort Sion, and will comfort all the ruins thereof: and he will make her desert as a place of pleasure, and her

wilderness as the garden of the Lord. Joy and gladness shall be found therein, thanksgiving, and the voice of praise.

51:4. Hearken unto me, O my people, and give ear to me, O my tribes: for a law shall go forth from me, and my judgment shall rest to be a light of the nations.

51:5. My just one is near at hand, my saviour is gone forth, and my arms shall judge the people: the islands shall look for me, and shall patiently wait for my arm.

51:6. Lift up your eyes to heaven, and look down to the earth beneath: for the heavens shall vanish like smoke, and the earth shall be worn away like a garment, and the inhabitants thereof shall perish in like manner: but my salvation shall be for ever, and my justice shall not fail.

51:7. Hearken to me, you that know what is just, my people who have my law in your heart: fear ye not the reproach of men, and be not afraid of their blasphemies.

51:8. For the worm shall eat them up as a garment: and the moth shall consume them as wool: but my salvation shall be for ever, and my justice from generation to generation.

51:9. Arise, arise, put on strength, O thou arm of the Lord, arise as in the days of old, in the ancient generations. Hast not thou struck the proud one, and wounded the dragon?

51:10. Hast not thou dried up the sea, the water of the mighty deep, who madest the depth of the sea a way, that the delivered might pass over?

51:11. And now they that are redeemed by the Lord, shall return, and shall come into Sion singing praises, and joy everlasting shall be upon their heads, they shall obtain joy and gladness, sorrow and mourning shall flee away.

51:12. I myself will comfort you: who art thou, that thou shouldst be afraid of a mortal man, and of the son of man, who shall wither away like grass?

51:13. And thou hast forgotten the Lord thy

maker, who stretched out the heavens, and founded the earth: and thou hast been afraid continually all the day at the presence of his fury who afflicted thee, and had prepared himself to destroy thee: where is now the fury of the oppressor?

51:14. He shall quickly come that is going to open unto you, and he shall not kill unto utter destruction, neither shall his bread fail.

51:15. But I am the Lord thy God, who trouble the sea, and the waves thereof swell: the Lord of hosts is my name.

51:16. I have put my words in thy mouth, and have protected thee in the shadow of my hand, that thou mightest plant the heavens, and found the earth: and mightest say to Sion: Thou art my people.

51:17. Arise, arise, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his wrath; thou hast drunk even to the bottom of the cup of dead sleep, and thou hast drunk even to

the dregs.

51:18. There is none that can uphold her among all the children that she hath brought forth: and there is none that taketh her by the hand among all the children that she hath brought up.

51:19. There are two things that have happened to thee: who shall be sorry for thee? desolation, and destruction, and the famine, and the sword, who shall comfort thee?

51:20. Thy children are cast forth, they have slept at the head of all the ways, and the wild ox that is snared: full of the indignation of the Lord, of the rebuke of thy God.

51:21. Therefore hear this, thou poor little one, and thou that art drunk but not with wine.

51:22. Thus saith thy Sovereign the Lord, and thy God, who will fight for his people: Behold I have taken out of thy hand the cup of dead sleep, the dregs of the cup of my indignation, thou shalt not drink it again any more.

51:23. And I will put it in the hand of them that

have oppressed thee, and have said to thy soul:
Bow down, that we may go over: and thou hast
laid thy body as the ground, and as a way to them
that went over.

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ISAIAS CHAPTER 52

Under the figure of the deliverance from the Babylonish captivity, the church is invited to rejoice for her redemption from sin. Christ's kingdom shall be exalted.

52:1. Arise, arise, put on thy strength, O Sion, put on the garments of thy glory, O Jerusalem, the city of the Holy One: for henceforth the uncircumcised, and unclean shall no more pass through thee.

52:2. Shake thyself from the dust, arise, sit up, O Jerusalem: loose the bonds from off thy neck, O captive daughter of Sion.

52:3. For thus saith the Lord: You were sold gratis, and you shall be redeemed, without money.

52:4. For thus saith the Lord God: My people went down into Egypt at the beginning to sojourn there: and the Assyrian hath oppressed them without any cause at all.

52:5. And now what have I here, saith the Lord: for my people is taken away gratis. They that rule over them treat them unjustly, saith the Lord, and my name is continually blasphemed all the day long.

52:6. Therefore my people shall know my name in that day: for I myself that spoke, behold I am here.

52:7. How beautiful upon the mountains are the feet of him that bringeth good tidings, and that preacheth peace: of him that sheweth forth good, that preacheth salvation, that saith to Sion: Thy God shall reign!

52:8. The voice of thy watchmen: they have lifted up their voice, they shall praise together:

for they shall see eye to eye when the Lord shall convert Sion.

52:9. Rejoice, and give praise together, O ye deserts of Jerusalem: for the Lord hath comforted his people: he hath redeemed Jerusalem.

52:10. The Lord hath prepared his holy arm in the sight of all the Gentiles: and all the ends of the earth shall see the salvation of our God.

52:11. Depart, depart, go ye out from thence, touch no unclean thing: go out of the midst of her, be ye clean, you that carry the vessels of the Lord.

52:12. For you shall not go out in a tumult, neither shall you make haste by flight: for the Lord will go before you, and the God of Israel will gather you together.

52:13. Behold my servant shall understand, he shall be exalted, and extolled, and shall be exceeding high.

52:14. As many have been astonished at thee, so

shall his visage be inglorious among men, and his form among the sons of men.

52:15. He shall sprinkle many nations, kings shall shut their mouth at him: for they to whom it was not told of him, have seen: and they that heard not, have beheld.

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ISAIAS CHAPTER 53

A prophecy of the passion of Christ.

53:1. Who hath believed our report? and to whom is the arm of the Lord revealed?

53:2. And he shall grow up as a tender plant before him, and as a root out of a thirsty ground: there is no beauty in him, nor comeliness: and we have seen him, and there was no sightliness, that we should be desirous of him:

53:3. Despised, and the most abject of men, a man of sorrows, and acquainted with infirmity: and his look was as it were hidden and despised, whereupon we esteemed him not.

53:4. Surely he hath borne our infirmities and carried our sorrows: and we have thought him as it were a leper, and as one struck by God and afflicted.

53:5. But he was wounded for our iniquities, he was bruised for our sins: the chastisement of our peace was upon him, and by his bruises we are healed.

53:6. All we like sheep have gone astray, every one hath turned aside into his own way: and the Lord hath laid on him the iniquity of us all.

53:7. He was offered because it was his own will, and he opened not his mouth: he shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearer, and he shall not open his mouth.

53:8. He was taken away from distress, and from judgment: who shall declare his generation? because he is cut off out of the land of the living: for the wickedness of my people have I struck him.

53:9. And he shall give the ungodly for his burial, and the rich for his death: because he hath done no iniquity, neither was there deceit in his mouth.

53:10. And the Lord was pleased to bruise him in infirmity: if he shall lay down his life for sin, he shall see a longlived seed, and the will of the Lord shall be prosperous in his hand.

53:11. Because his soul hath laboured, he shall see and be filled: by his knowledge shall this my just servant justify many, and he shall bear their iniquities.

53:12. Therefore will I distribute to him very many, and he shall divide the spoils of the strong, because he hath delivered his soul unto death, and was reputed with the wicked: and he hath borne the sins of many, and hath prayed for the transgressors.

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ISAIAS CHAPTER 54

The Gentiles, who were barren before, shall multiply in the church of Christ: from which God's mercy shall never depart.

54:1. Give praise, O thou barren, that bearest not: sing forth praise, and make a joyful noise, thou that didst not travail with child: for many are the children of the desolate, more than of her that hath a husband, saith the Lord.

54:2. Enlarge the place of thy tent, and stretch out the skins of thy tabernacles, spare not: lengthen thy cords, and strengthen thy stakes.

54:3. For thou shalt pass on to the right hand,

and to the left: and thy seed shall inherit the Gentiles, and shall inhabit the desolate cities.

54:4. Fear not, for thou shalt not be confounded, nor blush: for thou shalt not be put to shame, because thou shalt forget the shame of thy youth, and shalt remember no more the reproach of thy widowhood.

54:5. For he that made thee shall rule over thee, the Lord of hosts is his name: and thy Redeemer, the Holy One of Israel, shall be called the God of all the earth.

54:6. For the Lord hath called thee as a woman forsaken and mourning in spirit, and as a wife cast off from her youth, said thy God.

54:7. For a small moment have I forsaken thee, but with great mercies will I gather thee.

54:8. In a moment of indignation have I hid my face a little while from thee, but with everlasting kindness have I had mercy on thee, said the Lord thy Redeemer.

54:9. This thing is to me as in the days of Noe, to

whom I swore, that I would no more bring in the waters of Noe upon the earth: so have I sworn not to be angry with thee, and not to rebuke thee.

54:10. For the mountains shall be moved, and the hills shall tremble; but my mercy shall not depart from thee, and the covenant of my peace shall not be moved: said the Lord that hath mercy on thee.

54:11. O poor little one, tossed with tempest, without all comfort, behold I will lay thy stones in order, and will lay thy foundations with sapphires,

54:12. And I will make thy bulwarks of jasper: and thy gates of graven stones, and all thy borders of desirable stones.

54:13. All thy children shall be taught of the Lord: and great shall be the peace of thy children.

54:14. And thou shalt be founded in justice: depart far from oppression, for thou shalt not fear; and from terror, for it shall not come near thee.

54:15. Behold, an inhabitant shall come, who was not with me, he that was a stranger to thee before, shall be joined to thee.

54:16. Behold, I have created the smith that bloweth the coals in the fire, and bringeth forth an instrument for his work, and I have created the killer to destroy.

54:17. No weapon that is formed against thee shall prosper: and every tongue that resisteth thee in judgment, thou shalt condemn. This is the inheritance of the servants of the Lord, and their justice with me, saith the Lord.

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ISAIAS CHAPTER 55

God promises abundance of spiritual graces to the faithful, that shall believe in Christ out of all nations, and sincerely serve him.

55:1. All you that thirst, come to the waters: and you that have no money make haste, buy, and eat: come ye, buy wine and milk without money, and without any price.

55:2. Why do you spend money for that which is not bread, and your labour for that which doth not satisfy you? Hearken diligently to me, and eat that which is good, and your soul shall be delighted in fatness.

55:3. Incline your ear and come to me: hear and your soul shall live, and I will make an everlasting covenant with you, the faithful mercies of David.

55:4. Behold I have given him for a witness to the people, for a leader and a master to the Gentiles.

55:5. Behold thou shalt call a nation, which thou knewest not: and the nations that knew not thee shall run to thee, because of the Lord thy God, and for the Holy One of Israel, for he hath glorified thee.

55:6. Seek ye the Lord, while he may be found: call upon him, while he is near.

55:7. Let the wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord, and he will have mercy on him, and to our God: for he is bountiful to forgive.

55:8. For my thoughts are not your thoughts: nor your ways my ways, saith the Lord.

55:9. For as the heavens are exalted above the

earth, so are my ways exalted above your ways, and my thoughts above your thoughts.

55:10. And as the rain and the snow come down from heaven, and return no more thither, but soak the earth, and water it, and make it to spring, and give seed to the sower, and bread to the eater:

55:11. So shall my word be, which shall go forth from my mouth: it shall not return to me void, but it shall do whatsoever I please, and shall prosper in the things for which I sent it.

55:12. For you shall go out with joy, and be led forth with peace: the mountains and the hills shall sing praise before you, and all the trees of the country shall clap their hands.

55:13. Instead of the shrub, shall come up the fir tree, and instead of the nettle, shall come up the myrtle tree: and the Lord shall be named for an everlasting sign, that shall not be taken away.

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ISAIAS CHAPTER 56

God invites all to keep his commandments: the Gentiles that keep them shall be the people of God: the Jewish pastors are reproved.

56:1. Thus saith the Lord: Keep ye judgment, and do justice: for my salvation is near to come, and my justice to be revealed.

56:2. Blessed is the man that doth this, and the son of man that shall lay hold on this: that keepeth the sabbath from profaning it, that keepeth his hands from doing any evil.

56:3. And let not the son of the stranger, that adhereth to the Lord, speak, saying: The Lord

will divide and separate me from his people.
And let not the eunuch say: Behold I am a dry tree.

56:4. For thus saith the Lord to the eunuchs,
They that shall keep my sabbaths, and shall
choose the things that please me, and shall hold
fast my covenant:

56:5. I will give to them in my house, and within
my walls, a place, and a name better than sons
and daughters: I will give them an everlasting
name which shall never perish.

56:6. And the children of the stranger that adhere
to the Lord, to worship him, and to love his
name, to be his servants: every one that keepeth
the sabbath from profaning it, and that holdeth
fast my covenant:

56:7. I will bring them into my holy mount, and
will make them joyful in my house of prayer:
their holocausts, and their victims shall please me
upon my altar: for my house shall be called the
house of prayer, for all nations.

56:8. The Lord God, who gathereth the scattered of Israel, saith: I will still gather unto him his congregation.

56:9. All ye beasts of the field come to devour, all ye beasts of the forest.

56:10. His watchmen are all blind, they are all ignorant: dumb dogs not able to bark, seeing vain things, sleeping and loving dreams.

56:11. And most impudent dogs, they never had enough: the shepherds themselves knew no understanding: all have turned aside into their own way, every one after his own gain, from the first even to the last.

56:12. Come, let us take wine, and be filled with drunkenness: and it shall be as to day, so also to morrow, and much more.

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ISAIAS CHAPTER 57

The infidelity of the Jews: their idolatry. Promises to humble penitents.

57:1. The just perisheth, and no man layeth it to heart, and men of mercy are taken away, because there is none that understandeth; for the just man is taken away from before the face of evil.

57:2. Let peace come, let him rest in his bed that hath walked in his uprightness.

57:3. But draw near hither, you sons of the sorceress, the seed of the adulterer, and of the harlot.

57:4. Upon whom have you jested? upon whom

have you opened your mouth wide, and put out your tongue? are not you wicked children, a false seed,

57:5. Who seek your comfort in idols under every green tree, sacrificing children in the torrents, under the high rocks?

57:6. In the parts of the torrent is thy portion, this is thy lot: and thou hast poured out libations to them, thou hast offered sacrifice. Shall I not be angry at these things?

57:7. Upon a high and lofty mountain thou hast laid thy bed, and hast gone up thither to offer victims.

57:8. And behind the door, and behind the post thou hast set up thy remembrance: for thou hast discovered thyself near me, and hast received an adulterer: thou hast enlarged thy bed, and made a covenant with them: thou hast loved their bed with open hand.

57:9. And thou hast adorned thyself for the king with ointment, and hast multiplied thy perfumes.

Thou hast sent thy messengers far off, and wast debased even to hell.

57:10. Thou hast been wearied in the multitude of thy ways: yet thou saidst not: I will rest: thou has found life of thy hand, therefore thou hast not asked.

57:11. For whom hast thou been solicitous and afraid, that thou hast lied, and hast not been mindful of me, nor thought on me in thy heart? for I am silent, and as one that seeth not, and thou hast forgotten me.

57:12. I will declare thy justice, and thy works shall not profit thee.

57:13. When thou shalt cry, let thy companies deliver thee, but the wind shall carry them all off, a breeze shall take them away, but he that putteth his trust in me, shall inherit the land, and shall possess my holy mount.

57:14. And I will say: Make a way: give free passage, turn out of the path, take away the stumblingblocks out of the way of my people.

57:15. For thus saith the High and the Eminent that inhabiteth eternity: and his name is Holy, who dwelleth in the high and holy place, and with a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite.

57:16. For I will not contend for ever, neither will I be angry unto the end: because the spirit shall go forth from my face, and breathings I will make.

57:17. For the iniquity of his covetousness I was angry, and I struck him: I hid my face from thee, and was angry: and he went away wandering in his own heart.

57:18. I saw his ways, and I healed him, and brought him back, and restored comforts to him, and to them that mourn for him.

57:19. I created the fruit of the lips, peace, peace to him that is far off, and to him that is near, said the Lord, and I healed him.

57:20. But the wicked are like the raging sea,

which cannot rest, and the waves thereof cast up dirt and mire.

57:21. There is no peace to the wicked, saith the Lord God.

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ISAIAS CHAPTER 58

*God rejects the hypocritical fasts of the Jews:
recommends works of mercy, and sincere godliness.*

58:1. Cry, cease not, lift up thy voice like a trumpet, and shew my people their wicked doings, and the house of Jacob their sins.

58:2. For they seek me from day to day, and desire to know my ways, as a nation that hath done justice, and hath not forsaken the judgment of their God: they ask of me the judgments of justice: they are willing to approach to God.

58:3. Why have we fasted, and thou hast not regarded: have we humbled our souls, and thou

hast not taken notice? Behold in the day of your fast your own will is found, and you exact of all your debtors.

58:4. Behold you fast for debates and strife, and strike with the fist wickedly. Do not fast as you have done until this day, to make your cry to be heard on high.

58:5. Is this such a fast as I have chosen: for a man to afflict his soul for a day? is this it, to wind his head about like a circle, and to spread sackcloth and ashes? wilt thou call this a fast, and a day acceptable to the Lord?

58:6. Is not this rather the fast that I have chosen? loose the bands of wickedness, undo the bundles that oppress, let them that are broken go free, and break asunder every burden.

58:7. Deal thy bread to the hungry, and bring the needy and the harbourless into thy house: when thou shalt see one naked, cover him, and despise not thy own flesh.

58:8. Then shall thy light break forth as the

morning, and thy health shall speedily arise, and thy justice shall go before thy face, and the glory of the Lord shall gather thee up.

58:9. Then shalt thou call, and the Lord shall hear: thou shalt cry, and he shall say, Here I am. If thou wilt take away the chain out of the midst of thee, and cease to stretch out the finger, and to speak that which profiteth not.

58:10. When thou shalt pour out thy soul to the hungry, and shalt satisfy the afflicted soul, then shall thy light rise up in darkness, and thy darkness shall be as the noonday.

58:11. And the Lord will give thee rest continually, and will fill thy soul with brightness, and deliver thy bones, and thou shalt be like a watered garden, and like a fountain of water whose waters shall not fail.

58:12. And the places that have been desolate for ages shall be built in thee: thou shalt raise up the foundation of generation and generation: and thou shalt be called the repairer of the fences,

turning the paths into rest.

58:13. If thou turn away thy foot from the sabbath, from doing thy own will in my holy day, and call the sabbath delightful, and the holy of the Lord glorious, and glorify him, while thou dost not thy own ways, and thy own will is not found, to speak a word:

58:14. Then shalt thou be delighted in the Lord, and I will lift thee up above the high places of the earth, and will feed thee with the inheritance of Jacob thy father. For the mouth of the Lord hath spoken it.

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ISAIAS CHAPTER 59

The dreadful evil of sin is displayed, as the great obstacle to all good from God: yet he will send a Redeemer, and make an everlasting covenant with his church.

59:1. Behold the hand of the Lord is not shortened that it cannot save, neither is his ear heavy that it cannot hear.

59:2. But your iniquities have divided between you and your God, and your sins have hid his face from you that he should not hear.

59:3. For your hands are defiled with blood, and your fingers with iniquity: your lips have spoken

lies, and your tongue uttereth iniquity.

59:4. There is none that calleth upon justice, neither is there any one that judgeth truly: but they trust in a mere nothing, and speak vanities: they have conceived labour, and brought forth iniquity.

59:5. They have broken the eggs of asps, and have woven the webs of spiders: he that shall eat of their eggs, shall die: and that which is brought out, shall be hatched into a basilisk.

59:6. Their webs shall not be for clothing, neither shall they cover themselves with their works: their works are unprofitable works, and the work of iniquity is in their hands.

59:7. Their feet run to evil, and make haste to shed innocent blood: their thoughts are unprofitable thoughts: wasting and destruction are in their ways.

59:8. They have not known the way of peace, and there is no judgment in their steps: their paths are become crooked to them, every one that

treadeth in them knoweth no peace.

59:9. Therefore is judgment far from us, and justice shall not overtake us. We looked for light, and behold darkness: brightness, and we have walked in the dark.

59:10. We have groped for the wall, and like the blind we have groped as if we had no eyes: we have stumbled at noonday as in darkness, we are in dark places, as dead men.

59:11. We shall roar all of us like bears, and shall lament as mournful doves. We have looked for judgment, and there is none: for salvation, and it is far from us.

59:12. For our iniquities are multiplied before thee, and our sins have testified against us: for our wicked doings are with us, and have known our iniquities:

59:13. In sinning and lying against the Lord: and we have turned away so that we went not after our God, but spoke calumny and transgression: we have conceived, and uttered

from the heart, words of falsehood.

59:14. And judgment is turned away backward, and justice hath stood far off: because truth hath fallen down in the street, and equity could not come in.

59:15. And truth hath been forgotten: and he that departed from evil, lay open to be a prey: and the Lord saw, and it appeared evil in his eyes, because there is no judgment.

59:16. And he saw that there is not a man: and he stood astonished, because there is none to oppose himself: and his own arm brought salvation to him, and his own justice supported him.

59:17. He put on justice as a breastplate, and a helmet of salvation upon his head: he put on the garments of vengeance, and was clad with zeal as with a cloak.

59:18. As unto revenge, as it were to repay wrath to his adversaries, and a reward to his enemies: he will repay the like to the islands.

59:19. And they from the west, shall fear the name of the Lord: and they from the rising of the sun, his glory when he shall come as a violent stream, which the spirit of the Lord driveth on:

59:20. And there shall come a redeemer to Sion, and to them that return from iniquity in Jacob, saith the Lord.

59:21. This is my covenant with them, saith the Lord: My spirit that is in thee, and my words that I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.

This is my covenant, etc. . . Note here a clear promise of perpetual orthodoxy to the church of Christ.

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ISAIAS CHAPTER 60

The light of true faith shall shine forth in the church of Christ, and shall be spread through all nations, and continue for all ages.

60:1. Arise, be enlightened, O Jerusalem: for thy light is come, and the glory of the Lord is risen upon thee.

60:2. For behold darkness shall cover the earth, and a mist the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee.

60:3. And the Gentiles shall walk in thy light, and kings in the brightness of thy rising.

60:4. Lift up thy eyes round about, and see: all

these are gathered together, they are come to thee: thy sons shall come from afar, and thy daughters shall rise up at thy side.

60:5. Then shalt thou see, and abound, and thy heart shall wonder and be enlarged, when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee.

60:6. The multitude of camels shall cover thee, the dromedaries of Madian and Epha: all they from Saba shall come, bringing gold and frankincense: and shewing forth praise to the Lord.

60:7. All the flocks of Cedar shall be gathered together unto thee, the rams of Nabaioth shall minister to thee: they shall be offered upon my acceptable altar, and I will glorify the house of my majesty.

60:8. Who are these, that fly as clouds, and as doves to their windows?

60:9. For, the islands wait for me, and the ships of the sea in the beginning: that I may bring thy

sons from afar: their silver, and their gold with them, to the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee.

60:10. And the children of strangers shall build up thy walls, and their kings shall minister to thee: for in my wrath have I struck thee, and in my reconciliation have I had mercy upon thee.

60:11. And thy gates shall be open continually: they shall not be shut day nor night, that the strength of the Gentiles may be brought to thee, and their kings may be brought.

60:12. For the nation and the kingdom that will not serve thee, shall perish: and the Gentiles shall be wasted with desolation.

60:13. The glory of Libanus shall come to thee, the fir tree, and the box tree, and the pine tree together, to beautify the place of my sanctuary: and I will glorify the place of my feet.

60:14. And the children of them that afflict thee, shall come bowing down to thee, and all that slandered thee shall worship the steps of thy feet,

and shall call thee the city of the Lord, the Sion of the Holy One of Israel.

60:15. Because thou wast forsaken, and hated, and there was none that passed through thee, I will make thee to be an everlasting glory, a joy unto generation and generation:

60:16. And thou shalt suck the milk of the Gentiles, and thou shalt be nursed with the breasts of kings: and thou shalt know that I am the Lord thy Saviour, and thy Redeemer, the Mighty One of Jacob.

60:17. For brass I will bring gold, and for iron I will bring silver: and for wood brass, and for stones iron: and I will make thy visitation peace, and thy overseers justice.

60:18. Iniquity shall no more be heard in thy land, wasting nor destruction in thy borders, and salvation shall possess thy walls, and praise thy gates.

60:19. Thou shalt no more have the sun for thy light by day, neither shall the brightness of the

moon enlighten thee: but the Lord shall be unto thee for an everlasting light, and thy God for thy glory.

Thou shalt no more, etc. . . In this latter part of the chapter, the prophet passes from the illustrious promises made to the church militant on earth, to the glory of the church triumphant in heaven.

60:20. Thy sun shall go down no more, and thy moon shall not decrease: for the Lord shall be unto thee for an everlasting light, and the days of thy mourning shall be ended.

60:21. And thy people shall be all just, they shall inherit the land for ever, the branch of my planting, the work of my hand to glorify me.

60:22. The least shall become a thousand, and a little one a most strong nation: I the Lord will suddenly do this thing in its time.

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ISAIAS CHAPTER 61

The office of Christ: the mission of the Apostles; the happiness of their converts.

61:1. The spirit of the Lord is upon me, because the Lord hath anointed me: he hath sent me to preach to the meek, to heal the contrite of heart, and to preach a release to the captives, and deliverance to them that are shut up.

61:2. To proclaim the acceptable year of the Lord, and the day of vengeance of our God: to comfort all that mourn:

61:3. To appoint to the mourners of Sion, and to give them a crown for ashes, the oil of joy for

mourning, a garment of praise for the spirit of grief: and they shall be called in it the mighty ones of justice, the planting of the Lord to glorify him.

61:4. And they shall build the places that have been waste from of old, and shall raise up ancient ruins, and shall repair the desolate cities, that were destroyed for generation and generation.

61:5. And strangers shall stand and shall feed your flocks: and the sons of strangers shall be your husbandman, and the dressers of your vines.

61:6. But you shall be called the priests of the Lord: to you it shall be said: Ye ministers of our God: you shall eat the riches of the Gentiles, and you shall pride yourselves in their glory.

61:7. For your double confusion and shame, they shall praise their part: therefore shall they receive double in their land, everlasting joy shall be unto them.

61:8. For I am the Lord that love judgment, and hate robbery in a holocaust: and I will make their

work in truth, and I will make a perpetual covenant with them.

61:9. And they shall know their seed among the Gentiles, and their offspring in the midst of peoples: all that shall see them, shall know them, that these are the seed which the Lord hath blessed.

61:10. I will greatly rejoice in the Lord, and my soul shall be joyful in my God: for he hath clothed me with the garments of salvation: and with the robe of justice he hath covered me, as a bridegroom decked with a crown, and as a bride adorned with her jewels.

61:11. For as the earth bringeth forth her bud, and as the garden causeth her seed to shoot forth: so shall the Lord God make justice to spring forth, and praise before all the nations.

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ISAIAS CHAPTER 62

The prophet will not cease from preaching Christ: to whom all nations shall be converted: and whose church shall continue for ever.

62:1. For Sion's sake I will not hold my peace, and for the sake of Jerusalem, I will not rest till her just one come forth as brightness, and her saviour be lighted as a lamp.

62:2. And the Gentiles shall see thy just one, and all kings thy glorious one: and thou shalt be called by a new name, which the mouth of the Lord shall name.

62:3. And thou shalt be a crown of glory in the

hand of the Lord, and a royal diadem in the hand of thy God.

62:4. Thou shalt no more be called Forsaken: and thy land shall no more be called Desolate: but thou shalt be called My pleasure in her, and thy land inhabited. Because the Lord hath been well pleased with thee: and thy land shall be inhabited.

62:5. For the young man shall dwell with the virgin, and thy children shall dwell in thee. And the bridegroom shall rejoice over the bride, and thy God shall rejoice over thee.

62:6. Upon thy walls, O Jerusalem, I have appointed watchmen all the day, and all the night, they shall never hold their peace. You that are mindful of the Lord, hold not your peace,

62:7. And give him no silence till he establish, and till he make Jerusalem a praise in the earth.

62:8. The Lord hath sworn by his right hand, and by the arm of his strength: Surely I will no more give thy corn to be meat for thy enemies: and the

sons of the strangers shall not drink thy wine, for which thou hast laboured.

62:9. For they that gather it, shall eat it, and shall praise the Lord: and they that bring it together, shall drink it in my holy courts.

62:10. Go through, go through the gates, prepare the way for the people, make the road plain, pick out the stones, and lift up the standard to the people.

62:11. Behold the Lord hath made it to be heard in the ends of the earth, tell the daughter of Sion: Behold thy Saviour cometh: behold his reward is with him, and his work before him.

62:12. And they shall call them, The holy people, the redeemed of the Lord. But thou shalt be called: A city sought after, and not forsaken.

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ISAIAS CHAPTER 63

Christ's victory over his enemies: his mercies to his people: their complaint.

63:1. Who is this that cometh from Edom, with dyed garments from Bosra, this beautiful one in his robe, walking in the greatness of his strength. I, that speak justice, and am a defender to save.

Edom. . . Edom and Bosra (a strong city of Edom) are here taken in a mystical sense for the enemies of Christ and his church.

63:2. Why then is thy apparel red, and thy garments like theirs that tread in the winepress?

63:3. I have trodden the winepress alone, and of the Gentiles there is not a man with me: I have trampled on them in my indignation, and have trodden them down in my wrath, and their blood is sprinkled upon my garments, and I have stained all my apparel.

63:4. For the day of vengeance is in my heart, the year of my redemption is come.

63:5. I looked about, and there was none to help: I sought, and there was none to give aid: and my own arm hath saved for me, and my indignation itself hath helped me.

63:6. And I have trodden down the people in my wrath, and have made them drunk in my indignation, and have brought down their strength to the earth.

63:7. I will remember the tender mercies of the Lord, the praise of the Lord for all the things that the Lord hath bestowed upon us, and for the multitude of his good things to the house of Israel, which he hath given them according to his

kindness, and according to the multitude of his mercies.

63:8. And he said: Surely they are my people, children that will not deny: so he became their saviour.

63:9. In all their affliction he was not troubled, and the angel of his presence saved them: in his love, and in his mercy he redeemed them, and he carried them and lifted them up all the days of old.

63:10. But they provoked to wrath, and afflicted the spirit of his Holy One: and he was turned to be their enemy, and he fought against them.

63:11. And he remembered the days of old of Moses, and of his people: Where is he that brought them up out of the sea, with the shepherds of his flock? where is he that put in the midst of them the spirit of his Holy One?

63:12. He that brought out Moses by the right hand, by the arm of his majesty: that divided the waters before them, to make himself an

everlasting name.

63:13. He that led them out through the deep, as a horse in the wilderness that stumbleth not.

63:14. As a beast that goeth down in the field, the spirit of the Lord was their leader: so didst thou lead thy people to make thyself a glorious name.

63:15. Look down from heaven, and behold from thy holy habitation and the place of thy glory: where is thy zeal, and thy strength, the multitude of thy bowels, and of thy mercies? they have held back themselves from me.

They have held back, etc. . . This is spoken by the prophet in the person of the Jews at the time when, for their sins, they were given up to their enemies.

63:16. For thou art our father, and Abraham hath not known us, and Israel hath been ignorant of us: thou, O Lord, art our father, our redeemer, from everlasting is thy name.

Abraham hath not know us, etc. . . That is, Abraham will not now acknowledge us for his children, by reason of our degeneracy; but thou, O Lord, art our true father and our redeemer, and no other can be called our parent in comparison with thee.

63:17. Why hast thou made us to err, O Lord, from thy ways: why hast thou hardened our heart, that we should not fear thee? return for the sake of thy servants, the tribes of thy inheritance.

Made us to err, etc. Hardened our heart, etc. . . The meaning is, that God in punishment of their great and manifold crimes, and their long abuse of his mercy and grace, had withdrawn his graces from them, and so given them up to error and hardness of heart.

63:18. They have possessed thy holy people as nothing: our enemies have trodden down thy sanctuary.

63:19. We are become as in the beginning, when

thou didst not rule over us, and when we were not called by thy name.

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ISAIAS CHAPTER 64

The prophet prays for the release of his people; and for the remission of their sins.

64:1. O that thou wouldst rend the heavens, and wouldst come down: the mountains would melt away at thy presence.

64:2. They would melt as at the burning of fire, the waters would burn with fire, that thy name might be made known to thy enemies: that the nations might tremble at thy presence.

64:3. When thou shalt do wonderful things, we shall not bear them: thou didst come down, and at thy presence the mountains melted away.

64:4. From the beginning of the world they have not heard, nor perceived with the ears: the eye hath not seen, O God, besides thee, what things thou hast prepared for them that wait for thee.

64:5. Thou hast met him that rejoiceth, and doth justice: in thy ways they shall remember thee: behold thou art angry, and we have sinned: in them we have been always, and we shall be saved.

64:6. And we are all become as one unclean, and all our justices as the rag of a menstruous woman: and we have all fallen as a leaf, and our iniquities, like the wind, have taken us away.

Our justices, etc. . . That is, the works by which we pretended to make ourselves just. This is spoken particularly of the sacrifices, sacraments, and ceremonies of the Jews, after the death of Christ, and the promulgation of the new law.

64:7. There is none that calleth upon thy name: that riseth up, and taketh hold of thee: thou hast hid thy face from us, and hast crushed us in the

hand of our iniquity.

64:8. And now, O Lord, thou art our father, and we are clay: and thou art our maker, and we all are the works of thy hands.

64:9. Be not very angry, O Lord, and remember no longer our iniquity: behold, see we are all thy people.

64:10. The city of thy sanctuary is become a desert, Sion is made a desert, Jerusalem is desolate.

64:11. The house of our holiness, and of our glory, where our fathers praised thee, is burnt with fire, and all our lovely things are turned into ruins.

64:12. Wilt thou refrain thyself, O Lord, upon these things, wilt thou hold thy peace, and afflict us vehemently?

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ISAIAS CHAPTER 65

The Gentiles shall seek and find Christ, but the Jews will persecute him, and be rejected, only a remnant shall be reserved. The church shall multiply, and abound with graces.

65:1. They have sought me that before asked not for me, they have found me that sought me not. I said: Behold me, behold me, to a nation that did not call upon my name.

65:2. I have spread forth my hands all the day to an unbelieving people, who walk in a way that is not good after their own thoughts.

65:3. A people that continually provoke me to

anger before my face, that immolate in gardens,
and sacrifice upon bricks.

65:4. That dwell in sepulchres, and sleep in the
temple of idols: that eat swine's flesh, and
profane broth is in their vessels.

65:5. That say: Depart from me, come not near
me, because thou art unclean: these shall be
smoke in my anger, a fire burning all the day.

65:6. Behold it is written before me: I will not
be silent, but I will render and repay into their
bosom.

65:7. Your iniquities, and the iniquities of your
fathers together, saith the Lord, who have
sacrificed upon the mountains, and have
reproached me upon the hills; and I will measure
back their first work in their bosom.

65:8. Thus saith the Lord: As if a grain be found
in a cluster, and it be said: Destroy it not,
because it is a blessing: so will I do for the sake
of my servants, that I may not destroy the whole.

65:9. And I will bring forth a seed out of Jacob,

and out of Juda a possessor of my mountains:
and my elect shall inherit it, and my servants
shall dwell there.

65:10. And the plains shall be turned to folds of
flocks, and the valley of Achor into a place for
the herds to lie down in, for my people that have
sought me.

65:11. And you, that have forsaken the Lord,
that have forgotten my holy mount, that set a
table for fortune, and offer libations upon it,

65:12. I will number you in the sword, and you
shall all fall by slaughter: because I called and
you did not answer: I spoke, and you did not
hear: and you did evil in my eyes, and you have
chosen the things that displease me.

65:13. Therefore thus saith the Lord God:
Behold my servants shall eat, and you shall be
hungry: behold my servants shall drink, and you
shall be thirsty.

65:14. Behold my servants shall rejoice, and you
shall be confounded: behold my servants shall

praise for joyfulness of heart, and you shall cry for sorrow of heart, and shall howl for grief of spirit.

65:15. And you shall leave your name for an execration to my elect: and the Lord God shall slay thee, and call his servants by another name.

65:16. In which he that is blessed upon the earth, shall be blessed in God, amen: and he that sweareth in the earth, shall swear by God, amen: because the former distresses are forgotten, and because they are hid from my eyes.

65:17. For behold I create new heavens, and a new earth: and the former things shall not be in remembrance, and they shall not come upon the heart.

65:18. But you shall be glad and rejoice for ever in these things, which I create: for behold I create Jerusalem a rejoicing, and the people thereof joy.

65:19. And I will rejoice in Jerusalem, and joy in my people, and the voice of weeping shall no

more be heard in her, nor the voice of crying.

65:20. There shall no more be an infant of days there, nor an old man that shall not fill up his days: for the child shall die a hundred years old, and the sinner being a hundred years old shall be accursed.

65:21. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruits of them.

65:22. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree, so shall be the days of my people, and the works of their hands shall be of long continuance.

65:23. My elect shall not labour in vain, nor bring forth in trouble; for they are the seed of the blessed of the Lord, and their posterity with them.

65:24. And it shall come to pass, that before they call, I will hear; as they are yet speaking, I will hear.

65:25. The wolf and the lamb shall feed

together; the lion and the ox shall eat straw; and dust shall be the serpent's food: they shall not hurt nor kill in all my holy mountain, saith the Lord.

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ISAIAS CHAPTER 66

More of the reprobation of the Jews, and of the call of the Gentiles.

66:1. Thus saith the Lord: Heaven is my throne, and the earth my footstool: what is this house that you will build to me? and what is this place of my rest?

What is this house, etc. . . This is a prophecy that the temple should be cast off.

66:2. My hand made all these things, and all these things were made, saith the Lord. But to whom shall I have respect, but to him that is poor

and little, and of a contrite spirit, and that trembleth at my words?

66:3. He that sacrificeth an ox, is as if he slew a man: he that killeth a sheep in sacrifice, as if he should brain a dog: he that offereth an oblation, as if he should offer swine's blood; he that remembereth incense, as if he should bless an idol. All these things have they chosen in their ways, and their soul is delighted in their abominations.

He that sacrificeth an ox, etc. . . This is a prophecy that the sacrifices which were offered in the old law should be abolished in the new; and that the offering of them should be a crime.—Ibid. Remembereth incense. . . Viz., to offer it in the way of a sacrifice.

66:4. Wherefore I also will choose their mockeries, and will bring upon them the things they feared: because I called, and there was none that would answer; I have spoken, and they heard not; and they have done evil in my eyes, and have

chosen the things that displease me.

I will choose their mockeries. . . I will turn their mockeries upon themselves; and will cause them to be mocked by their enemies.

66:5. Hear the word of the Lord, you that tremble at his word: Your brethren that hate you, and cast you out for my name's sake, have said: Let the Lord be glorified, and we shall see in your joy: but they shall be confounded.

66:6. A voice of the people from the city, a voice from the temple, the voice of the Lord that rendereth recompense to his enemies.

66:7. Before she was in labour, she brought forth; before her time came to be delivered, she brought forth a man child.

Before she was in labour, etc. . . This relates to the conversion of the Gentiles, who were born, as it were, all on a sudden to the church of God.

66:8. Who hath ever heard such a thing? and who hath seen the like to this? shall the earth bring forth in one day? or shall a nation be brought forth at once, because Sion hath been in labour, and hath brought forth her children?

66:9. Shall not I that make others to bring forth children, myself bring forth, saith the Lord? shall I, that give generation to others, be barren, saith the Lord thy God?

66:10. Rejoice with Jerusalem, and be glad with her, all you that love her: rejoice for joy with her, all you that mourn for her.

66:11. That you may suck, and be filled with the breasts of her consolations: that you may milk out, and flow with delights, from the abundance of her glory.

66:12. For thus saith the Lord: Behold I will bring upon her as it were a river of peace, and as an overflowing torrent the glory of the Gentiles, which you shall suck; you shall be carried at the breasts, and upon the knees they shall caress you.

66:13. As one whom the mother caresseth, so will I comfort you, and you shall be comforted in Jerusalem.

66:14. You shall see and your heart shall rejoice, and your bones shall flourish like an herb, and the hand of the Lord shall be known to his servants, and he shall be angry with his enemies.

66:15. For behold the Lord will come with fire, and his chariots are like a whirlwind, to render his wrath in indignation, and his rebuke with flames of fire.

66:16. For the Lord shall judge by fire, and by his sword unto all flesh, and the slain of the Lord shall be many.

66:17. They that were sanctified, thought themselves clean in the gardens behind the gate within, they that did eat swine's flesh, and the abomination, and the mouse: they shall be consumed together, saith the Lord.

66:18. But I know their works, and their thoughts: I come that I may gather them together

with all nations and tongues: and they shall come and shall see my glory.

66:19. And I will set a sign among them, and I will send of them that shall be saved, to the Gentiles into the sea, into Africa, and Lydia them that draw the bow: into Italy, and Greece, to the islands afar off, to them that have not heard of me, and have not seen my glory. And they shall declare my glory to the Gentiles:

66:20. And they shall bring all your brethren out of all nations for a gift to the Lord, upon horses, and in chariots, and in litters, and on mules, and in coaches, to my holy mountain Jerusalem, saith the Lord, as if the children of Israel should bring an offering in a clean vessel into the house of the Lord.

66:21. And I will take of them to be priests, and Levites, saith the Lord.

66:22. For as the new heavens, and the new earth, which I will make to stand before me, saith the Lord: so shall your seed stand, and your

name.

66:23. And there shall be month after month, and sabbath after sabbath: and all flesh shall come to adore before my face, saith the Lord.

66:24. And they shall go out, and see the carcasses of the men that have transgressed against me: their worm shall not die, and their fire shall not be quenched: and they shall be a loathsome sight to all flesh.

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THE PROPHECY OF JEREMIAS

Jeremias was a priest, a native of Anathoth, a priestly city in the tribe of Benjamin: and was sanctified from his mother's womb, to be a prophet of God; which office he began to execute when he was yet a child in age. He was in his whole life, according to the signification of his name, Great before the Lord; and a special figure of Jesus Christ, in the persecutions he underwent for discharging his duty; in his charity for his persecutors; and in the violent death he suffered at their hands: it being an ancient tradition of the Hebrews, that he was stoned to death by the remnant of the Jews who had retired into Egypt.

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JEREMIAS CHAPTER 1

The time, and the calling, of Jeremias: his prophetical visions. God encourages him.

1:1. The words of Jeremias the son of Helcias, of the priests that were in Anathoth, in the land of Benjamin.

1:2. The word of the Lord which came to him in the days of Josias the son of Amon king of Juda, in the thirteenth year of his reign.

1:3. And which came to him in the days of Joakim the son of Josias king of Juda, unto the end of the eleventh year of Sedecias the son of Josias king of Juda, even unto the carrying away

of Jerusalem captive, in the fifth month.

1:4. And the word of the Lord came to me, saying:

1:5. Before I formed thee in the bowels of thy mother, I knew thee: and before thou camest forth out of the womb, I sanctified thee, and made thee a prophet unto the nations.

1:6. And I said: Ah, ah, ah, Lord God: behold, I cannot speak, for I am a child.

1:7. And the Lord said to me: Say not: I am a child: for thou shalt go to all that I shall send thee: and whatsoever I shall command thee, thou shalt speak.

1:8. Be not afraid at their presence: for I am with thee to deliver thee, saith the Lord.

1:9. And the Lord put forth his hand, and touched my mouth: and the Lord said to me: Behold I have given my words in thy mouth:

1:10. Lo, I have set thee this day over the nations, and over kingdoms, to root up, and to pull down, and to waste, and to destroy, and to

build, and to plant.

1:11. And the word of the Lord came to me, saying: What seest thou, Jeremias? And I said: I see a rod watching.

1:12. And the Lord said to me: Thou hast seen well: for I will watch over my word to perform it.

1:13. And the word of the Lord came to me a second time saying: What seest thou? And I said: I see a boiling caldron, and the face thereof from the face of the north.

1:14. And the Lord said to me: From the north shall an evil break forth upon all the inhabitants of the land.

1:15. For behold I will call together all the families of the kingdoms of the north, saith the Lord: and they shall come, and shall set every one his throne in the entrance of the gates of Jerusalem, and upon all the walls thereof round about, and upon all the cities of Juda.

1:16. And I will pronounce my judgments against them, touching all their wickedness, who

have forsaken me, and have sacrificed to strange gods, and have adored the work of their own hands.

1:17. Thou therefore gird up thy loins, and arise, and speak to them all that I command thee. Be not afraid at their presence: for I will make thee not to fear their countenance.

1:18. For behold I have made thee this day a fortified city, and a pillar of iron, and a wall of brass, over all the land, to the kings of Juda, to the princes thereof, and to the priests, and to the people of the land.

1:19. And they shall fight against them, and shall not prevail: for I am with thee, saith the Lord, to deliver thee.

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JEREMIAS CHAPTER 2

God expostulates with the Jews for their ingratitude and infidelity.

2:1. And the word of the Lord came to me, saying:

2:2. Go, and cry in the ears of Jerusalem, saying: Thus saith the Lord: I have remembered thee, pitying thy youth, and the love of thy espousals, when thou followedst me in the desert, in a land that is not sown.

2:3. Israel is holy to the Lord, the firstfruits of his increase: all they that devour him offend: evils shall come upon them, saith the Lord.

2:4. Hear ye the word of the Lord, O house of Jacob, and all ye families of the house of Israel:

2:5. Thus saith the Lord: What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain?

2:6. And they have not said: Where is the Lord, that made us come up out of the land of Egypt? that led us through the desert, through a land uninhabited and unpassable, through a land of drought, and the image of death, through a land wherein no man walked, nor any man dwelt?

2:7. And I brought you into the land of Carmel, to eat the fruit thereof, and the best things thereof: and when ye entered in, you defiled my land and made my inheritance an abomination.

Carmel. . . That is, a fruitful, plentiful land.

2:8. The priests did not say: Where is the Lord? and they that held the law knew me not, and the pastors transgressed against me: and the prophets

prophesied in Baal, and followed idols.

2:9. Therefore will I yet contend in judgment with you, saith the Lord, and I will plead with your children.

2:10. Pass over to the isles of Cethim, and see: and send into Cedar, and consider diligently: and see if there hath been done any thing like this.

2:11. If a nation hath changed their gods, and indeed they are not gods: but my people have changed their glory into an idol.

2:12. Be astonished, O ye heavens, at this, and ye gates thereof, be very desolate, saith the Lord.

2:13. For my people have done two evils. They have forsaken me, the fountain of living water, and have digged to themselves cisterns, broken cisterns, that can hold no water.

2:14. Is Israel a bondman, or a homeborn slave? why then is he become a prey?

2:15. The lions have roared upon him, and have made a noise, they have made his land a wilderness: his cities are burnt down, and there

is none to dwell in them.

2:16. The children also of Memphis, and of Taphnes have defloured thee, even to the crown of the head.

2:17. Hath not this been done to thee, because thou hast forsaken the Lord thy God at that time, when he led thee by the way?

2:18. And now what hast thou to do in the way of Egypt, to drink the troubled water? And what hast thou to do with the way of the Assyrians, to drink the water of the river?

2:19. Thy own wickedness shall reprove thee, and thy apostasy shall rebuke thee. Know thou, and see that it is an evil and a bitter thing for thee, to have left the Lord thy God, and that my fear is not with thee, saith the Lord the God of hosts.

2:20. Of old time thou hast broken my yoke, thou hast burst my bands, and thou saidst: I will not serve. For on every high hill, and under every green tree thou didst prostitute thyself.

2:21. Yet, I planted thee a chosen vineyard, all true seed: how then art thou turned unto me into that which is good for nothing, O strange vineyard?

2:22. Though thou wash thyself with nitre, and multiply to thyself the herb borith, thou art stained in thy iniquity before me, saith the Lord God.

Borith. . . An herb used to clean clothes, and take out spots and dirt.

2:23. How canst thou say: I am not polluted, I have not walked after Baalim? see thy ways in the valley, know what thou hast done: as a swift runner pursuing his course.

2:24. A wild ass accustomed to the wilderness in the desire of his heart, snuffed up the wind of his love: none shall turn her away: all that seek her shall not fail: in her monthly filth they shall find her.

2:25. Keep thy foot from being bare, and thy

throat from thirst. But thou saidst: I have lost all hope, I will not do it: for I have loved strangers, and I will walk after them.

2:26. As the thief is confounded when he is taken, so is the house of Israel confounded, they and their kings, their princes and their priests, and their prophets.

2:27. Saying to a stock: Thou art my father: and to a stone: Thou hast begotten me: they have turned their back to me, and not their face: and in the time of their affliction they will say: Arise, and deliver us.

2:28. Where are the gods, whom thou hast made thee? let them arise and deliver thee in the time of thy affliction: for according to the number of thy cities were thy gods, O Juda.

2:29. Why will you contend with me in judgment? you have all forsaken me, saith the Lord.

2:30. In vain have I struck your children, they have not received correction: your sword hath

devoured your prophets, your generation is like a ravaging lion.

2:31. See ye the word of the Lord: Am I become a wilderness to Israel, or a lateward springing land? why then have my people said: We are revolted, we will come to thee no more?

2:32. Will a virgin forget her ornament, or a bride her stomacher? but my people hath forgotten me days without number.

2:33. Why dost thou endeavour to shew thy way good to seek my love, thou who hast also taught thy malices to be thy ways,

2:34. And in thy skirts is found the blood of the souls of the poor and innocent? not in ditches have I found them, but in all places, which I mentioned before.

2:35. And thou hast said: I am without sin and am innocent: and therefore let thy anger be turned away from me. Behold, I will contend with thee in judgment, because thou hast said: I have not sinned.

2:36. How exceeding base art thou become, going the same ways over again! and thou shalt be ashamed of Egypt, as thou wast ashamed of Assyria.

2:37. For from thence thou shalt go, and thy hand shall be upon thy head: for the Lord hath destroyed thy trust, and thou shalt have nothing prosperous therein.

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JEREMIAS CHAPTER 3

God invites the rebel Jews to return to him, with a promise to receive them: he foretells the conversion of the Gentiles.

3:1. It is commonly said: If a man put away his wife, and she go from him, and marry another man, shall he return to her any more? shall not that woman be polluted, and defiled? but thou hast prostituted thyself to many lovers: nevertheless return to me, saith the Lord, and I will receive thee.

3:2. Lift up thy eyes on high: and see where thou hast not prostituted thyself: thou didst sit in

the ways, waiting for them as a robber in the wilderness: and thou hast polluted the land with thy fornications, and with thy wickedness.

3:3. Therefore the showers were withholden, and there was no lateward rain: thou hadst a harlot's forehead, thou wouldst not blush.

3:4. Therefore at the least from this time call to me: Thou art my father, the guide of my virginity:

3:5. Wilt thou be angry for ever, or wilt thou continue unto the end? Behold, thou hast spoken, and hast done evil things, and hast been able.

3:6. And the Lord said to me in the days of king Josias: Hast thou seen what rebellious Israel hath done? she hath gone of herself upon every high mountain, and under every green tree, and hath played the harlot there.

3:7. And when she had done all these things, I said: Return to me, and she did not return. And her treacherous sister Juda saw,

3:8. That because the rebellious Israel had

played the harlot, I had put her away, and given her a bill of divorce: yet her treacherous sister Juda was not afraid, but went and played the harlot also herself.

3:9. And by the facility of her fornication she defiled the land, and played the harlot with stones and with stocks.

3:10. And after all this, her treacherous sister Juda hath not returned to me with her whole heart, but with falsehood, saith the Lord.

3:11. And the Lord said to me: The rebellious Israel hath justified her soul, in comparison of the treacherous Juda.

3:12. Go, and proclaim these words towards the north, and thou shalt say: Return, O rebellious Israel, saith the Lord, and I will not turn away my face from you: for I am holy, saith the Lord, and I will not be angry for ever.

3:13. But yet acknowledge thy iniquity, that thou hast transgressed against the Lord thy God: and thou hast scattered thy ways to strangers under

every green tree, and hast not heard my voice, saith the Lord.

3:14. Return, O ye revolting children, saith the Lord: for I am your I husband: and I will take you, one of a city, and two of a kindred, and will bring you into Sion.

3:15. And I will give you pastors according to my own heart, and they shall feed you with knowledge and doctrine.

3:16. And when you shall be multiplied, and increase in the land in those days, saith the Lord, they shall say no more: The ark of the covenant of the Lord: neither shall it come upon the heart, neither shall they remember it, neither shall it be visited, neither shall that be done any more.

3:17. At that time Jerusalem shall be called the throne of the Lord: and all the nations shall be gathered together to it, in the name of the Lord to Jerusalem, and they shall not walk after the perversity of their most wicked heart.

3:18. In those days the house of Juda shall go to

the house of Israel, and they shall come together out of the land of the north to the land which I gave to your fathers.

3:19. But I said: How shall I put thee among the children, and give thee a lovely land, the goodly inheritance of the armies of the Gentiles? And I said: Thou shalt call me father and shalt not cease to walk after me.

3:20. But as a woman that despiseth her lover, so hath the house of Israel despised me, saith the Lord.

3:21. A voice was heard in the highways, weeping and howling of the children of Israel: because they have made their way wicked, they have forgotten the Lord their God.

3:22. Return, you rebellious children, and I will heal your rebellions. Behold we come to thee: for thou art the Lord our God.

3:23. In very deed the hills were liars, and the multitude of the mountains: truly in the Lord our God is the salvation of Israel.

3:24. Confusion hath devoured the labour of our fathers from our youth, their flocks and their herds, their sons and their daughters.

3:25. We shall sleep in our confusion, and our shame shall cover us, because we have sinned against the Lord our God, we and our fathers from our youth even to this day, and we have not hearkened to the voice of the Lord our God.

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JEREMIAS CHAPTER 4

*And admonition to sincere repentance, and
circumcision of the heart, with threats of grievous
punishment to those that persist in sin.*

4:1. If thou wilt return, O Israel, saith the Lord, return to me: if thou wilt take away thy stumblingblocks out of my sight, thou shalt not be moved.

4:2. And thou shalt swear: As the Lord liveth, in truth, and in judgment, and in justice: and the Gentiles shall bless him, and shall praise him.

4:3. For thus saith the Lord to the men of Juda and Jerusalem: Break up anew your fallow

ground, and sow not upon thorns:

4:4. Be circumcised to the Lord, and take away the foreskins of your hearts, ye men of Juda, and ye inhabitants of Jerusalem: lest my indignation come forth like fire, and burn, and there be none that can quench it because of the wickedness of your thoughts.

4:5. Declare ye in Juda, and make it heard in Jerusalem: speak, and sound with the trumpet in the land: cry aloud, and say: Assemble yourselves, and let us go into strong cities.

4:6. Set up the standard in Sion. Strengthen yourselves, stay not: for I bring evil from the north, and great destruction.

4:7. The lion is come up out of his den, and the robber of nations hath roused himself: he is come forth out of his place, to make thy land desolate: thy cities shall be laid waste, remaining without an inhabitant.

4:8. For this gird yourselves with haircloth, lament and howl: for the fierce anger of the Lord

is not turned away from us.

4:9. And it shall come to pass in that day, saith the Lord: That the heart of the king shall perish, and the heart of the princes: and the priests shall be astonished, and the prophets shall be amazed.

4:10. And I said: Alas, alas, alas, O Lord God, hast thou then deceived this people and Jerusalem, saying: You shall have peace: and behold the sword reacheth even to the soul?

4:11. At that time it shall be said to this people, and to Jerusalem: A burning wind is in the ways that are in the desert of the way of the daughter of my people, not to fan, nor to cleanse.

4:12. A full wind from these places shall come to me: and now I will speak my judgments with them.

4:13. Behold he shall come up as a cloud, and his chariots as a tempest: his horses are swifter than eagles: woe unto us, for we are laid waste.

4:14. Wash thy heart from wickedness, O Jerusalem, that thou mayst be saved: how long

shall hurtful thoughts abide in thee?

4:15. For a voice of one declaring from Dan, and giving notice of the idol from mount Ephraim.

4:16. Say ye to the nations: Behold it is heard in Jerusalem, that guards are coming from a far country, and give out their voice against the cities of Juda.

4:17. They are set round about her, as keepers of fields: because she hath provoked me to wrath, saith the Lord.

4:18. Thy ways, and thy devices have brought these things upon thee: this is thy wickedness, because it is bitter, because it hath touched thy heart.

4:19. My bowels, my bowels are in part, the senses of my heart are troubled within me, I will not hold my peace, for my soul hath heard the sound of the trumpet, the cry of battle.

4:20. Destruction upon destruction is called for, and all the earth is laid waste: my tents are destroyed on a sudden, and my pavilions in a

moment.

4:21. How long shall I see men fleeing away,
how long shall I hear the sound of the trumpet?

4:22. For my foolish people have not known
me: they are foolish and senseless children: they
are wise to do evil, but to do good they have no
knowledge.

4:23. I beheld the earth, and lo it was void, and
nothing: and the heavens, and there was no light
in them.

4:24. I looked upon the mountains, and behold
they trembled: and all the hills were troubled.

4:25. I beheld, and lo there was no man: and all
the birds of the air were gone.

4:26. I looked, and behold Carmel was a
wilderness: and all its cities were destroyed at
the presence of the Lord, and at the presence of
the wrath of his indignation.

4:27. For thus saith the Lord: All the land shall
be desolate, but yet I will not utterly destroy.

4:28. The Earth shall mourn, and the heavens

shall lament from above: because I have spoken, I have purposed, and I have not repented, neither am I turned away from it.

4:29. At the voice of the horsemen, and the archers, all the city is fled away: they have entered into thickets and climbed up the rocks: all the cities are forsaken, and there dwelleth not a man in them.

4:30. But when thou art spoiled what wilt thou do? though thou clothest thyself with scarlet, though thou deckest thee with ornaments of gold, and paintest thy eyes with stibic stone, thou shalt dress thyself out in vain: thy lovers have despised thee, they will seek thy life.

4:31. For I have heard the voice as of a woman in travail, anguishes as of a woman in labour of a child. The voice of the daughter of Sion, dying away, spreading her hands: Woe is me, for my soul hath fainted because of them that are slain.

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JEREMIAS CHAPTER 5

The judgments of God shall fall upon the Jews for their manifold sins.

5:1. Go about through the streets of Jerusalem, and see, and consider, and seek in the broad places thereof, if you can find a man that executeth judgment, and seeketh faith: and I will be merciful unto it.

5:2. And though they say: The Lord liveth; this also they will swear falsely.

5:3. O Lord, thy eyes are upon truth: thou hast struck them, and they have not grieved: thou hast bruised them, and they have refused to receive

correction: they have made their faces harder than the rock, and they have refused to return.

5:4. But I said: Perhaps these are poor and foolish, that know not the way of the Lord, the judgment of their God.

5:5. I will go therefore to the great men, and will speak to them: for they have known the way of the Lord, the judgment of their God: and behold these have altogether broken the yoke more, and have burst the bonds.

5:6. Wherefore a lion out of the wood hath slain them, a wolf in the evening hath spoiled them, a leopard watcheth for their cities: every one that shall go out thence shall be taken, because their transgressions are multiplied, their rebellions are strengthened.

5:7. How can I be merciful to thee? thy children have forsaken me, and swear by them that are not gods: I fed them to the full, and they committed adultery, and rioted in the harlot's house.

5:8. They are become as amorous horses and

stallions: every one neighed after his neighbour's wife.

5:9. Shall I not visit for these things, saith the Lord? and shall not my soul take revenge on such a nation?

5:10. Scale the walls thereof, and throw them down, but do not utterly destroy: take away the branches thereof, because they are not the Lord's.

5:11. For the house of Israel, and the house of Juda have greatly transgressed against me, saith the Lord.

5:12. They have denied the Lord, and said, It is not he: and the evil shall not come upon us: we shall not see the sword and famine.

5:13. The prophets have spoken in the wind, and there was no word of God in them: these things therefore shall befall them.

5:14. Thus saith the Lord the God of hosts: because you have spoken this word, behold I will make my words in thy mouth as fire, and this people as wood, and it shall devour them.

5:15. Behold I will bring upon you a nation from afar, O house of Israel, saith the Lord: a strong nation, an ancient nation, a nation whose language thou shalt not know, nor understand what they say.

5:16. Their quiver is as an open sepulchre, they are all valiant.

5:17. And they shall eat up thy corn, and thy bread: they shall devour thy sons, and thy daughters: they shall eat up thy flocks, and thy herds: they shall eat thy vineyards, and thy figs: and with the sword they shall destroy thy strong cities, wherein thou trustest.

5:18. Nevertheless in those days, saith the Lord, I will not bring you to utter destruction.

5:19. And if you shall say: Why hath the Lord our God done all these things to us? thou shalt say to them: As you have forsaken me, and served a strange god in your own land, so shall you serve strangers in a land that is not your own.

5:20. Declare ye this to the house of Jacob, and

publish it in Juda, saying:

5:21. Hear, O foolish people, and without understanding: who have eyes, and see not: and ears, and hear not.

5:22. Will not you then fear me, saith the Lord: and will you not repent at my presence? I have set the sand a bound for the sea, an everlasting ordinance, which it shall not pass over: and the waves thereof shall toss themselves, and shall not prevail: they shall swell, and shall not pass over it.

5:23. But the heart of this people is become hard of belief and provoking, they are revolted and gone away.

5:24. And they have not said in their heart: Let us fear the Lord our God, who giveth us the early and the latter rain in due season: who preserveth for us the fulness of the yearly harvest.

5:25. Your iniquities have turned these things away, and your sins have withholden good things from you.

5:26. For among my people are found wicked men, that lie in wait as fowlers, setting snares and traps to catch men.

5:27. As a net is full of birds, so their houses are full of deceit: therefore are they become great and enriched.

5:28. They are grown gross and fat: and have most wickedly transgressed my words. They have not judged the cause of the widow, they have not managed the cause of the fatherless, and they have not judged the judgment of the poor.

5:29. Shall I not visit for these things, saith the Lord? or shall not my soul take revenge on such a nation?

5:30. Astonishing and wonderful things have been done in the land.

5:31. The prophets prophesied falsehood, and the priests clapped their hands: and my people loved such things: what then shall be done in the end thereof?

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JEREMIAS CHAPTER 6

The evils that threaten Jerusalem. She is invited to return, and walk in the good way, and not to rely on sacrifices without obedience.

6:1. Strengthen yourselves, ye sons of Benjamin, in the midst of Jerusalem, and sound the trumpet in Thecua, and set up the standard over Bethacarem: for evil is seen out of the north, and a great destruction.

6:2. I have likened the daughter of Sion to a beautiful and delicate woman.

6:3. The shepherds shall come to her with their flocks: they have pitched their tents against her

round about: every one shall feed them that are under his hand.

6:4. Prepare ye war against her: arise, and let us go up at midday: woe unto us, for the day is declined, for the shadows of the evening are grown longer.

6:5. Arise, and let us go up in the night, and destroy her houses.

6:6. For thus saith the Lord of hosts: Hew down her trees, cast up a trench about Jerusalem: this is the city to be visited, all oppression is in the midst of her.

6:7. As a cistern maketh its water cold, so hath she made her wickedness cold: violence and spoil shall be heard in her, infirmity and stripes are continually before me.

6:8. Be thou instructed, O Jerusalem, lest my soul depart from thee, lest I make thee desolate, a land uninhabited.

6:9. Thus saith the Lord of hosts: They shall gather the remains of Israel, as in a vine, even to

one cluster: turn back thy hand, as a
grapegatherer into the basket.

6:10. To whom shall I speak? and to whom shall
I testify, that he may hear? behold, their ears are
uncircumcised, and they cannot hear: behold the
word of the Lord is become unto them a
reproach: and they will not receive it.

6:11. Therefore am I full of the fury of the Lord,
I am weary with holding in: pour it out upon the
child abroad, and upon the council of the young
men together: for man and woman shall be
taken, the ancient and he that is full of days.

6:12. And their houses shall be turned over to
others, with their lands and their wives together:
for I will stretch forth my hand upon the
inhabitants of the land, saith the Lord.

6:13. For from the least of them even to the
greatest, all are given to covetousness: and from
the prophet even to the priest, all are guilty of
deceit.

6:14. And they healed the breach of the daughter

of my people disgracefully, saying: Peace, peace: and there was no peace.

6:15. They were confounded, because they committed abomination: yea, rather they were not confounded with confusion, and they knew not how to blush: wherefore they shall fall among them that fall: in the time of their visitation they shall fall down, saith the Lord.

6:16. Thus saith the Lord: Stand ye on the ways, and see, and ask for the old paths, which is the good way, and walk ye in it: and you shall find refreshment for your souls. And they said: We will not walk.

6:17. And I appointed watchmen over you, saying: Harken ye to the sound of the trumpet. And they said: We will not hearken.

6:18. Therefore hear, ye nations, and know, O congregation, what great things I will do to them.

6:19. Hear, O earth: Behold I will bring evils upon this people, the fruits of their own thoughts: because they have not heard my words,

and they have cast away my law.

6:20. To what purpose do you bring me frankincense from Saba, and the sweet smelling cane from a far country? your holocausts are not acceptable, nor are your sacrifices pleasing to me.

6:21. Therefore thus saith the Lord: Behold I will bring destruction upon this people, by which fathers and sons together shall fall, neighbour and kinsman shall perish.

6:22. Thus saith the Lord: Behold a people cometh from the land of the north, and a great nation shall rise up from the ends of the earth.

6:23. They shall lay hold on arrow and shield: they are cruel, and will have no mercy. Their voice shall roar like the sea: and they shall mount upon horses, prepared as men for war, against thee, O daughter of Sion.

6:24. We have heard the fame thereof, our hands grow feeble: anguish hath taken hold of us, as a woman in labour.

6:25. Go not out into the fields, nor walk in the

highway: for the sword of the enemy, and fear is on every side.

6:26. Gird thee with sackcloth, O daughter of my people, and sprinkle thee with ashes: make thee mourning as for an only son, a bitter lamentation, because the destroyer shall suddenly come upon us.

6:27. I have set thee for a strong trier among my people: and thou shalt know, and prove their way.

6:28. All these princes go out of the way, they walk deceitfully, they are brass and iron: they are all corrupted.

6:29. The bellows have failed, the lead is consumed in the fire, the founder hath melted in vain: for their wicked deeds are not consumed.

6:30. Call them reprobate silver, for the Lord hath rejected them.

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JEREMIAS CHAPTER 7

The temple of God shall not protect a sinful people, without a sincere conversion. The Lord will not receive the prayers of the prophet for them: because they are obstinate in their sins.

7:1. The word that came to Jeremias from the Lord, saying:

7:2. Stand in the gate of the house of the Lord, and proclaim there this word, and say: Hear ye the word of the Lord, all ye men of Juda, that enter in at these gates, to adore the Lord.

7:3. Thus saith the Lord of hosts the God of Israel: Make your ways and your doings good:

and I will dwell with you in this place.

7:4. Trust not in lying words, saying: The temple of the Lord, the temple of the Lord, it is the temple of the Lord.

7:5. For if you will order well your ways, and your doings: if you will execute judgment between a man and his neighbour,

7:6. If you oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, and walk not after strange gods to your own hurt,

7:7. I will dwell with you in this place: in the land, which I gave to your fathers from the beginning and for evermore.

7:8. Behold you put your trust in lying words, which shall not profit you:

7:9. To steal, to murder, to commit adultery, to swear falsely, to offer to Baalim, and to go after strange gods, which you know not.

7:10. And you have come, and stood before me in this house, in which my name is called upon,

and have said: We are delivered, because we have done all these abominations.

7:11. Is this house then, in which my name hath been called upon, in your eyes become a den of robbers? I, I am he: I have seen it, saith the Lord.

7:12. Go ye to my place in Silo, where my name dwelt from the beginning: and see what I did to it for the wickedness of my people Israel:

7:13. And now, because you have done all these works, saith the Lord: and I have spoken to you rising up early, and speaking, and you have not heard: and I have called you, and you have not answered:

7:14. I will do to this house, in which my name is called upon, and in which you trust, and to the place which I have given you and your fathers, as I did to Silo.

7:15. And I will cast you away from before my face, as I have cast away all your brethren, the whole seed of Ephraim.

7:16. Therefore do not thou pray for this people,

nor take to thee praise and supplication for them: and do not withstand me: for I will not hear thee.

7:17. Seest thou not what they do in the cities of Juda, and in the streets of Jerusalem?

7:18. The children gather wood, and the fathers kindle the fire, and the women knead the dough, to make cakes to the queen of heaven, and to offer libations to strange gods, and to provoke me to anger.

Queen of heaven. . . That is, the moon, which they worshipped under that name.

7:19. Do they provoke me to anger, saith the Lord? is it not themselves, to the confusion of their own countenance?

7:20. Therefore thus saith the Lord God: Behold my wrath and my indignation is enkindled against this place, upon men and upon beasts, and upon the trees of the field, and upon the fruits of the land, and it shall burn, and shall not be quenched.

7:21. Thus saith the Lord of hosts the God of Israel: Add your burnt offerings to your sacrifices, and eat ye the flesh.

7:22. For I spoke not to your fathers, and I commanded them not, in the day that I brought them out of the land of Egypt, concerning the matter of burnt offerings and sacrifices.

I commanded them not. . .Viz., such sacrifices as the Jews at this time offered, without obedience; which was the thing principally commanded: so that in comparison with it, the offering of the holocausts and sacrifices was of small account.

7:23. But this thing I commanded them, saying: Harken to my voice, and I will be your God, and you shall be my people: and walk ye in all the way that I have commanded you, that it may be well with you.

7:24. But they hearkened not, nor inclined their ear: but walked in their own will, and in the perversity of their wicked heart: and went

backward and not forward,

7:25. From the day that their fathers came out of the land of Egypt, even to this day. And I have sent to you all my servants the prophets, from day to day, rising up early and sending.

7:26. And they have not hearkened to me: nor inclined their ear: but have hardened their neck, and have done worse than their fathers.

7:27. And thou shalt speak to them all these words, but they will not hearken to thee: and thou shalt call them, but they will not answer thee.

7:28. And thou shalt say to them: This is a nation which hath not hearkened to the voice of the Lord their God, nor received instruction: faith is lost, and is taken away out of their mouth.

7:29. Cut off thy hair, and cast it away: and take up a lamentation on high: for the Lord hath rejected, and forsaken the generation of his wrath,

7:30. Because the children of Juda have done evil in my eyes, saith the Lord. They have set their abominations in the house in which my

name is called upon, to pollute it;

7:31. And they have built the high places of Topheth, which is in the valley of the son of Ennom, to burn their sons, and their daughters in the fire: which I commanded not, nor thought on in my heart.

7:32. Therefore behold the days shall come, saith the Lord, and it shall no more be called Topheth, nor the valley of the son of Ennom: but the valley of slaughter: and they shall bury in Topheth, because there is no place.

7:33. And the carcasses of this people shall be meat for the fowls of the air, and for the beasts of the earth, and there shall be none to drive them away.

7:34. And I will cause to cease out of the cities of Juda, and out of the streets of Jerusalem, the voice of joy, and the voice of gladness, the voice of the bridegroom and the voice of the bride: for the land shall be desolate.

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JEREMIAS CHAPTER 8

Other evils that shall fall upon the Jews for their impenitence.

8:1. At that time, saith the Lord, they shall cast out the bones of the kings of Juda, and the bones of the princes thereof, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves.

8:2. And they shall spread them abroad to the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom have walked, and whom

they have sought, and adored: they shall not be gathered, and they shall not be buried: they shall be as dung upon the face of the earth.

8:3. And death shall be chosen rather than life by all that shall remain of this wicked kindred in all places, which are left, to which I have cast them out, saith the Lord of hosts.

8:4. And thou shalt say to them: Thus saith the Lord: Shall not he that falleth, rise again? and he that is turned away, shall he not turn again?

8:5. Why then is this people in Jerusalem turned away with a stubborn revolting? they have laid hold on lying, and have refused to return.

8:6. I attended, and hearkened; no man speaketh what is good, there is none that doth penance for his sin, saying: What have I done? They are all turned to their own course, as a horse rushing to the battle.

8:7. The kite in the air hath known her time: the turtle, and the swallow, and the stork have observed the time of their coming: but my

people have not known the judgment of the Lord.

8:8. How do you say: We are wise, and the law of the Lord is with us? Indeed the lying pens of the scribes hath wrought falsehood.

8:9. The wise men are confounded, they are dismayed, and taken: for they have cast away the word of the Lord, and there is no wisdom in them.

8:10. Therefore will I give their women to strangers, their fields to others for an inheritance: because from the least even to the greatest all follow covetousness: from the prophet even to the priest all deal deceitfully.

8:11. And they healed the breach of the daughter of my people disgracefully, saying: Peace, peace: when there was no peace.

8:12. They are confounded, because they have committed abomination: yea rather they are not confounded with confusion, and they have not known how to blush: therefore shall they fall among them that fall; in the time of their visitation they shall fall, saith the Lord.

8:13. Gathering I will gather them together, saith the Lord, there is no grape on the vines, and there are no figs on the fig tree, the leaf is fallen: and I have given them the things that are passed away.

8:14. Why do we sit still? assemble yourselves, and let us enter into the fenced city, and let us be silent there: for the Lord our God hath put us to silence, and hath given us water of gall to drink: for we have sinned against the Lord.

8:15. We looked for peace and no good came: for a time of healing, and behold fear.

8:16. The snorting of his horses was heard from Dan, all the land was moved at the sound of the neighing of his warriors: and they came and devoured the land, and all that was in it: the city and its inhabitants.

8:17. For behold I will send among you serpents, basilisks, against which there is no charm: and they shall bite you, saith the Lord.

8:18. My sorrow is above sorrow, my heart mourneth within me.

8:19. Behold the voice of the daughter of my people from a far country: Is not the Lord in Sion, or is not her king in her? why then have they provoked me to wrath with their idols, and strange vanities?

8:20. The harvest is past, the summer is ended, and we are not saved.

8:21. For the affliction of the daughter of my people I am afflicted, and made sorrowful, astonishment hath taken hold on me.

8:22. Is there no balm in Galaad? or is there no physician there? Why then is not the wound of the daughter of my people closed?

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JEREMIAS CHAPTER 9

The prophet laments the miseries of his people: and their sins, which are the cause of them. He exhorts them to repentance.

9:1. Who will give water to my head, and a fountain of tears to my eyes? and I will weep day and night for the slain of the daughter of my people.

9:2. Who will give me in the wilderness a lodging place of wayfaring men, and I will leave my people, and depart from them? because they are all adulterers, an assembly of transgressors.

9:3. And they have bent their tongue, as a bow,

for lies, and not for truth: they have strengthened themselves upon the earth, for they have proceeded from evil to evil, and me they have not known, saith the Lord.

9:4. Let every man take heed of his neighbour, and let him not trust in any brother of his: for every brother will utterly supplant, and every friend will walk deceitfully.

9:5. And a man shall mock his brother, and they will not speak the truth: for they have taught their tongue to speak lies: they have laboured to commit iniquity.

9:6. Thy habitation is in the midst of deceit: through deceit they have refused to know me, saith the Lord.

9:7. Therefore thus saith the Lord of hosts: Behold I will melt, and try them: for what else shall I do before the daughter of my people?

9:8. Their tongue is a piercing arrow, it hath spoken deceit: with his mouth one speaketh peace with his friend, and secretly he lieth in wait

for him.

9:9. Shall I not visit them for these things, saith the Lord? or shall not my soul be revenged on such a nation?

9:10. For the mountains I will take up weeping and lamentation, and for the beautiful places of the desert, mourning: because they are burnt up, for that there is not a man that passeth through them: and they have not heard the voice of the owner: from the fowl of the air to the beasts they are gone away and departed.

9:11. And I will make Jerusalem to be heaps of sand, and dens of dragons: and I will make the cities of Juda desolate, for want of an inhabitant.

9:12. Who is the wise man, that may understand this, and to whom the word of the mouth of the Lord may come that he may declare this, why the land hath perished, and is burnt up like a wilderness, which none passeth through?

9:13. And the Lord said: Because they have forsaken my law, which I gave them, and have

not heard my voice, and have not walked in it.

9:14. But they have gone after the perverseness of their own heart, and after Baalim, which their fathers taught them.

9:15. Therefore thus saith the Lord of hosts the God of Israel: Behold I will feed this people with wormwood, and give them water of gall to drink.

9:16. And I will scatter them among the nations, which they and their fathers have not known: and I will send the sword after them till they be consumed.

9:17. Thus saith the Lord of hosts the God of Israel: Consider ye, and call for the mourning women, and let them come: and send to them that are wise women, and let them make haste:

9:18. Let them hasten and take up a lamentation for us: let our eyes shed tears, and our eyelids run down with waters.

9:19. For a voice of wailing is heard out of Sion: How are we wasted and greatly confounded? because we have left the land, because our

dwelling are cast down.

9:20. Hear therefore, ye women, the word of the Lord: and let your ears receive the word of his mouth: and teach your daughters wailing: and every one her neighbour mourning.

9:21. For death is come up through our windows, it is entered into our houses to destroy the children from without, the young men from the streets.

9:22. Speak: Thus saith the Lord: Even the carcass of man shall fall as dung upon the face of the country, and as grass behind the back of the mower, and there is none to gather it.

9:23. Thus saith the Lord: Let not the wise man glory in his wisdom, and let not the strong man glory in his strength, and let not the rich man glory in his riches:

9:24. But let him that glorieth glory in this, that he understandeth and knoweth me, for I am the Lord that exercise mercy, and judgment, and justice in the earth: for these things please me,

saith the Lord.

9:25. Behold, the days come, saith the Lord, and I will visit upon every one that hath the foreskin circumcised.

9:26. Upon Egypt, and upon Juda, and upon Edom, and upon the children of Ammon, and upon Moab, and upon all that have their hair polled round, that dwell in the desert: for all the nations are uncircumcised in the flesh, but all the house of Israel are uncircumcised in the heart.

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JEREMIAS CHAPTER 10

Neither stars nor idols are to be feared, but the great Creator of all things. The chastisement of Jerusalem for her sins.

10:1. Hear ye the word which the Lord hath spoken concerning you, O house of Israel.

10:2. Thus saith the Lord: Learn not according to the ways of the Gentiles: and be not afraid of the signs of heaven, which the heathens fear:

10:3. For the laws of the people are vain: for the works of the hand of the workman hath cut a tree out of the forest with an axe.

10:4. He hath decked it with silver and gold: he

hath put it together with nails and hammers, that it may not fall asunder.

10:5. They are framed after the likeness of a palm tree, and shall not speak: they must be carried to be removed, because they cannot go. Therefore fear them not, for they can neither do evil nor good.

10:6. There is none like to thee, O Lord: thou art great, and great is thy name in might.

10:7. Who shall not fear thee, O king of nations? for thine is the glory: among all the wise men of the nations, and in all their kingdoms there is none like unto thee.

10:8. They shall be all proved together to be senseless and foolish: the doctrine of their vanity is wood.

10:9. Silver spread into plates is brought from Tharsis, and gold from Ophaz: the work of the artificer, and of the hand of the coppersmith: violet and purple is their clothing: all these things are the work of artificers.

10:10. But the Lord is the true God: he is the living God, and the everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his threatening.

10:11. Thus then shall you say to them: The gods that have not made heaven and earth, let them perish from the earth, and from among those places that are under heaven.

10:12. He that maketh the earth by his power, that prepareth the world by his wisdom, and stretcheth out the heavens by his knowledge.

10:13. At his voice he giveth a multitude of waters in the heaven, and lifteth up the clouds from the ends of the earth: he maketh lightnings for rain, and bringeth forth the wind out of his treasures.

10:14. Every man is become a fool for knowledge, every artist is confounded in his graven idol: for what he hath cast is false, and there is no spirit in them.

10:15. They are vain things, and a ridiculous

work: in the time of their visitation they shall perish.

10:16. The portion of Jacob is not like these: for it is he who formed all things: and Israel is the rod of his inheritance: the Lord of hosts is his name.

10:17. Gather up thy shame out of the land, thou that dwellest in a siege.

10:18. For thus saith he Lord: Behold I will cast away far off the inhabitants of the land at this time: and I will afflict them, so that they may be found.

10:19. Woe is me for my destruction, my wound is very grievous. But I said: Truly this is my own evil, and I will bear it.

10:20. My tabernacle is laid waste, all my cords are broken: my children are gone out from me, and they are not: there is none to stretch forth my tent any more, and to set up my curtains.

10:21. Because the pastors have done foolishly, and have not sought the Lord: therefore have

they not understood, and all their flock is scattered.

10:22. Behold the sound of a noise cometh, a great commotion out of the land of the north: to make the cities of Juda a desert, and a dwelling for dragons.

10:23. I know, O Lord, that the way of a man is not his: neither is it in a man to walk, and to direct his steps.

The way of a man is not his. . . The meaning is, that notwithstanding man's free will, yet he can do no good without God's help, nor evil without his permission. So that, in the present case, all the evils which Nabuchodonosor was about to bring upon Jerusalem, could not have come but by the will of God.

10:24. Correct me, O Lord, but yet with judgment: and not in thy fury, lest thou bring me to nothing.

10:25. Pour out thy indignation upon the nations

that have not known thee, and upon the provinces
that have not called upon thy name: because they
have eaten up Jacob, and devoured him, and
consumed him, and have destroyed his glory.

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JEREMIAS CHAPTER 11

The prophet proclaims the covenant of God: and denounces evils to the obstinate transgressors of it. The conspiracy of the Jews against him, a figure of their conspiracy against Christ.

11:1. The word that came from the Lord to Jeremias, saying:

11:2. Hear ye the words of this covenant, and speak to the men of Juda, and to the inhabitants of Jerusalem,

11:3. And thou shalt say to them: Thus saith the Lord the God of Israel: Cursed is the man that shall not hearken to the words of this covenant,

11:4. Which I commanded your fathers in the day that I brought them out of the land of Egypt, from the iron furnace, saying: Hear ye my voice, and do all things that I command you: and you shall be my people, and I will be your God:

11:5. That I may accomplish the oath which I swore to your fathers, to give them a land flowing with milk and honey, as it is this day. And I answered and said: Amen, O Lord.

11:6. And the Lord said to me: Proclaim aloud all these words in the cities of Juda, and in the streets of Jerusalem, saying: Hear ye the words of the covenant, and do them:

11:7. For protesting I conjured your fathers in the day that I brought them out of the land of Egypt even to this day: rising early I conjured them, and said: Hearken ye to my voice:

11:8. And they obeyed not, nor inclined their ear: but walked every one in the perverseness of his own wicked heart: and I brought upon them all the words of this covenant, which I

commanded them to do, but they did them not.

11:9. And the Lord said to me: A conspiracy is found among the men of Juda, and among the inhabitants of Jerusalem.

11:10. They are returned to the former iniquities of their fathers, who refused to hear my words: so these likewise have gone after strange gods, to serve them: the house of Israel, and the house of Juda have made void my covenant, which I made with their fathers.

11:11. Wherefore thus saith the Lord: Behold I will bring in evils upon them, which they shall not be able to escape: and they shall cry to me, and I will not hearken to them.

11:12. And the cities of Juda, and the inhabitants of Jerusalem shall go, and cry to the gods to whom they offer sacrifice, and they shall not save them in the time of their affliction.

11:13. For according to the number of thy cities were thy gods, O Juda: and according to the number of the streets of Jerusalem thou hast set

up altars of confusion, altars to offer sacrifice to Baalim.

11:14. Therefore do not thou pray for this people, and do not take up praise and prayer for them: for I will not hear them in the time of their cry to me, in the time of their affliction.

11:15. What is the meaning that my beloved hath wrought much wickedness in my house? shall the holy flesh take away from thee thy crimes, in which thou hast boasted?

11:16. The Lord called thy name, a plentiful olive tree, fair, fruitful, and beautiful: at the noise of a word, a great fire was kindled in it, and the branches thereof are burnt.

11:17. And the Lord of hosts that planted thee, hath pronounced evil against thee: for the evils of the house of Israel, and of the house of Juda, which they have done to themselves, to provoke me, offering sacrifice to Baalim.

11:18. But thou, O Lord, hast shewn me, and I have known: then thou shewedst me their doings.

11:19. And I was as a meek lamb, that is carried to be a victim: and I knew not that they had devised counsels against me, saying: Let us put wood on his bread, and cut him off from the land of the living, and let his name be remembered no more.

11:20. But thou, O Lord of Sabaoth, who judgest justly, and triest the reins and the hearts, let me see thy revenge on them: for to thee have I revealed my cause.

Sabaoth. . . That is, of hosts or armies, a name frequently given to God in the scriptures.—Ibid. Thy revenge. . . This was rather a prediction of what was to happen, with an approbation of the divine justice, than an imprecation.

11:21. Therefore thus saith the Lord to the men of Anathoth, who seek thy life, and say: Thou shalt not prophesy in the name of the Lord, and thou shalt not die in our hands.

11:22. Therefore thus saith the Lord of hosts:

Behold I will visit upon them: their young men shall die by the sword, their sons and their daughters shall die by famine.

11:23. And there shall be no remains of them: for I will bring in evil upon the men of Anathoth, the year of their visitation.

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JEREMIAS CHAPTER 12

The prosperity of the wicked shall be but for a short time. The desolation of the Jews for their sins. Their return from their captivity.

12:1. Thou indeed, O Lord, art just, if I plead with thee, but yet I will speak what is just to thee: Why doth the way of the wicked prosper: why is it well with all them that transgress, and do wickedly?

12:2. Thou hast planted them, and they have taken root: they prosper and bring forth fruit: thou art near in their mouth, and far from their reins.

12:3. And thou, O Lord, hast known me, thou hast seen me, and proved my heart with thee: gather them together as for the day of slaughter.

12:4. How long shall the land mourn, and the herb of every field wither for the wickedness of them that dwell therein? The beasts and the birds are consumed: because they have said: He shall not see our last end.

12:5. If thou hast been wearied with running with footmen, how canst thou contend with horses? and if thou hast been secure in a land of peace, what wilt thou do in the swelling of the Jordan?

12:6. For even thy brethren, and the house of thy father, even they have fought against thee, and have cried after thee with full voice: believe them not when they speak good things to thee.

12:7. I have forsaken my house, I have left my inheritance: I have given my dear soul into the hand of her enemies.

12:8. My inheritance is become to me as a lion

in the wood: it hath cried out against me,
therefore have I hated it.

12:9. Is my inheritance to me as a speckled bird?
is it as a bird dyed throughout? come ye,
assemble yourselves, all ye beasts of the earth,
make haste to devour.

12:10. Many pastors have destroyed my
vineyard, they have trodden my portion under
foot: they have changed my delightful portion
into a desolate wilderness.

12:11. They have laid it waste, and it hath
mourned for me. With desolation is all the land
made desolate; because there is none that
considereth in the heart.

12:12. The spoilers are come upon all the ways
of the wilderness, for the sword of the Lord shall
devour from one end of the land to the other end
thereof: there is no peace for all flesh.

12:13. They have sown wheat, and reaped
thorns: they have received an inheritance, and it
shall not profit them: you shall be ashamed of

your fruits, because of the fierce wrath of the Lord.

12:14. Thus saith the Lord against all wicked neighbours, that touch the inheritance that I have shared out to my people Israel: Behold I will pluck them out of their land, and I will pluck the house of Juda out of the midst of them.

12:15. And when I shall have plucked them out, I will return, and have mercy on them: and will bring them back, every man to his inheritance, and every man into his land.

12:16. And it shall come to pass, if they will be taught, and will learn the ways of my people, to swear by my name: The Lord liveth, as they have taught my people to swear by Baal: that they shall be built up in the midst of my people.

12:17. But if they will not hear, I will utterly pluck out and destroy that nation, saith the Lord.

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JEREMIAS CHAPTER 13

Under the figure of a linen girdle is foretold the destruction of the Jews. Their obstinacy in sin brings all miseries upon them.

13:1. Thus saith the Lord to me: Go, and get thee a linen girdle, and thou shalt put it about thy loins, and shalt not put it into water.

13:2. And I got a girdle according to the word of the Lord, and put it about my loins.

13:3. And the word of the Lord came to me the second time, saying:

13:4. Take the girdle which thou hast got, which is about thy loins, and arise, go to the Euphrates,

and hide it there in a hole of the rock.

13:5. And I went, and hid it by the Euphrates, as the Lord had commanded me.

13:6. And it came to pass after many days, that the Lord said to me: Arise, go to the Euphrates, and take from thence the girdle, which I commanded thee to hide there.

13:7. And I went to the Euphrates, and digged, and took the girdle out of the place where I had hid it and behold the girdle was rotten, so that it was fit for no use.

13:8. And the word of the Lord came to me, saying:

13:9. Thus saith the Lord: After this manner will I make the pride of Juda, and the great pride of Jerusalem to rot.

13:10. This wicked people, that will not hear my words, and that walk in the perverseness of their heart, and have gone after strange gods to serve them, and to adore them: and they shall be as this girdle ,which is fit for no use.

13:11. For as the girdle sticketh close to the loins of a man, so have I brought close to me all the house of Israel, and all the house of Juda, saith the Lord: that they might be my people, and for a name, and for a praise, and for a glory: but they would not hear.

13:12. Thou shalt speak therefore to them this word: Thus saith the Lord the God of Israel: Every bottle shall be filled with wine. And they shall say to thee: Do we not know that every bottle shall be filled with wine?

13:13. And thou shalt say to them: Thus saith the Lord: Behold I will fill all the inhabitants of this land, and the kings of the race of David that sit upon his throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness.

13:14. And I will scatter them every man from his brother, and fathers and sons in like manner, saith the Lord: I will not spare, and I will not pardon: nor will I have mercy, but to destroy them.

13:15. Hear ye, and give ear: Be not proud, for the Lord hath spoken.

13:16. Give ye glory to the Lord your God, before it be dark, and before your feet stumble upon the dark mountains: you shall look for light, and he will turn it into the shadow of death, and into darkness.

13:17. But if you will not hear this, my soul shall weep in secret for your pride: weeping it shall weep, and my eyes shall run down with tears, because the flock of the Lord is carried away captive.

13:18. Say to the king, and to the queen: Humble yourselves, sit down: for the crown of your glory is come down from your head.

13:19. The cities of the south are shut up, and there is none to open them: all Juda is carried away captive with an entire captivity.

13:20. Lift up your eyes, and see, you that come from the north: where is the flock that is given thee, thy beautiful cattle?

13:21. What wilt thou say when he shall visit thee? for thou hast taught them against thee, and instructed them against thy own head: shall not sorrows lay hold on thee, as a woman in labour?

13:22. And if thou shalt say in thy heart: Why are these things come upon me? For the greatness of thy iniquity, thy nakedness is discovered, the soles of thy feet are defiled.

13:23. If the Ethiopian can change his skin, or the leopard his spots: you also may do well, when you have learned evil.

13:24. And I will scatter them as stubble, which is carried away by the wind in the desert.

13:25. This is thy lot, and the portion of thy measure from me, saith the Lord, because thou hast forgotten me, and hast trusted in falsehood.

13:26. Wherefore I have also bared thy thighs against thy face, and thy shame hath appeared.

13:27. I have seen thy adulteries, and thy neighing, the wickedness of thy fornication: and thy abominations, upon the hills in the field.

Woe to thee, Jerusalem, wilt thou not be made
clean after me: how long yet?

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JEREMIAS CHAPTER 14

A grievous famine: and the prophet's prayer on that occasion. Evils denounced to false prophets. The prophet mourns for his people.

14:1. The word of the Lord that came to Jeremias concerning the words of the drought.

14:2. Judea hath mourned, and the gates thereof are fallen, and are become obscure on the ground, and the cry of Jerusalem is gone up.

14:3. The great ones sent their inferiors to the water: they came to draw, they found no water, they carried back their vessels empty: they were confounded and afflicted, and covered their heads.

14:4. For the destruction of the land, because there came no rain upon the earth, the husbandman were confounded, they covered their heads.

14:5. Yea, the hind also brought forth in the field, and left it, because there was no grass.

14:6. And the wild asses stood upon the rocks, they snuffed up the wind like dragons, their eyes failed, because there was no grass.

14:7. If our iniquities have testified against us, O Lord, do thou it for thy name's sake, for our rebellions are many, we have sinned against thee.

14:8. O expectation of Israel, the Saviour thereof in time of trouble: why wilt thou be as a stranger in the land, and as a wayfaring man turning in to lodge?

14:9. Why wilt thou be as a wandering man, as a mighty man that cannot save? but thou, O Lord, art among us, and thy name is called upon by us, forsake us not.

14:10. Thus saith the Lord to this people, that

have loved to move their feet, and have not rested, and have not pleased the Lord: He will now remember their iniquities, and visit their sins.

14:11. And the Lord said to me: Pray not for this people for their good.

14:12. When they fast I will not hear their prayers: and if they offer holocausts and victims, I will not receive them: for I will consume them by the sword, and by famine, and by the pestilence.

14:13. And I said: Ah, ah, ah, O Lord God, the prophets say to them: You shall not see the sword, and there shall be no famine among you, but he will give you true peace in this place.

14:14. And the Lord said to me: The prophets prophesy falsely in my name: I sent them not, neither have I commanded them, nor have I spoken to them: they prophesy unto you a lying vision, and divination and deceit, and the seduction of their own heart.

14:15. Therefore thus saith the Lord concerning

the prophets that prophesy in my name, whom I did not send, that say: Sword and famine shall not be in this land: By sword and famine shall those prophets be consumed.

14:16. And the people to whom they prophesy, shall be cast out in the streets of Jerusalem because of the famine and the sword, and there shall be none to bury them: they and their wives, their sons and their daughters, and I will pour out their own wickedness upon them.

14:17. And thou shalt speak this word to them: Let my eyes shed down tears night and day, and let them not cease, because the virgin daughter of my people is afflicted with a great affliction, with an exceeding grievous evil.

14:18. If I go forth into the fields, behold the slain with the sword: and if I enter into the city, behold them that are consumed with famine. The prophet also and the priest are gone into a land which they knew not.

14:19. Hast thou utterly cast away Juda, or hath

thy soul abhorred Sion? why then hast thou struck us, so that there is no healing for us? we have looked for peace, and there is no good: and for the time of healing, and behold trouble.

14:20. We acknowledge, O Lord, our wickedness, the iniquities of our fathers, because we have sinned against thee.

14:21. Give us not to be a reproach, for thy name's sake, and do not disgrace in us the throne of thy glory: remember, break not thy covenant with us.

14:22. Are there any among the graven things of the Gentiles that can send rain? or can the heavens give showers? art not thou the Lord our God, whom we have looked for? for thou hast made all these things.

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JEREMIAS CHAPTER 15

*God is determined to punish the Jews for their sins.
The prophet's complaint, and God's promise to him.*

15:1. And the Lord said to me: If Moses and Samuel shall stand before me, my soul is not towards this people: cast them out from my sight, and let them go forth.

15:2. And if they shall say unto thee: Whither shall we go forth? thou shalt say to them: Thus saith the Lord: Such as are for death, to death: and such as are for the sword, to the sword: and such as are for famine, to famine: and such as are for captivity, to captivity.

15:3. And I will visit them with four kinds, saith the Lord: The sword to kill, and the dogs to tear, and the fowls of the air, and the beasts of the earth, to devour and to destroy.

15:4. And I will give them up to the rage of all the kingdoms of the earth: because of Manasses the son of Ezechias the king of Juda, for all that he did in Jerusalem.

15:5. For who shall have pity on thee, O Jerusalem? or who shall bemoan thee? or who shall go to pray for thy peace?

15:6. Thou hast forsaken me, saith the Lord, thou art gone backward: and I will stretch out my hand against thee, and I will destroy thee: I am weary of entreating thee.

15:7. And I will scatter them with a fan in the gates of the land: I have killed and destroyed my people, and yet they are not returned from their ways.

15:8. Their widows are multiplied unto me above the sand of the sea: I have brought upon

them against the mother of the young man a spoiler at noonday: I have cast a terror on a sudden upon the cities.

15:9. She that hath borne seven is become weak, her soul hath fainted away: her sun is gone down, while it was yet day: she is confounded, and ashamed: and the residue of them I will give up to the sword in the sight of their enemies, saith the Lord.

15:10. Woe is me, my mother: why hast thou borne me a man of strife, a man of contention to all the earth? I have not lent on usury, neither hath any man lent to me on usury: yet all curse me.

15:11. The Lord saith to me: Assuredly it shall be well with thy remnant, assuredly I shall help thee in the time of affliction, and in the time of tribulation against the enemy.

15:12. Shall iron be allied with the iron from the north, and the brass?

Shall iron be allied, etc. . . Shall the iron, that is, the strength of Juda, stand against the stronger iron of the north, that is, of Babylon: or enter into an alliance upon equal footing with it? No certainly: but it must be broken by it.

15:13. Thy riches and thy treasures I will give unto spoil for nothing, because of all thy sins, even in all thy borders.

15:14. And I will bring thy enemies out of a land, which thou knowest not: for a fire is kindled in my rage, it shall burn upon you.

15:15. O Lord, thou knowest, remember me, and visit me, and defend me from them that persecute me, do not defend me in thy patience: know that for thy sake I have suffered reproach.

Do not defend me in thy patience. . . That is, let not thy patience and longsuffering, which thou usest towards sinners, keep thee from making haste to my assistance.

15:16. Thy words were found, and I did eat them, and thy word was to me a joy and gladness of my heart: for thy name is called upon me, O Lord God of hosts.

15:17. I sat not in the assembly of jesters, nor did I make a boast of the presence of thy hand: I sat alone, because thou hast filled me with threats.

15:18. Why is my sorrow become perpetual, and my wound desperate so as to refuse to be healed? it is become to me as the falsehood of deceitful waters that cannot be trusted.

15:19. Therefore thus saith the Lord: If thou wilt be converted, I will convert thee, and thou shalt stand before my face; and thou wilt separate the precious from the vile, thou shalt be as my mouth: they shall be turned to thee, and thou shalt not be turned to them.

15:20. And I will make thee to this people as a strong wall of brass: and they shall fight against thee, and shall not prevail: for I am with thee to save thee, and to deliver thee, saith the Lord.

15:21. And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the mighty.

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JEREMIAS CHAPTER 16

The prophet is forbid to marry. The Jews shall be utterly ruined for their idolatry: but shall at length be released from their captivity, and the Gentiles shall be converted.

16:1. And the word of the Lord came to me, saying:

16:2. Thou shalt not take thee a wife, neither shalt thou have sons and daughters in this place.

16:3. For thus saith the Lord concerning the sons and daughters, that are born in this place, and concerning their mothers that bore them: and concerning their fathers, of whom they were born

in this land:

16:4. They shall die by the death of grievous illnesses: they shall not be lamented, and they shall not be buried, they shall be as dung upon the face of the earth: and they shall be consumed with the sword, and with famine: and their carcasses shall be meat for the fowls of the air, and for the beasts of the earth.

16:5. For thus saith the Lord: Enter not into the house of feasting, neither go thou to mourn, nor to comfort them: because I have taken away my peace from this people, saith the Lord, my mercy and commiserations.

16:6. Both the great and the little shall die in this land: they shall not be buried nor lamented, and men shall not cut themselves, nor make themselves bald for them.

16:7. And they shall not break bread among them to him that mourneth, to comfort him for the dead: neither shall they give them for their father and mother.

16:8. And do not thou go into the house of feasting, to sit with them, and to eat and drink:

16:9. For thus saith the Lord of hosts, the God of Israel: Behold I will take away out of this place in your sight, and in your days the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

16:10. And when thou shalt tell this people all these words, and they shall say to thee:

Wherefore hath the Lord pronounced against us all this great evil? what is our iniquity? and what is our sin, that we have sinned against the Lord our God?

16:11. Thou shalt say to them: Because your fathers forsook me, saith the Lord: and went after strange gods, and served them, and adored them: and they forsook me, and kept not my law.

16:12. And you also have done worse than your fathers: for behold every one of you walketh after the perverseness of his evil heart, so as not to hearken to me.

16:13. So I will cast you forth out of this land, into a land which you know not, nor your fathers: and there you shall serve strange gods day and night, which shall not give you any rest.

16:14. Therefore behold the days come, saith the Lord, when it shall be said no more: The Lord liveth, that brought forth the children of Israel out of the land of Egypt.

16:15. But, The Lord liveth, that brought the children of Israel out of the land of the north, and out of all the lands to which I cast them out: and I will bring them again into their land, which I gave to their fathers.

16:16. Behold I will send many fishers, saith the Lord, and they shall fish them: and after this I will send them many hunters, and they shall hunt them from every mountain, and from every hill and out of the holes of the rocks.

16:17. For my eyes are upon all their ways: they are not hid from my face, and their iniquity hath not been hid from my eyes.

16:18. And I will repay first their double iniquities, and their sins: because they have defiled my land with the carcasses of their idols, and they have filled my inheritance with their abominations.

16:19. O Lord, my might, and my strength, and my refuge in the day of tribulation: to thee the Gentiles shall come from the ends of the earth, and shall say: Surely our fathers have possessed lies, a vanity which hath not profited them.

16:20. Shall a man make gods unto himself and they are no gods?

16:21. Therefore behold I will this once cause them to know, I will shew them my hand and my power: and they shall know that my name is the Lord.

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JEREMIAS CHAPTER 17

For their obstinacy in sin the Jews shall be led captive. He is cursed that trusteth in flesh. God alone searcheth the heart, giving to every one as he deserves. The prophet prayeth to be delivered from his enemies, and preacheth up the observance of the sabbath.

17:1. The sin of Juda is written with a pen of iron, with the point of a diamond, it is graven upon the table of their heart, upon the horns of their altars.

17:2. When their children shall remember their altars, and their groves, and their green trees

upon the high mountains,

17:3. Sacrificing in the field: I will give thy strength, and all thy treasures to the spoil, and thy high places for sin in all thy borders.

17:4. And thou shalt be left stripped of thy inheritance, which I gave thee: and I will make thee serve thy enemies in a land which thou knowest not: because thou hast kindled a fire in my wrath, it shall burn for ever.

17:5. Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.

17:6. For he shall be like tamaric in the desert, and he shall not see when good shall come: but he shall dwell in dryness in the desert in a salt land, and not inhabited.

Tamaric. . . A barren shrub that grows in the driest parts of the wilderness.

17:7. Blessed be the man that trusteth in the Lord, and the Lord shall be his confidence.

17:8. And he shall be as a tree that is planted by the waters, that spreadeth out its roots towards moisture: and it shall not fear when the heat cometh. And the leaf thereof shall be green, and in the time of drought it shall not be solicitous, neither shall it cease at any time to bring forth fruit.

17:9. The heart is perverse above all things, and unsearchable, who can know it?

17:10. I am the Lord who search the heart, and prove the reins: who give to every one according to his way, and according to the fruit of his devices.

17:11. As the partridge hath hatched eggs which she did not lay: so is he that hath gathered riches, and not by right: in the midst of his days he shall leave them, and in his latter end he shall be a fool.

17:12. A high and glorious throne from the beginning is the place of our sanctification.

17:13. O Lord, the hope of Israel: all that forsake thee shall be confounded: they that

depart from thee, shall be written in the earth:
because they have forsaken the Lord, the vein of
living waters.

17:14. Heal me, O Lord, and I shall be healed:
save me, and I shall be saved: for thou art my
praise.

17:15. Behold they say to me: Where is the
word of the Lord? let it come.

17:16. And I am not troubled, following thee for
my pastor, and I have not desired the day of man,
thou knowest. That which went out of my lips,
hath been right in thy sight.

17:17. Be not thou a terror unto me, thou art my
hope in the day of affliction.

17:18. Let them be confounded that persecute
me, and let not me be confounded: let them be
afraid, and let not me be afraid: bring upon them
the day of affliction, and with a double
destruction, destroy them.

Let them be confounded, etc. . . Such expressions as

these in the writings of the prophets, are not to be understood as imprecations proceeding from malice or desire of revenge: but as prophetic predictions of evils that were about to fall upon impenitent sinners, and approbations of the ways of divine justice.

17:19. Thus saith the Lord to me: Go, and stand in the gate of the children of the people, by which the kings of Juda come in, and go out, and in all the gates of Jerusalem:

17:20. And thou shalt say to them: Hear the word of the Lord, ye kings of Juda, and al Juda, and all the inhabitants of Jerusalem, that enter in by these gates.

17:21. Thus saith the Lord: Take heed to your souls, and carry no burdens on the sabbath day: and bring them not in by the gates of Jerusalem.

17:22. And do not bring burdens out of your houses on the sabbath day, neither do ye any work: sanctify the sabbath day, as I commanded your fathers.

17:23. But they did not hear, nor incline their ear: but hardened their neck, that they might not hear me, and might not receive instruction.

17:24. And it shall come to pass: if you will hearken to me, saith the Lord, to bring in no burdens by the gates of this city on the sabbath day: and if you will sanctify the sabbath day, to do no work therein:

17:25. Then shall there enter in by the gates of this city kings and princes, sitting upon the throne of David, and riding in chariots and on horses, they and their princes, the men of Juda, and the inhabitants of Jerusalem: and this city shall be inhabited for ever.

17:26. And they shall come from the cities of Juda, and from the places round about Jerusalem, and from the land of Benjamin, and from the plains, and from the mountains, and from the south, bringing holocausts, and victims, and sacrifices, and frankincense, and they shall bring in an offering into the house of the Lord.

17:27. But if you will not hearken to me, to sanctify the sabbath day, and not to carry burdens, and not to bring them in by the gates of Jerusalem on the sabbath day: I will kindle a fire in the gates thereof, and it shall devour the houses of Jerusalem, and it shall not be quenched.

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JEREMIAS CHAPTER 18

As the clay in the hand of the potter, so is Israel in God's hand. He pardoneth penitents, and punisheth the obstinate. They conspire against Jeremias, for which he denounceth to them the miseries that hang over them.

18:1. The word that came to Jeremias from the Lord, saying:

18:2. Arise, and go down into the potter's house, and there thou shalt hear my words.

18:3. And I went down into the potter's house, and behold he was doing a work on the wheel.

18:4. And the vessel was broken which he was

making of clay with his hands: and turning he made another vessel, as it seemed good in his eyes to make it.

18:5. Then the word of the Lord came to me, saying:

18:6. Cannot I do with you, as this potter, O house of Israel, saith the Lord? behold as clay is in the hand of the potter, so are you in my hand, O house of Israel.

18:7. I will suddenly speak against a nation, and against a kingdom, to root out, and to pull down, and to destroy it.

18:8. If that nation against which I have spoken, shall repent of their evil, I also will repent of the evil that I have thought to do to them.

18:9. And I will suddenly speak of a nation and of a kingdom, to build up and plant it.

18:10. If it shall do evil in my sight, that it obey not my voice: I will repent of the good that I have spoken to do unto it.

18:11. Now therefore tell the men of Juda, and

the inhabitants of Jerusalem, saying: Thus saith the Lord: Behold I frame evil against you, and devise a device against you: let every man of you return from his evil way, and make ye your ways and your doings good.

18:12. And they said; We have no hopes: for we will go after our own thoughts, and we will do every one according to the perverseness of his evil heart.

18:13. Therefore thus saith the Lord: Ask among the nations: Who hath heard such horrible things, as the virgin of Israel hath done to excess?

18:14. Shall the snow of Libanus fail from the rock of the field? or can the cold waters that gush out and run down, be taken away?

18:15. Because my people have forgotten me, sacrificing in vain, and stumbling in their ways, in ancient paths, to walk by them in a way not trodden:

18:16. That their land might be given up to

desolation, and to a perpetual hissing: every one that shall pass by it, shall be astonished, and wag his head.

18:17. As a burning wind will I scatter them before the enemy: I will shew them the back, and not the face, in the day of their destruction.

18:18. And they said: Come, and let us invent devices against Jeremias: for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet: come, and let us strike him with the tongue, and let us give no heed to all his words.

18:19. Give heed to me, O Lord, and hear the voice of my adversaries.

18:20. Shall evil be rendered for good, because they have digged a pit for my soul? Remember that I have stood in thy sight, to speak good for them, and to turn away thy indignation from them.

Remember, etc. . . This is spoken in the person of Christ, persecuted by the Jews, and prophetically

denouncing the evils that should fall upon them in punishment of their crimes.

18:21. Therefore deliver up their children to famine, and bring them into the hands of the sword: let their wives be bereaved of children and widows: and let their husbands be slain by death: let their young men be stabbed with the sword in battle.

18:22. Let a cry be heard out of their houses: for thou shalt bring the robber upon them suddenly: because they have digged a pit to take me, and have hid snares for my feet.

18:23. But thou, O Lord, knowest all their counsel against me unto death: not their iniquity, and let not their sin be blotted out from thy sight: let them be overthrown before thy eyes, in the time of thy wrath do thou destroy them.

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JEREMIAS CHAPTER 19

Under the type of breaking a potter's vessel, the prophet foresheweth the desolation of the Jews for their sins.

19:1. Thus saith the Lord: Go, and take a potter's earthen bottle, and take of the ancients of the people, and of the ancients of the priests:

19:2. And go forth into the valley of the son of Ennom, which is by the entry of the earthen gate: and there thou shalt proclaim the words that I shall tell thee.

19:3. And thou shalt say: Hear the word of the Lord, O ye kings of Juda, and ye inhabitants of

Jerusalem: Thus saith the Lord of hosts, the God of Israel: Behold I will bring an affliction upon this place: so that whosoever shall hear it, his ears shall tingle:

19:4. Because they have forsaken me, and have profaned this place : and have sacrificed therein to strange gods, whom neither they nor their fathers knew, nor the kings of Juda: and they have filled this place with the blood of innocents.

19:5. And they have built the high places of Baalim, to burn their children with fire for a holocaust to Baalim: which I did not command, nor speak of, neither did it once come into my mind.

19:6. Therefore behold the days come, saith the Lord, that this place shall no more be called Topheth, nor the valley of the son of Ennom, but the valley of slaughter.

19:7. And I will defeat the counsel of Juda and of Jerusalem in this place: and I will destroy them with the sword in the sight of their enemies,

and by the hands of them that seek their lives:
and I will give their carcasses to be meat for the
fowls of the air, and for the beasts of the earth.

19:8. And I will make this city an astonishment,
and a hissing: every one that shall pass by it,
shall be astonished, and shall hiss because of all
the plagues thereof.

19:9. And I will feed them with the flesh of their
sons, and with the flesh of their daughters: and
they shall eat every one the flesh of his friend in
the siege, and in the distress wherewith their
enemies, and they that seek their lives, shall
straiten them.

19:10. And thou shalt break the bottle in the
sight of the men that shall go with thee.

19:11. And thou shalt say to them: Thus saith
the Lord of hosts: Even so will I break this
people, and this city, as the potter's vessel is
broken, which cannot be made whole again: and
they shall be buried in Topheth, because there is
no other place to bury in.

19:12. Thus will I do to this place, saith the Lord, and to the inhabitants thereof: and I will make this city as Topheth.

19:13. And the houses of Jerusalem, and the houses of the kings of Juda shall be unclean as the place of Topheth: all the houses upon whose roofs they have sacrificed to all the host of heaven, and have poured out drink offerings to strange gods.

19:14. Then Jeremias came from Topheth, whither the Lord had sent him to prophesy, and he stood in the court of the house of the Lord, and said to all the people:

19:15. Thus saith the Lord of hosts, the God of Israel: Behold I will bring in upon this city, and upon all the cities thereof all the evils that I have spoken against it: because they have hardened their necks, that they might not hear my words.

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JEREMIAS CHAPTER 20

The prophet is persecuted: he denounces captivity to his persecutors, and bemoans himself.

20:1. Now Phassur the son of Emmer, the priest, who was appointed chief in the house of the Lord, heard Jeremias prophesying these words.

20:2. And Phassur struck Jeremias the prophet, and put him in the stocks, that were in the upper gate of Benjamin, in the house of the Lord.

20:3. And when it was light the next day, Phassur brought Jeremias out of the stocks. And Jeremias said to him: The Lord hath not called thy name Phassur, but fear on every side.

Phassur. . . This name signifies increase and principality: and therefore is here changed to Magor-Missabib, or fear on every side: to denote the evils that should come upon him in punishment of his opposing the word of God.

20:4. For thus saith the Lord: Behold I will deliver thee up to fear, thee and all thy friends: and they shall fall by the sword of their enemies, and thy eyes shall see it, and I will give all Juda into the hand of the king of Babylon: and he shall carry them away to Babylon, and shall strike them with the sword.

20:5. And I will give all the substance of this city, and all its labour, and every precious thing thereof, and all the treasures of the kings of Juda will I give into the hands of their enemies: and they shall pillage them, and take them away, and carry them to Babylon.

20:6. But thou Phassur, and all that dwell in thy house, shall go into captivity, and thou shalt go to Babylon, and there thou shalt die, and there thou

shalt be buried, thou and all thy friends, to whom thou hast prophesied a lie.

20:7. Thou hast deceived me, O Lord, and I am deceived: thou hast been stronger than I, and thou hast prevailed. I am become a laughingstock all the day, all scoff at me.

Thou hast deceived, etc. . . The meaning of the prophet, is not to charge God with any untruth; but what he calls deceiving, was only the concealing from him, when he accepted of the prophetic commission, the greatness of the evils which the execution of that commission was to bring upon him.

20:8. For I am speaking now this long time, crying out against iniquity, and I often proclaim devastation: and the word of the Lord is made a reproach to me, and a derision all the day.

20:9. Then I said: I will not make mention of him, nor speak any more in his name: and there came in my heart as a burning fire, shut up in my bones, and I was wearied, not being able to bear

it.

20:10. For I heard the reproaches of many, and terror on every side: Persecute him, and let us persecute him: from all the men that were my familiars, and continued at my side: if by any means he may be deceived, and we may prevail against him, and be revenged on him.

20:11. But the Lord is with me as a strong warrior: therefore they that persecute me shall fall, and shall be weak: they shall be greatly confounded, because they have not understood the everlasting reproach, which never shall be effaced.

20:12. And thou, O Lord of hosts, prover of the just, who seest the reins and the heart: let me see, I beseech thee, thy vengeance on them: for to thee I have laid open my cause.

Let me see, etc. . . This prayer proceeded not from hatred or ill will, but zeal of justice.

20:13. Sing ye to the Lord, praise the Lord:

because he hath delivered the soul of the poor out of the hand of the wicked.

20:14. Cursed be the day wherein I was born: let not the day in which my mother bore me, be blessed.

Cursed be the day, etc. . . In these, and the following words of the prophet, there is a certain figure of speech to express with more energy the greatness of the evils to which his birth had exposed him.

20:15. Cursed be the man that brought the tidings to my father, saying: A man child is born to thee: and made him greatly rejoice.

20:16. Let that man be as the cities which the Lord hath overthrown, and hath not repented: let him hear a cry in the morning, and howling at noontide:

20:17. Who slew me not from the womb, that my mother might have been my grave, and her womb an everlasting conception.

20:18. Why came I out of the womb, to see

labour and sorrow, and that my days should be spent in confusion?

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JEREMIAS CHAPTER 21

The prophet's answer to the messengers of Sedecias, when Jerusalem was besieged.

21:1. The word that came to Jeremias from the Lord, when king Sedecias sent unto him Phassur, the son of Melchias, and Sophonias, the son of Maasias the priest, saying:

21:2. Inquire of the Lord for us, for Nabuchodonosor king of Babylon maketh war against us: if so be the Lord will deal with us according to all his wonderful works, that he may depart from us.

21:3. And Jeremias said to them: Thus shall you

say to Sedecias:

21:4. Thus saith the Lord, the God of Israel: Behold I will turn back the weapons of war that are in your hands, and with which you fight against the king of Babylon, and the Chaldeans, that besiege you round about the walls: and I will gather them together in the midst of this city.

21:5. And I myself will fight against you with an outstretched hand, and with a strong arm, and in fury, and in indignation, and in great wrath.

21:6. And I will strike the inhabitants of this city, men and beasts shall die of a great pestilence.

21:7. And after this, saith the Lord, I will give Sedecias the king of Juda, and his servants, and his people, and such as are left in this city from the pestilence, and the sword, and the famine, into the hand of Nabuchodonosor the king of Babylon, and into the hand of their enemies, and into the hand of them that seek their life, and he shall strike them with the edge of the sword, and

he shall not be moved to pity, nor spare them, nor shew mercy to them.

21:8. And to this people thou shalt say: Thus saith the Lord: Behold I set before you the way of life, and the way of death.

21:9. He that shall abide in this city, shall die by the sword, and by the famine, and by the pestilence: but he that shall go out and flee over to the Chaldeans, that besiege you, shall live, and his life shall be to him as a spoil.

21:10. For I have set my face against this city for evil, and not for good, saith the Lord: it shall be given into the hand of the king of Babylon, and he shall burn it with fire.

21:11. And to the house of the king of Juda: Hear ye the word of the Lord,

21:12. O house of David, thus saith the Lord: Judge ye judgment in the morning, and deliver him that is oppressed by violence out of the hand of the oppressor: lest my indignation go forth like a fire, and be kindled, and there be none to

quench it, because of the evil of your ways.

21:13. Behold I come to thee that dwellest in a valley upon a rock above a plain, saith the Lord: and you say: Who shall strike us and who shall enter into our houses?

To thee that dwellest, etc. . . He speaks to Jerusalem, confiding in the strength of her situation upon rocks, surrounded with a deep valley.

21:14. But I will visit upon you according to the fruit of your doings, saith the Lord: and I will kindle a fire in the forest thereof: and it shall devour all things round about it.

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JEREMIAS CHAPTER 22

An exhortation both to king and people to return of God. The sentence of God upon Joachaz, Joakim, and Jechonias.

22:1. Thus saith the Lord: Go down to the house of the king of Juda, and there thou shalt speak this word,

Go down, etc. . . The contents of this chapter are of a more ancient date than those of the foregoing chapter: for the order of time is not always observed in the writings of the prophets.

22:2. And thou shalt say: Hear the word of the

Lord, king of Juda, that sittest upon the throne of David: thou and thy servants, and thy people, who enter in by these gates.

22:3. Thus saith the Lord: Execute judgment and justice, and deliver him that is oppressed out of the hand of the oppressor: and afflict not the stranger, the fatherless, and the widow, nor oppress them unjustly: and shed not innocent blood in this place.

22:4. For if you will do this thing indeed, then shall there enter in by the gates of this house, kings of the race of David sitting upon his throne, and riding in chariots and on horses, they and their servants, and their people.

22:5. But if you will not hearken to these words: I swear by myself, saith the Lord, that this house shall become a desolation.

22:6. For thus saith the Lord to the house of the king of Juda: Thou art to me Galaad the head of Libanus: yet surely I will make thee a wilderness, and cities not habitable.

Galaad the head of Libanus. . .By Galaad, a rich and fruitful country, is here signified the royal palace of the kings of the house of David: by Libanus, a high mountain abounding in cedar trees, the populous city of Jerusalem.

22:7. And I will prepare against thee the destroyer and his weapons: and they shall cut down thy chosen cedars, and shall cast them headlong into the fire.

Prepare. . .Literally, sanctify.

22:8. And many nations shall pass by this city: and they shall say every man to his neighbour: Why hath the Lord done so to this great city?

22:9. And they shall answer: Because they have forsaken the covenant of the Lord their God, and have adored strange gods, and served them.

22:10. Weep not for him that is dead, nor bemoan him with your tears: lament him that goeth away, for he shall return no more, nor see

his native country.

Weep not for him that is dead, etc. . . He means the good king Josias, who by death was taken away, so as not to see the miseries of his country. —Ibid. Him that goeth away. . . Viz., sellum, alias Joachaz, who was carried captive into Egypt.

22:11. For thus saith the Lord to Sellum the son of Josias the king of Juda, who reigned instead of his father, who went forth out of this place: He shall return hither no more:

22:12. But in the place, to which I have removed him, there shall he die, and he shall not see this land any more.

22:13. Woe to him that buildeth up his house by injustice, and his chambers not in judgment: that will oppress his friend without cause, and will not pay him his wages.

22:14. Who saith: I will build me a wide house, and large chambers: who openeth to himself windows, and maketh roofs of cedar, and painteth

them with vermilion.

22:15. Shalt thou reign, because thou comparest thyself to the cedar? did not thy father eat and drink, and do judgment and justice, and it was then well with him?

22:16. He judged the cause of the poor and needy for his own good: was it not therefore because he knew me, saith the Lord?

22:17. But thy eyes and thy heart are set upon covetousness, and upon shedding innocent blood, and upon oppression, and running after evil works.

22:18. Therefore thus saith the Lord concerning Joakim the son of Josias king of Juda: They shall not mourn for him, Alas, my brother, and, Alas, sister: they shall not lament for him, Alas, my lord, or, Alas, the noble one.

22:19. He shall be buried with the burial of an ass, rotten and cast forth without the gates of Jerusalem.

22:20. Go up to Libanus, and cry: and lift up thy

voice in Basan, and cry to them that pass by, for all thy lovers are destroyed.

22:21. I spoke to thee in thy prosperity: and thou saidst: I will not hear: this hath been thy way from thy youth, because thou hast not heard my voice.

22:22. The wind shall feed all thy pastors, and thy lovers shall go into captivity and then shalt thou be confounded, and ashamed of all thy wickedness.

22:23. Thou that sittest in Libanus, and makest thy nest in the cedars, how hast thou mourned when sorrows came upon thee, as the pains of a woman in labour?

22:24. As I live, saith the Lord, if Jechonias the son of Joakim the king of Juda were a ring on my right hand, I would pluck him thence.

22:25. And I will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest, and into the hand of Nabuchodonosor king of Babylon, and into the

hand of the Chaldeans.

22:26. And I will send thee, and thy mother that bore thee, into a strange country, in which you were not born, and there you shall die:

22:27. And they shall not return into the land, whereunto they lift up their mind to return thither.

22:28. Is this man Jechonias an earthen and a broken vessel? is he a vessel wherein is no pleasure? why are they cast out, he and his seed, and are cast into a land which they know not?

22:29. O earth, earth, earth, hear the word of the Lord.

22:30. Thus saith the Lord: Write this man barren, a man that shall not prosper in his days: for there shall not be a man of his seed that shall sit upon the throne of David, and have power any more in Juda.

Write this man barren. . . That is, childless: not that he had no children, but that his children should never sit on the throne of Juda.

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JEREMIAS CHAPTER 23

God reproves evil governors; and promises to send good pastors; and Christ himself the prince of the pastors. He inveighs against false prophets preaching without being sent.

23:1. Woe to the pastors, that destroy and tear the sheep of my pasture, saith the Lord.

23:2. Therefore thus saith the Lord the God of Israel to the pastors that feed my people: You have scattered my flock, and driven them away, and have not visited them: behold I will visit upon you for the evil of your doings, saith the Lord.

23:3. And I will gather together the remnant of my flock, out of all the lands into which I have cast them out: and I will make them return to their own fields, and they shall increase and be multiplied.

23:4. And I will set up pastors over them, and they shall feed them: they shall fear no more, and they shall not be dismayed: and none shall be wanting of their number, saith the Lord.

23:5. Behold the days come, saith the Lord, and I will raise up to David a just branch: and a king shall reign, and shall be wise: and shall execute judgment and justice in the earth.

23:6. In those days shall Juda be saved, and Israel shall dwell confidently: and this is the name that they shall call him: The Lord our just one.

23:7. Therefore behold the days come, saith the Lord, and they shall say no more: The Lord liveth, who brought up the children of Israel out of the land of Egypt:

23:8. But, The Lord liveth, who hath brought out, and brought hither the seed of the house of Israel from the land of the north, and out of all the lands, to which I had cast them forth: and they shall dwell in their own land.

23:9. To the prophets: My heart is broken within me, all my bones tremble: I am become as a drunken man, and as a man full of wine, at the presence of the Lord, and at the presence of his holy words.

23:10. Because the land is full of adulterers, because the land hath mourned by reason of cursing, the fields of the desert are dried up: and their course is become evil, and their strength unlike.

23:11. For the prophet and the priest are defiled: and in my house I have found their wickedness, saith the Lord.

23:12. Therefore their way shall be as a slippery way in the dark: for they shall be driven on, and fall therein: for I will bring evils upon them, the

year of their visitation, saith the Lord.

23:13. And I have seen folly in the prophets of Samaria: they prophesied in Baal and deceived my people Israel.

23:14. And I have seen the likeness of adulterers, and the way of lying in the prophets of Jerusalem: and they strengthened the hands of the wicked, that no man should return from his evil doings, they are all become unto me as Sodom, and the inhabitants thereof as Gomorrha.

23:15. Therefore thus saith the Lord of hosts to the prophets: Behold I will feed them with wormwood, and will give them gall to drink: for from the prophets of Jerusalem corruption is gone forth into all the land.

23:16. Thus saith the Lord of hosts: Hearken not to the words of the prophets that prophesy to you, and deceive you: they speak a vision of their own heart, and not out of the mouth of the Lord.

23:17. They say to them that blaspheme me: The Lord hath said: You shall have peace: and

to every one that walketh in the perverseness of his own heart, they have said: No evil shall come upon you.

23:18. For who hath stood in the counsel of the Lord, and hath seen and heard his word? Who hath considered his word and heard it?

23:19. Behold the whirlwind of the Lord's indignation shall come forth, and a tempest shall break out and come upon the head of the wicked.

23:20. The wrath of the Lord shall not return till he execute it, and till he accomplish the thought of his heart: in the latter days you shall understand his counsel.

23:21. I did not send prophets, yet they ran: I have not spoken to them, yet they prophesied.

23:22. If they had stood in my counsel, and had made my words known to my people, I should have turned them from their evil way, and from their wicked doings.

23:23. Am I, think ye, a God at hand, saith the Lord, and not a God afar off?

23:24. Shall a man be hid in secret places, and I not see him, saith the Lord? do not I fill heaven and earth, saith the Lord?

23:25. I have heard what the prophets said, that prophesy lies in my name, and say: I have dreamed, I have dreamed.

23:26. How long shall this be in the heart of the prophets that prophesy lies, and that prophesy the delusions of their own heart?

23:27. Who seek to make my people forget my name through their dreams, which they tell every man to his neighbour: as their fathers forgot my name for Baal.

23:28. The prophet that hath a dream, let him tell a dream: and he that hath my word, let him speak my word with truth: what hath the chaff to do with the wheat, saith the Lord?

23:29. Are not my words as a fire, saith the Lord: and as a hammer that breaketh the rock in pieces?

23:30. Therefore behold I am against the

prophets, saith the Lord: who steal my words every one from his neighbour.

23:31. Behold I am against the prophets, saith the Lord: who use their tongues, and say: The Lord saith it.

23:32. Behold I am against the prophets that have lying dreams, saith the Lord: and tell them, and cause my people to err by their lying, and by their wonders: when I sent them not, nor commanded them, who have not profited this people at all, saith the Lord.

23:33. If therefore this people, or the prophet, or the priest shall ask thee, saying: What is the burden of the Lord? thou shalt say to them: You are the burden: for I will cast you away, saith the Lord.

23:34. And as for the prophet, and the priest, and the people that shall say: The burden of the Lord: I will visit upon that man, and upon his house.

Burden of the Lord. . . This expression is here rejected and disallowed, at least for those times: because it was then used in mockery and contempt by the false prophets, and unbelieving people, who ridiculed the repeated threats of Jeremias under the name of his burdens.

23:35. Thus shall you say every one to his neighbour, and to his brother, What hath the Lord answered? and what hath the Lord spoken?

23:36. And the burden of the Lord shall be mentioned no more, for every man's word shall be his burden: for you have perverted the words of the living God, of the Lord of hosts our God.

23:37. Thus shalt thou say to the prophet: What hath the Lord answered thee? and what hath the Lord spoken?

23:38. But if you shall say: The burden of the Lord: therefore thus saith the Lord: Because you have said this word: The burden of the Lord: and I have sent to you, saying: Say not, The burden of the Lord:

23:39. Therefore behold I will take you away carrying you, and will forsake you, and the city which I gave to you, and to your fathers, out of my presence.

Out of my presence. . . That is, the Lord declares that out of his presence he will cast them, and bring them to captivity for their transgressions.

23:40. And I will bring an everlasting reproach upon you, and a perpetual shame which shall never be forgotten.

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JEREMIAS CHAPTER 24

Under the type of good and bad figs, he foretells the restoration of the Jews that had been carried away captive with Jechonias, and the desolation of those that were left behind.

24:1. The Lord shewed me: and behold two baskets full of figs, set before the temple of the Lord: after that Nabuchodonosor king of Babylon had carried away Jechonias the son of Joakim the king of Juda, and his chief men, and the craftsmen, and engravers of Jerusalem, and had brought them to Babylon.

24:2. One basket had very good figs, like the figs

of the first season: and the other basket had very bad figs, which could not be eaten, because they were bad.

24:3. And the Lord said to me: What seest thou, Jeremias? And I said: Figs, the good figs, very good: and the bad figs, very bad, which cannot be eaten because they are bad.

24:4. And the word of the Lord came to me, saying:

24:5. Thus saith the Lord the God of Israel: Like these good figs, so will I regard the captives of Juda, whom I have sent forth out of this place into the land of the Chaldeans, for their good.

24:6. And I will set my eyes upon them to be pacified, and I will bring them again into this land: and I will build them up, and not pull them down: and I will plant them, and not pluck them up.

24:7. And I will give them a heart to know me, that I am the Lord: and they shall be my people, and I will be their God: because they shall return

to me with their whole heart.

24:8. And as the very bad figs, that cannot be eaten, because they are bad: thus saith the Lord: So will I give Sedecias the king of Juda, and his princes, and the residue of Jerusalem, that have remained in this city, and that dwell in the land of Egypt.

24:9. And I will deliver them up to vexation, and affliction, to all the kingdoms of the earth: to be a reproach, and a byword, and a proverb, and to be a curse in all places, to which I have cast them out.

24:10. And I will send among them the sword, and the famine, and the pestilence: till they be consumed out of the land which I gave to them, and their fathers.

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JEREMIAS CHAPTER 25

The prophet foretells the seventy years captivity; after that the destruction of Babylon, and other nations.

25:1. The word that came to Jeremias concerning all the people of Juda, in the fourth year of Joakim the son of Josias king of Juda, (the same is the first year of Nabuchodonosor king of Babylon,)

25:2. Which Jeremias the prophet spoke to all the people of Juda, and to all the inhabitants of Jerusalem, saying:

25:3. From the thirteenth year of Josias the son

of Ammon king of Juda until this day: this is the three and twentieth year, the word of the Lord hath come to me, and I have spoken to you, rising before day, and speaking, and you have not hearkened.

25:4. And the Lord hath sent to you all his servants the prophets, rising early, and sending, and you have not hearkened, nor inclined your ears to hear.

25:5. When he said: Return ye, every one from his evil way, and from your wicked devices, and you shall dwell in the land which the Lord hath given to you, and your fathers for ever and ever.

25:6. And go not after strange gods to serve them, and adore them: nor provoke me to wrath by the works of your hands, and I will not afflict you.

25:7. And you have not heard me, saith the Lord, that you might provoke me to anger with the works of your hands, to your own hurt.

25:8. Therefore thus saith the Lord of hosts:

Because you have not heard my words:

25:9. Behold I will send, and take all the kindreds of the north, saith the Lord, and Nabuchodonosor the king of Babylon my servant: and I will bring them against this land, and against the inhabitants thereof, and against all the nations that are round about it: and I will destroy them, and make them an astonishment and a hissing, and perpetual desolations.

My servant. . . So this wicked king is here called; because God made him his instrument in punishing the sins of his people.

25:10. And I will take away from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the mill and the light of the lamp.

25:11. And all this land shall be a desolation, and an astonishment: and all these nations shall serve the king of Babylon seventy years.

25:12. And when the seventy years shall be

expired, I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans: and I will make it perpetual desolations.

Punish. . . Literally, visit upon.

25:13. And I will bring upon that land all my words, that I have spoken against it, all that is written in this book, all that Jeremias hath prophesied against all nations:

25:14. For they have served them, whereas they were many nations, and great kings: and I will repay them according to their deeds, and according to the works of their hands.

25:15. For thus saith the Lord of hosts the God of Israel: Take the cup of wine of this fury at my hand: and thou shalt make all the nations to drink thereof, into which I shall send thee.

25:16. And they shall drink, and be troubled, and be mad because of the sword, which I shall send among them.

25:17. And I took the cup at the hand of the Lord, and I presented it to all the nations to drink of it, to which the Lord sent me:

25:18. To wit, Jerusalem, and the cities of Juda, and the kings thereof, and the princes thereof: to make them a desolation, and an astonishment, and a hissing, and a curse, as it is at this day.

25:19. Pharao the king of Egypt, and his servants, and his princes, and all his people,

25:20. And all in general: all the kings of the land of Ausitis, and all the kings of the land of the Philistines, and Ascalon, and Gaza, and Accaron, and the remnant of Azotus.

25:21. And Edom, and Moab, and the children of Ammon.

25:22. And all the kings of Tyre, and all the kings of Sidon: and the kings of the land of the islands that are beyond the sea.

25:23. And Dedan, and Thema, and Buz, and all that have their hair cut round.

25:24. And all the kings of Arabia, and all the

kings of the west, that dwell in the desert.

25:25. And all the kings of Zambri, and all the kings of Elam, and all the kings of the Medes:

25:26. And all the kings of the north far and near, every one against his brother: and all the kingdoms of the earth, which are upon the face thereof: and the king of Sesac shall drink after them.

Sesac. . . That is, Babel, or Babylon; which after bringing all these people under her yoke, should quickly fall and be destroyed herself.

25:27. And thou shalt say to them: Thus saith the Lord of hosts the God of Israel: Drink ye, and be drunken, and vomit: and fall, and rise no more, because of the sword, which I shall send among you.

25:28. And if they refuse to take the cup at thy hand to drink, thou shalt say to them: Thus saith the Lord of hosts: Drinking you shall drink:

25:29. For behold I begin to bring evil on the

city wherein my name is called upon: and shall you be as innocent and escape free? you shall not escape free: for I will call for the sword upon all the inhabitants of the earth, saith the Lord of hosts.

25:30. And thou shalt prophesy unto them all these words, and thou shalt say to them: I The Lord shall roar from on high, and shall utter his voice from his holy habitation: roaring he shall roar upon the place of his beauty: the shout as it were of them that tread grapes shall be given out against all the inhabitants of the earth.

25:31. The noise is come even to the ends of the earth: for the Lord entereth into judgment with the nations: he entereth into judgment with all flesh; the wicked I have delivered up to the sword, saith the Lord.

25:32. Thus saith the Lord of hosts: Behold evil shall go forth from nation to nation: and a great whirlwind shall go forth from the ends of the earth.

25:33. And the slain of the Lord shall be at that day from one end of the earth even to the other end thereof: they shall not be lamented, and they shall not be gathered up, nor buried: they shall lie as dung upon the face of the earth.

25:34. Howl, ye shepherds, and cry: and sprinkle yourselves with ashes, ye leaders of the flock: for the days of your slaughter and your dispersion are accomplished, and you shall fall like precious vessels.

25:35. And the shepherds shall have no way to flee, nor the leaders of the flock to save themselves.

25:36. A voice of the cry of the shepherds, and a howling of the principal of the flock: because the Lord hath wasted their pastures.

25:37. And the fields of peace have been silent because of the fierce anger of the Lord.

25:38. He hath forsaken his covert as the lion, for the land is laid waste because of the wrath of the dove, and because of the fierce anger of the

Lord.

The dove. . . This is commonly understood of Nabuchodonosor, whose military standard, it is said, was a dove. But the Hebrew word Jonah, which is here rendered a dove, may also signify a waster or oppressor, which name better agrees to that unmerciful prince; or by comparison, as a dove's flight is the swiftest, so would their destruction come upon them.

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JEREMIAS CHAPTER 26

The prophet is apprehended and accused by the priests: but discharged by the princes.

26:1. In the beginning of the reign of Joakim the son of Josias king of Juda, came this word from the Lord, saying:

26:2. Thus saith the Lord: stand in the court of the house of the Lord, and speak to all the cities of Juda, out of which they come, to adore in the house of the Lord, all the words which I have commanded thee to speak unto them: leave not out one word.

26:3. If so be they will hearken and be converted

every one from his evil way; that I may repent me of the evil that I think to do unto them for the wickedness of their doings.

26:4. And thou shalt say to them: Thus saith the Lord: If you will not hearken to me to walk in my law, which I have given you:

26:5. To give ear to the words of my servants the prophets, whom I sent to you rising up early: and sending, and you have not hearkened:

26:6. I will make this house like Silo: and I will make this city a curse to all the nations of the earth.

26:7. And the priests, and the prophets, and all the people heard Jeremias speaking these words in the house of the Lord.

26:8. And when Jeremias had made an end of speaking all that the Lord had commanded him to speak to all the people, the priests, and the prophets, and all the people laid hold on him, saying: Let him be put to death.

26:9. Why hath he prophesied in the name of the

Lord, saying: This house shall be like Silo; and this city shall be made desolate, without an inhabitant? And all the people were gathered together against Jeremias in the house of the Lord.

26:10. And the princes of Juda heard these words: and they went up from the king's house into the house of the Lord, and sat in the entry of the new gate of the house of the Lord.

26:11. And the priests and the prophets spoke to the princes, and to all the people, saying: The judgment of death is for this man: because he hath prophesied against this city, as you have heard with your ears.

26:12. Then Jeremias spoke to all the princes, and to all the people, saying: The Lord sent me to prophesy concerning this house, and concerning this city all the words that you have heard.

26:13. Now therefore amend your ways, and your doings, and hearken to the voice of the Lord your God: and the Lord will repent him of the

evil that he hath spoken against you.

26:14. But as for me, behold I am in your hands: do with me what is good and right in your eyes:

26:15. But know ye, and understand, that if you put me to death, you will shed innocent blood against your own selves, and against this city, and the inhabitants thereof. For in truth the Lord sent me to you, to speak all these words in your hearing.

26:16. Then the princes, and all the people said to the priests, and to the prophets: There is no judgment of death for this man: for he hath spoken to us in the name of the Lord our God.

26:17. And some of the ancients of the land rose up: and they spoke to all the assembly of the people, saying:

26:18. Micheas of Morasthi was a prophet in the days of Ezechias king of Juda, and he spoke to all the people of Juda, saying: Thus saith the Lord of hosts: Sion shall be ploughed like a field, and Jerusalem shall be a heap of stones: and the

mountain of the house the high places of woods.

26:19. Did Ezechias king of Juda, and all Juda, condemn him to death? did they not fear the Lord, and beseech the face of the Lord: and the Lord repented of the evil that he had spoken against them? therefore we are doing a great evil against our souls.

26:20. There was also a man that prophesied in the name of the Lord, Urias the son of Semei of Cariathiarim: and he prophesied against this city, and against this land, according to all the words of Jeremias.

26:21. And Joakim, and all his men in power, and his princes heard these words: and the king sought to put him to death. And Urias heard it, and was afraid, and fled and went into Egypt.

26:22. And king Joakim sent men into Egypt, Elnathan the son of Achobor, and men with him into Egypt.

26:23. And they brought Urias out of Egypt: and brought him to king Joakim, and he slew him

with the sword: and he cast his dead body into the graves of the common people.

26:24. So the hand of Ahicam the son of Saphan was with Jeremias, that he should not be delivered into the hands of the people, to put him to death.

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JEREMIAS CHAPTER 27

The prophet sends chains to divers kings, signifying that they must bend their necks under the yoke of the king of Babylon. The vessels of the temple shall not be brought back till all the rest are carried away.

27:1. In the beginning of the reign of Joakim the son of Josias king of Juda, this word came to Jeremias from the Lord, saying:

Joakim. . . This revelation was made to the prophet in the beginning of the reign of Joakim: but the bands were not sent to the princes here named before the reign of Sedecias, ver. 3.

27:2. Thus saith the Lord to me: Make thee bands, and chains: and thou shalt put them on thy neck.

27:3. And thou shalt send them to the king of Edom, and to the king of Moab, and to the king of the children of Ammon, and to the king of Tyre, and to the king of Sidon: by the hand of the messengers that are come to Jerusalem to Sedecias the king of Juda.

27:4. And thou shalt command them to speak to their masters: Thus saith the Lord of hosts the God of Israel: Thus shall you say to your masters:

27:5. I made the earth, and the men and the beasts that are upon the face of the earth, by my great power, and by my stretched out arm: and I have given it to whom it seemed good in my eyes.

27:6. And now I have given all these lands into the hand of Nabuchodonosor king of Babylon my servant: moreover also the beasts of the field I have given him to serve him.

27:7. And all nations shall serve him, and his son, and his son's son: till the time come for his land and himself: and many nations and great kings shall serve him.

His son. . . Viz., Evilmerodach; and his son's son, Nabonydus, or Nabonadius, the Baltassar of Daniel, chap. 5., and the last of the Chaldean kings.

27:8. But the nation and kingdom that will not serve Nabuchodonosor king of Babylon, and whosoever will not bend his neck under the yoke of the king of Babylon: I will visit upon that nation with the sword, and with famine, and with pestilence, saith the Lord: till I consume them by his hand.

27:9. Therefore hearken not to your prophets, and diviners, and dreamers, and soothsayers, and sorcerers, that say to you: You shall not serve the king of Babylon.

27:10. For they prophesy lies to you: to remove you far from your country, and cast you out, and

to make you perish.

27:11. But the nation that shall bend down their neck under the yoke of the king of Babylon, and shall serve him: I will let them remain in their own land, saith the Lord: and they shall till it, and dwell in it.

27:12. And I spoke to Sedecias the king of Juda according to all these words, saying: Bend down your necks under the yoke of the king of Babylon, and serve him, and his people, and you shall live.

27:13. Why will you die, thou and thy people by the sword, and by famine, and by the pestilence, as the Lord hath spoken against the nation that will not serve the king of Babylon?

27:14. Hearken not to the words of the prophets that say to you: You shall not serve the king of Babylon: for they tell you a lie.

27:15. For I have not sent them, saith the Lord: and they prophesy in my name falsely: to drive you out, and that you may perish, both you, and

the prophets that prophesy to you.

27:16. I spoke also to the priests, and to this people, saying: Thus saith the Lord: Harken not to the words of your prophets, that prophesy to you, saying: Behold the vessels of the Lord shall now in a short time be brought again from Babylon: for they prophesy a lie unto you.

27:17. Therefore hearken not to them, but serve the king of Babylon, that you may live. Why should this city be given up to desolation?

27:18. But if they be prophets, and the word of the Lord be in them: let them interpose themselves before the Lord of hosts, that the vessels which were left in the house of the Lord, and in the house of the king of Juda, and in Jerusalem, may not go to Babylon.

27:19. For thus saith the Lord of hosts to the pillars, and to the sea, and to the bases, and to the rest of the vessels that remain in this city:

27:20. Which Nabuchodonosor the king of Babylon did not take, when he carried away

Jechonias the son of Joakim the king of Juda,
from Jerusalem to Babylon, and all the great men
of Juda and Jerusalem.

27:21. For thus saith the Lord of hosts the God
of Israel, to the vessels that are left in the house
of the Lord, and in the house of the king of Juda
and Jerusalem:

27:22. They shall be carried to Babylon, and
there they shall be until the day of their visitation,
saith the Lord: and I will cause them to be
brought, and to be restored in this place.

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JEREMIAS CHAPTER 28

The false prophecy of Hananias: he dies that same year, as Jeremias foretold.

28:1. And it came to pass in that year, in the beginning of the reign of Sedecias king of Juda, in the fourth year, in the fifth month, that Hananias the son of Azur, a prophet of Gabaon spoke to me, in the house of the Lord before the priests, and all the people, saying:

28:2. Thus saith the Lord of hosts the God of Israel: I have broken the yoke of the king of Babylon.

28:3. As yet two years of days, and I will cause

all the vessels of the house of the Lord to be brought back into this place, which Nabuchodonosor king of Babylon took away from this place, and carried them to Babylon.

28:4. And I will bring back to this place Jechonias the son of Joakim king of Juda, and all the captives of Juda, that are gone to Babylon, saith the Lord: for I will break the yoke of the king of Babylon.

28:5. And Jeremias the prophet said to Hananias the prophet in the presence of the priests, and in the presence of all the people that stood in the house of the Lord:

28:6. And Jeremias the prophet said: Amen, the Lord do so: the Lord perform thy words, which thou hast prophesied: that the vessels may be brought again into the house of the Lord, and all the captives may return out of Babylon to this place.

28:7. Nevertheless hear this word that I speak in thy ears, and in the ears of all the people:

28:8. The prophets that have been before me, and before thee from the beginning, and have prophesied concerning many countries, and concerning great kingdoms, of war, and of affliction, and of famine.

28:9. The prophet that prophesied peace: when his word shall come to pass, the prophet shall be known, whom the hath sent in truth.

28:10. And Hananias the prophet took the chain from the neck of Jeremias the prophet, and broke it.

28:11. And Hananias spoke in the presence of all the people, saying: Thus saith the Lord: Even so will I break the yoke of Nabuchodonosor the king of Babylon after two full years from off the neck of all the nations.

28:12. And Jeremias the prophet went his way. And the word of the Lord came to Jeremias, after that Hananias the prophet had broken the chain from off the neck of Jeremias the prophet, saying:

28:13. Go, and tell Hananias: Thus saith the

Lord: Thou hast broken chains of wood, and thou shalt make for them chains of iron.

28:14. For thus saith the Lord of hosts the God of Israel: I have put a yoke of iron upon the neck of all these nations, to serve Nabuchodonosor king of Babylon, and they shall serve him: moreover also I have given him the beasts of the earth.

28:15. And Jeremias the prophet said to Hananias the prophet: Hear now, Hananias: the Lord hath not sent thee, and thou hast made this people to trust in a lie.

28:16. Therefore thus saith the Lord: Behold I will send thee away from off the face of the earth: this year shalt thou die: for thou hast spoken against the Lord.

28:17. And Hananias the prophet died in that year, in the seventh month.

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JEREMIAS CHAPTER 29

Jeremias writeth to the captives in Babylon, exhorting them to be easy there, and not to hearken to false prophets. That they shall be delivered after seventy years. But those that remain in Jerusalem shall perish by the sword, famine, and pestilence. And that Achab, Sedecias, and Semeias, false prophets, shall die miserably.

29:1. Now these are the words of the letter which Jeremias the prophet sent from Jerusalem to the residue of the ancients that were carried into captivity, and to the priests, and to the prophets, and to all the people, whom Nabuchodonosor had carried away from Jerusalem to Babylon:

29:2. After that Jechonias the king, and the queen, and the eunuchs, and the princes of Juda, and of Jerusalem, and the craftsmen, and the engravers were departed out of Jerusalem:

29:3. By the hand of Elasa the son of Saphan, and Gamarias the son of Helcias, whom Sedecias king of Juda sent to Babylon to Nabuchodonosor king of Babylon, saying:

29:4. Thus saith the Lord of hosts the God of Israel, to all that are carried away captives, whom I have caused to be carried away from Jerusalem to Babylon:

29:5. Build ye houses, and dwell in them: and plant orchards, and eat the fruit of them.

29:6. Take ye wives, and beget sons and daughters: and take wives for your sons, and give your daughters to husbands, and let them bear sons and daughters: and be ye multiplied there, and be not few in number.

29:7. And seek the peace of the city, to which I have caused you to be carried away captives; and

pray to the Lord for it: for in the peace thereof shall be your peace.

29:8. For thus saith the Lord of hosts the God of Israel: Let not your prophets that are in the midst of you, and your diviners deceive you: and give no heed to your dreams which you dream:

29:9. For they prophesy falsely to you in my name: and I have not sent them, saith the Lord.

29:10. For thus saith the Lord: When the seventy years shall begin to be accomplished in Babylon, I will visit you: and I will perform my good word in your favour, to bring you again to this place.

29:11. For I know the thoughts that I think towards you, saith the Lord, thoughts of peace, and not of affliction, to give you an end and patience.

29:12. And you shall call upon me, and you shall go. and you shall pray to me, and I will hear you.

29:13. You shall seek me, and shall find me: when you shall seek me with all your heart.

29:14. And I will be found by you, saith the Lord: and I will bring back your captivity, and I will gather you out of all nations, and from all the places to which I have driven you out, saith the Lord: and I will bring you back from the place to which I caused you to be carried away captive.

29:15. Because you have said: The Lord hath raised us up prophets in Babylon:

29:16. For thus saith the Lord to the king that sitteth upon the throne of David, and to all the people that dwell in this city, to your brethren that are not gone forth with you into captivity.

29:17. Thus saith the Lord of hosts: Behold I will send upon them the sword, and the famine, and the pestilence: and I will make them like bad figs that cannot be eaten, because they are very bad.

29:18. And I will persecute them with the sword, and with famine, and with the pestilence: and I will give them up unto affliction to all the kingdoms of the earth: to be a curse, and an

astonishment, and a hissing, and a reproach to all the nations to which I have driven them out:

29:19. Because they have not hearkened to my words, saith the Lord: which I sent to them by my servants the prophets, rising by night, and sending: and you have not heard, saith the Lord.

29:20. Hear ye therefore the word of the Lord, all ye of the captivity, whom I have sent out from Jerusalem to Babylon.

29:21. Thus saith the Lord of hosts the God of Israel, to Achab the son of Colias, and to Sedecias the son of Maasias, who prophesy unto you in my name falsely: Behold I will deliver them up into the hands of Nabuchodonosor the king of Babylon: and he shall kill them before your eyes.

29:22. And of them shall be taken up a curse by all the captivity of Juda, that are in Babylon, saying: The Lord make thee like Sedecias, and like Achab, whom the king of Babylon fried in the fire:

29:23. Because they have acted folly in Israel, and have committed adultery with the wives of their friends, and have spoken lying words in my name, which I commanded them not: I am the judge and the witness, saith the Lord.

29:24. And to Semeias the Nehelamite thou shalt say:

29:25. Thus saith the Lord of hosts the God of Israel: Because thou hast sent letters in thy name to all the people that are in Jerusalem, and to Sophonias the son of Maasias the priest, and to all the priests, saying:

29:26. The Lord hath made thee priest instead of Joiada the priest, that thou shouldst be ruler in the house of the Lord, over every man that raveth and prophesieth, to put him in the stocks, and into prison.

29:27. And now why hast thou not rebuked Jeremias the Anathothite, who prophesieth to you?

29:28. For he hath also sent to us in Babylon,

saying: It is a long time: build ye houses, and dwell in them: and plant gardens, and eat the fruits of them.

29:29. So Sophonias the priest read this letter, in the hearing of Jeremias the prophet.

29:30. And the word of the Lord came to Jeremias, saying:

29:31. Send to all them of the captivity, saying: Thus saith the Lord to Semeias the Nehelamite: Because Semeias hath prophesied to you, and I sent him not: and hath caused you to trust in a lie:

29:32. Therefore thus saith the Lord: behold I will visit upon Semeias the Nehelamite, and upon his seed: he shall not have a man to sit in the midst of this people, and he shall not see the good that I will do to my people, saith the Lord: because he hath spoken treason against the Lord.

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JEREMIAS CHAPTER 30

*God will deliver his people from their captivity:
Christ shall be their king: and his church shall be
glorious for ever.*

30:1. This is the word that came to Jeremias from the Lord, saying:

30:2. Thus saith the Lord, the God of Israel, saying: Write thee all the words that I have spoken to thee, in a book.

30:3. For behold the days come, saith the Lord, and I will bring again the captivity of my people Israel and Juda, saith the Lord: and I will cause them to return to the land which I gave to their

fathers, and they shall possess it.

30:4. And these are the words that the Lord hath spoken to Israel and to Juda:

30:5. For thus saith the Lord: We have heard a voice of terror: there is fear and no peace.

30:6. Ask ye, and see if a man bear children? why then have I seen every man with his hands on his loins, like a woman in labour, and all faces are turned yellow?

30:7. Alas, for that day is great, neither is there the like to it; and it is the time of tribulation to Jacob, but he shall be saved out of it.

30:8. And it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst his bands: and strangers shall no more rule over him:

30:9. But they shall serve the Lord their God, and David their king, whom I will raise up to them.

David. . . That is, Christ of the house of David.

30:10. Therefore fear thou not, my servant Jacob, saith the Lord, neither be dismayed, O Israel: for behold, I will save thee from a country afar off, and thy seed from the land of their captivity: and Jacob shall return, and be at rest, and abound with all good things, and there shall be none whom he may fear:

30:11. For I am with thee, saith the Lord, to save thee: for I will utterly consume all the nations, among which I have scattered thee: but I will not utterly consume thee: but I will chastise thee in judgment, that thou mayst not seem to thyself innocent.

30:12. For thus saith the Lord: Thy bruise is incurable, thy wound is very grievous.

30:13. There is none to judge thy judgment to bind it up: thou hast no healing medicines.

30:14. All thy lovers have forgotten thee, and will not seek after thee: for I have wounded thee with the wound of an enemy, with cruel chastisement: by reason of the multitude of thy

iniquities, thy sins are hardened.

30:15. Why criest thou for thy affliction? thy sorrow is incurable: for the multitude of thy iniquity, and for thy hardened sins I have done these things to thee.

30:16. Therefore all they that devour thee, shall be devoured: and all thy enemies shall be carried into captivity: and they that waste thee shall be wasted, and all that prey upon thee will I give for a prey.

30:17. For I will close up thy scar, and will heal thee of thy wounds, saith the Lord. Because they have called thee, O Sion, an outcast: This is she that hath none to seek after her.

30:18. Thus saith the Lord: Behold I will bring back the captivity of the pavilions of Jacob, and will have pity on his houses, and the city shall be built in her high place, and the temple shall be founded according to the order thereof.

30:19. And out of them shall come forth praise, and the voice of them that play: and I will

multiply them, and they shall not be made few:
and I will glorify them, and they shall not be
lessened.

30:20. And their children shall be as from the
beginning, and their assembly shall be permanent
before me: and I will visit against all that afflict
them.

30:21. And their leader shall be of themselves:
and their prince shall come forth from the midst
of them: and I will bring him near, and he shall
come to me: for who is this that setteth his heart
to approach to me, saith the Lord?

30:22. And you shall be my people: and I will
be your God.

30:23. Behold the whirlwind of the Lord, his
fury going forth, a violent storm, it shall rest
upon the head of the wicked.

30:24. The Lord will not turn away the wrath of
his indignation, till he have executed and
performed the thought of his heart: in the latter
days you shall understand these things.

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JEREMIAS CHAPTER 31

The restoration of Israel. Rachel shall cease from morning. The new covenant. The church shall never fail.

31:1. At that time, saith the Lord, I will be the God of all the families of Israel, and they shall be my people.

31:2. Thus saith the Lord: The people that were left and escaped from the sword, found grace in the desert: Israel shall go to his rest.

31:3. The Lord hath appeared from afar to me. Yea I have loved thee with an everlasting love, therefore have I drawn thee, taking pity on thee.

31:4. And I will build thee again, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy timbrels, and shalt go forth in the dances of them that make merry.

31:5. Thou shalt yet plant vineyards in the mountains of Samaria: the planters shall plant, and they shall not gather the vintage before the time.

31:6. For there shall be a day, in which the watchmen on mount Ephraim, shall cry: Arise, and let us go up to Sion to the Lord our God.

31:7. For thus saith the Lord: Rejoice ye in the joy of Jacob, and neigh before the head of the Gentiles: shout ye, and sing, and say: Save, O Lord, thy people, the remnant of Israel.

31:8. Behold I will bring them from the north country, and will gather them from the ends of the earth and among them shall be the blind, and the lame, the woman with child, and she that is bringing forth, together, a great company of them returning hither.

31:9. They shall come with weeping: and I will bring them back in mercy: and I will bring them through the torrents of waters in a right way, and they shall not stumble in it: for I am a father to Israel, and Ephraim is my firstborn.

31:10. Hear the word of the Lord, O ye nations, and declare it in the islands that are afar off, and say: He that scattered Israel will gather him: and he will keep him as the shepherd doth his flock.

31:11. For the Lord hath redeemed Jacob, and delivered him out of the hand of one that was mightier than he.

31:12. And they shall come, and shall give praise in mount Sion: and they shall flow together to the good things of the Lord, for the corn, and wine, and oil, and the increase of cattle and herds, and their soul shall be as a watered garden, and they shall be hungry no more.

31:13. Then shall the virgin rejoice in the dance, the young men and old men together: and I will turn their mourning into joy, and will comfort

them, and make them joyful after their sorrow.

31:14. And I will fill the soul of the priests with fatness: and my people shall be filled with my good things, saith the Lord.

31:15. Thus saith the Lord: A voice was heard on high of lamentation, of mourning, and weeping, of Rachel weeping for her children and refusing to be comforted for them, because they are not.

31:16. Thus saith the Lord: Let thy voice cease from weeping, and thy eyes tears: for there is a reward for thy work, saith the Lord: and they shall return out of the land of the enemy.

31:17. And there is hope for thy last end, saith the Lord: and the children shall return to their own borders.

31:18. Hearing I heard Ephraim when he went into captivity: thou hast chastised me, and I was instructed, as a young bullock unaccustomed to the yoke. Convert me, and I shall be converted, for thou art the Lord my God.

31:19. For after thou didst convert me, I did penance: and after thou didst shew unto me, I struck my thigh: I am confounded and ashamed, because I have borne the reproach of my youth.

31:20. Surely Ephraim is an honourable son to me, surely he is a tender child: for since I spoke of him, I will still remember him. Therefore are my bowels troubled for him: pitying I will pity him, saith the Lord.

31:21. Set thee up a watchtower, make to thee bitterness: direct thy heart into the right way, wherein thou hast walked: return, O virgin of Israel, return to these thy cities.

31:22. How long wilt thou be dissolute in deliciousness, O wandering daughter? for the Lord hath created a new thing upon the earth: *A woman shall compass A man.*

31:23. Thus saith the Lord of hosts, the God of Israel: As yet shall they say this word in the land of Juda, and in the cities thereof, when I shall bring back their captivity: The Lord bless thee,

the beauty of justice, the holy mountain.

31:24. And Juda and all his cities shall dwell therein together: the husbandman and they that drive the flocks.

31:25. For I have inebriated the weary soul: and I have filled every hungry soul.

31:26. Upon this I was as it were awaked out of a sleep, and I saw, and my sleep was sweet to me.

31:27. Behold the days come, saith the Lord: and I will sow the house of Israel and the house of Juda with the seed of men, and with the seed of beasts.

31:28. And as I have watched over them, to pluck up, and to throw down, and to scatter, and destroy, and afflict: so will I watch over them, to build up, and to plant them, saith the Lord.

31:29. In those days they shall say no more: The fathers have eaten a sour grape, and the teeth of the children are set on edge.

31:30. But every one shall die for his own iniquity: every man that shall eat the sour grape,

his teeth shall be set on edge.

31:31. Behold the days shall come, saith the Lord, and I will make a new covenant with the house of Israel, and with the house of Juda:

31:32. Not according to the covenant which I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt, the covenant which they made void, and I had dominion over them, saith the Lord.

31:33. But this shall be the covenant that I will make with the house of Israel, after those days, saith the Lord: I will give my law in their bowels, and I will write it in their heart: and I will be their God, and they shall be my people.

31:34. And they shall teach no more every man his neighbour, and every man his brother, saying: Know the Lord: for all shall know me from the least of them even to the greatest, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.

31:35. Thus saith the Lord, who giveth the sun

for the light of the day, the order of the moon and of the stars, for the light of the night: who stirreth up the sea, and the waves thereof roar, the Lord of hosts is his name.

31:36. If these ordinances shall fail before me, saith the Lord: then also the seed of Israel shall fail, so as not to be a nation before me for ever.

31:37. Thus saith the Lord: If the heavens above can be measured, and the foundations of the earth searched out beneath, I also will cast away all the seed of Israel, for all that they have done, saith the Lord.

31:38. Behold the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hanameel even to the gate of the corner.

31:39. And the measuring line shall go out farther in his sight upon the hill Gareb: and it shall compass Goatha,

31:40. And the whole valley of dead bodies, and of ashes, and all the country of death, even to the torrent Cedron, and to the corner of the horse

gate towards the east, the Holy of the Lord: it shall not be plucked up, and it shall not be destroyed any more for ever.

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JEREMIAS CHAPTER 32

Jeremias by God's commandment purchases a field of his kinsman: and prophesies the return of the people out of captivity: and the everlasting covenant God will make with his church.

32:1. The word that came to Jeremias from the Lord in the tenth year of Sedecias king of Juda: the same is the eighteenth year of Nabuchodonosor.

32:2. At that time the army of the king of Babylon besieged Jerusalem: and Jeremias the prophet was shut up in the court of the prison, which was in the house of the king of Juda.

32:3. For Sedecias king of Juda had shut him up, saying: Why dost thou prophesy, saying: Thus saith the Lord: Behold I will give this city into the hand of the king of Babylon, and he shall take it?

32:4. And Sedecias king of Juda shall not escape out of the hand of the Chaldeans: but he shall be delivered into the hands of the king of Babylon: and he shall speak to him mouth to mouth, and his eyes shall see his eyes.

32:5. And he shall lead Sedecias to Babylon: and he shall be there till I visit him, saith the Lord. But if you will fight against the Chaldeans, you shall have no success.

32:6. And Jeremias said: The word of the Lord came to me, saying:

32:7. Behold, Hanameel the son of Sellum thy cousin shall come to thee, saying: Buy thee my field, which is in Anathoth, for it is thy right to buy it, being next akin.

32:8. And Hanameel my uncle's son came to me,

according to the word of the Lord, to the entry of the prison, and said to me: Buy my field, which is in Anathoth in the land of Benjamin: for the right of inheritance is thine, and thou art next of kin to possess it. And I understood that this was the word of the Lord.

32:9. And I bought the field of Hanameel my uncle's son, that is in Anathoth: and I weighed him the money, seven staters, and ten pieces of silver.

32:10. And I wrote it in a book and sealed it, and took witnesses: and I weighed him the money in the balances.

32:11. And I took the deed of the purchase that was sealed, and the stipulations, and the ratifications with the seals that were on the outside.

32:12. And I gave the deed of the purchase to Baruch the son of Neri the son of Maasias in the sight of Hanameel my uncle's son, in the presence of the witnesses that subscribed the

book of the purchase, and before all the Jews that sat in the court of the prison.

32:13. And I charged Baruch before them, saying:

32:14. Thus saith the Lord of hosts the God of Israel: Take these writings, this deed of the purchase that is sealed up, and this deed that is open: and put them in an earthen vessel, that they may continue many days.

32:15. For thus saith the Lord of hosts the God of Israel: Houses, and fields, and vineyards shall be possessed again in this land.

32:16. And after I had delivered the deed of purchase to Baruch the son of Neri, I prayed to the Lord, saying:

32:17. Alas, alas, alas, O Lord God, behold thou hast made heaven and earth by thy great power, and thy stretched out arm: no word shall be hard to thee:

32:18. Thou shewest mercy unto thousands, and returnest the iniquity of the fathers into the

bosom of their children after them: O most mighty, great, and powerful, the Lord of hosts is thy name.

32:19. Great in counsel, and incomprehensible in thought: whose eyes are open upon all the ways of the children of Adam, to render unto every one according to his ways, and according to the fruit of his devices.

32:20. Who hast set signs and wonders in the land of Egypt even until this day, and in Israel, and amongst men, and hast made thee a name as at this day.

32:21. And hast brought forth thy people Israel, out of the land of Egypt with signs, and with wonders, and with a strong hand, and a stretched out arm, and with great terror.

32:22. And hast given them this land which thou didst swear to their fathers, to give them a land flowing with milk and honey.

32:23. And they came in, and possessed it: but they obeyed not thy voice, and they walked not in

thy law: and they did not any of those things that thou didst command them to do, and all these evils are come upon them.

32:24. Behold works are built up against the city to take it: and the city is given into the hands of the Chaldeans, who fight against it, by the sword, and the famine, and the pestilence: and what thou hast spoken, is all come to pass, as thou thyself seest.

32:25. And sayest thou to me, O Lord God: Buy a field for money, and take witnesses, whereas the city is given into the hands of the Chaldeans?

32:26. And the word of the Lord came to Jeremias, saying:

32:27. Behold I am the Lord the God of all flesh: shall any thing be hard for me?

32:28. Therefore thus saith the Lord: Behold I will deliver this city into the hands of the Chaldeans, and into the hands of the king of Babylon, and they shall take it.

32:29. And the Chaldeans that fight against this

city, shall come and set it on fire, and burn it, with the houses upon whose roofs they offered sacrifice to Baal, and poured out drink offerings to strange gods, to provoke me to wrath.

32:30. For the children of Israel, and the children of Juda, have continually done evil in my eyes from their youth: the children of Israel who even till now provoke me with the work of their hands, saith the Lord.

32:31. For this city hath been to me a provocation and indignation from the day that they built it, until this day, in which it shall be taken out of my sight.

32:32. Because of all the evil of the children of Israel, and of the children of Juda, which they have done, provoking me to wrath, they and their kings, their princes, and their priests, and their prophets, the men of Juda, and the inhabitants of Jerusalem.

32:33. And they have turned their backs to me, and not their faces: when I taught them early in

the morning, and instructed them, and they would not hearken to receive instruction.

32:34. And they have set their idols in the house, in which my name is called upon, to defile it.

32:35. And they have built the high places of Baal, which are in the valley of the son of Ennom, to consecrate their sons and their daughters to Moloch: which I commanded them not, neither entered it into my heart, that they should do this abomination, and cause Juda to sin.

32:36. And now, therefore, thus saith the Lord the God of Israel to this city, whereof you say that it shall be delivered into the hands of the king of Babylon by the sword, and by famine, and by pestilence:

32:37. Behold I will gather them together out of all the lands to which I have cast them out in my anger, and in my wrath, and in my great indignation: and I will bring them again into this place, and will cause them to dwell securely.

32:38. And they shall be my people, and I will

be their God.

32:39. And I will give them one heart, and one way, that they may fear me all days: and that it may be well with them, and with their children after them.

32:40. And I will make an everlasting covenant with them, and will not cease to do them good: and I will give my fear in their heart, that they may not revolt from me.

32:41. And I will rejoice over them, when I shall do them good: and I will plant them in this land in truth, with my whole heart, and with all my soul.

32:42. For thus saith the Lord: As I have brought upon this people all this great evil: so will I bring upon them all the good that I now speak to them.

32:43. And fields shall be purchased in this land: whereof you say that it is desolate, because there remaineth neither man nor beast, and it is given into the hands of the Chaldeans.

32:44. Fields shall be bought for money, and deeds shall be written, and sealed, and witnesses shall be taken, in the land of Benjamin, and round about Jerusalem, in the cities of Juda, and in the cities on the mountains, and in the cities of the plains, and in the cities that are towards the south: for I will bring back their captivity, saith the Lord.

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JEREMIAS CHAPTER 33

God promises reduction from captivity, and other blessings: especially the coming of Christ, whose reign in his church shall be glorious and perpetual.

33:1. And the word of the Lord came to Jeremias the second time, while he was yet shut up in the court of the prison, saying:

33:2. Thus saith the Lord, who will do, and will form it, and prepare it, the Lord is his name.

33:3. Cry to me and I will hear thee: and I will shew thee great things, and sure things which thou knowest not.

33:4. For thus saith the Lord the God of Israel to

the houses of this city, and to the houses of the king of Juda, which are destroyed, and to the bulwarks, and to the sword.

33:5. Of them that come to fight with the Chaldeans, and to fill them with the dead bodies of the men whom I have slain in my wrath, and in my indignation, hiding my face from this city because of all their wickedness.

33:6. Behold I will close their wounds and give them health, and I will cure them: and I will reveal to them the prayer of peace and truth.

The prayer of peace. . . That is, the peace and welfare which they pray for.

33:7. And I will bring back the captivity of Juda, and the captivity of Jerusalem: and I will build them as from the beginning.

33:8. And I will cleanse them from all their iniquity, whereby they have sinned against me: and I will forgive all their iniquities, whereby they have sinned against me, and despised me.

33:9. And it shall be to me a name, and a joy, and a praise, and a gladness before all the nations of the earth, that shall hear of all the good things which I will do to them: and they shall fear and be troubled for all the good things, and for all the peace that I will make for them.

33:10. Thus saith the Lord: There shall be heard again in this place (which you say is desolate, because there is neither man nor beast: in the cities of Juda, and without Jerusalem, which are desolate without man, and without inhabitant, and without beast)

33:11. The voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of them that shall say: Give ye glory to the Lord of hosts, for the Lord is good, for his mercy endureth for ever: and of them that shall bring their vows into the house of the Lord: for I will bring back the captivity of the land as at the first, saith the Lord.

33:12. Thus saith the Lord of hosts: There shall

be again in this place that is desolate without man, and without beast, and in all the cities thereof, an habitation of shepherds causing their flocks to lie down.

33:13. And in the cities on the mountains, and in the cities of the plains, and in the cities that are towards the south: and in the land of Benjamin, and round about Jerusalem, and in the cities of Juda shall the flocks pass again under the hand of him that numbereth them, saith the Lord.

33:14. Behold the days come, saith the Lord, that I will perform the good word that I have spoken to the house of Israel, and to the house of Juda.

33:15. In those days, and at that time, I will make the bud of justice to spring forth unto David, and he shall do judgment and justice in the earth.

33:16. In those days shall Juda be saved, and Jerusalem shall dwell securely: and this is the name that they shall call him, The Lord our just one.

33:17. For thus saith the Lord: There shall not be cut off from David a man to sit upon the throne of the house of Israel.

There shall not be cut off from David, etc. . . This was verified in Christ, who is of the house of David; and whose kingdom in his church shall have no end.

33:18. Neither shall there be cut off from the priests and Levites a man before my face to offer holocausts, and to burn sacrifices, and to kill victims continually.

Neither shall there be cut off from the priests, etc. . . This promise relates to the Christian priesthood; which shall also continue for ever: the functions of which (more especially the great sacrifice of the altar) are here expressed by the name of holocausts, and other offerings of the law, which were so many figures of the Christian sacrifice.

33:19. And the word of the Lord came to Jeremias, saying:

33:20. Thus saith the Lord: if my covenant, with the day can be made void, and my covenant with the night, that there should not be day and night in their season:

33:21. Also my covenant with David my servant may be made void, that he should not have a son to reign upon his throne, and with the Levites and priests my ministers.

33:22. As the stars of heaven cannot be numbered, nor the sand of the sea be measured: so will I multiply the seed of David my servant, and the Levites my ministers.

33:23. And the word of the Lord came to Jeremias, saying:

33:24. Hast thou not seen what this people hath spoken, saying: The two families which the Lord had chosen, are cast off: and they have despised my people, so that it is no more a nation before them?

Two families, etc. . . Viz., the families of the kings

and priests.

33:25. Thus saith the Lord. If I have not set my covenant between day and night, and laws to heaven and earth:

33:26. Surely I will also cast off the seed of Jacob, and of David my servant, so as not to take any of his seed to be rulers of the seed of Abraham, Isaac, and Jacob: for I will bring back their captivity, and will have mercy on them.

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JEREMIAS CHAPTER 34

The prophet foretells that Sedecias shall fall into the hands of Nabuchodonosor: God's sentence upon the princes and people that had broken his covenant.

34:1. The word that came to Jeremias from the Lord, when Nabuchodonosor king of Babylon, and all his army, and all the kingdoms of the earth, that were under the power of his hand, and all the people fought against Jerusalem and against all the cities thereof, saying:

34:2. Thus saith the Lord, the God of Israel: Go, and speak to Sedecias king of Juda, and say to him: Thus saith the Lord: Behold I will deliver

this city into the hands of the king of Babylon, and he shall burn it with fire.

34:3. And thou shalt not escape out of his hand: but thou shalt surely be taken, and thou shalt be delivered into his hand: and thy eyes shall see the eyes of the king of Babylon, and his mouth shall speak with thy mouth, and thou shalt go to Babylon.

34:4. Yet hear the word of the Lord, O Sedecias king of Juda: Thus saith the Lord to thee: Thou shalt not die by the sword.

34:5. But thou shalt die in peace, and according to the burnings of thy fathers, the former kings that were before thee, so shall they burn thee: and they shall mourn for thee, saying: Alas, Lord: for I have spoken the word, saith the Lord.

Die in peace. . . That is, by a natural death.

34:6. And Jeremias the prophet spoke all these words to Sedecias the king of Juda in Jerusalem.

34:7. And the army of the king of Babylon

fought against Jerusalem, and against all the cities of Juda that were left, against Lachis, and against Azecha: for these remained of the cities of Juda, fenced cities.

34:8. The word that came to Jeremias from the Lord, after that king Sedecias had made a covenant with all the people in Jerusalem making a proclamation:

34:9. That every man should let his manservant, and every man his maidservant, being Hebrew man or a Hebrew woman, go free: and that they should not lord it over them, to wit, over the Jews their brethren.

34:10. And all the princes, and all the people who entered into the covenant, heard that every man should let his manservant, and every man his maidservant go free, and should no more have dominion over them: and they obeyed, and let them go free.

34:11. But afterwards they turned: and brought back again their servants and their handmaids,

whom they had let go free, and brought them into subjection as menservants and maidservants.

34:12. And the word of the Lord came to Jeremias from the Lord, saying:

34:13. Thus saith the Lord the God of Israel: I made a covenant with your fathers in the day that I brought them out of the land of Egypt, out of the house of bondage, saying:

34:14. At the end of seven years, let ye go every man his brother being a Hebrew, who hath been sold to thee, so he shall serve thee six years: and thou shalt let him go free from thee: and your fathers did not hearken to me, nor did they incline their ear.

34:15. And you turned to day, and did that which was right in my eyes, in proclaiming liberty every one to his brother: and you made a covenant in my sight, in the house upon which my name is invoked.

34:16. And you are fallen back, and have defiled my name: and you have brought back again

every man his manservant, and every man his maidservant, whom you had let go free, and set at liberty: and you have brought them into subjection to be your servants and handmaids.

34:17. Therefore thus saith the Lord: You have not hearkened to me, in proclaiming liberty every man to his brother and every man to his friend: behold I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine: and I will cause you to be removed to all the kingdoms of the earth.

34:18. And I will give the men that have transgressed my covenant, and have not performed the words of the covenant which they agreed to in my presence, when they cut the calf in two and passed between the parts thereof:

34:19. The princes of Juda, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land that passed between the parts of the calf:

34:20. And I will give them into the hands of

their enemies, and into the hands of them that seek their life: and their dead bodies shall be for meat to the fowls of the air, and to the beasts of the earth.

34:21. And Sedecias the king of Juda, and his princes, I will give into the hands of their enemies, and into the hands of them that seek their lives, and into the hands of the armies of the king of Babylon, which are gone from you.

34:22. Behold I will command, saith the Lord, and I will bring them again to this city, and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Juda a desolation, without an inhabitant.

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JEREMIAS CHAPTER 35

The obedience of the Rechabites condemns the disobedience of the Jews. The reward of the Rechabites.

35:1. The word that came to Jeremias from the Lord in the days of Joakim the son of Josias king of Juda, saying:

35:2. Go to the house of the Rechabites: and speak to them, and bring them into the house of the Lord, into one of the chambers of the treasures, and thou shalt give them wine to drink.

Rechabites. . . These were of the race of Jethro, father in law to Moses.

35:3. And I took Jezonias the son of Jeremias the son of Habsanias, and his brethren, and all his sons, and the whole house of the Rechabites.

35:4. And I brought them into the house of the Lord, to the treasure house of the sons of Hanan, the son of Jegedelias the man of God, which was by the treasure house of the princes, above the treasure of Maasias the son of Sellum, who was keeper of the entry.

35:5. And I set before the sons of the house of the Rechabites pots full of wine, and cups: and I said to them: Drink ye wine.

35:6. And they answered : We will not drink wine: because Jonadab the son of Rechab, our father, commanded us, saying: You shall drink no wine, neither you, nor your children, for ever:

35:7. Neither shall ye build houses, nor sow reed, nor plant vineyards, nor have any: but you shall dwell in tents all your days, that you may live many days upon the face of the earth, in

which you are strangers.

35:8. Therefore we have obeyed the voice of Jonadab the son of Rechab, our father, in all things that he commanded us: so as to drink no wine all our days: neither we, nor our wives, nor our sons, nor our daughters:

35:9. Nor to build houses to dwell in, nor to have vineyard, or field, or seed:

35:10. But we have dwelt in tents, and have been obedient according to all that Jonadab our father commanded us.

35:11. But when Nabuchodonosor king of Babylon came up to our land, we said: Come, let us go into Jerusalem from the face of the army of the Chaldeans, and from the face of the army of Syria: and we have remained in Jerusalem.

35:12. And the word of the Lord came to Jeremias, saying:

35:13. Thus saith the Lord of hosts the God of Israel: Go, and say to the men of Juda, and to the inhabitants of Jerusalem: Will you not receive

instruction, to obey my words, saith the Lord?

35:14. The words of Jonadab the son of Rechab, by which he commanded his sons not to drink wine, have prevailed: and they have drunk none to this day, because they have obeyed the commandment of their father: but I have spoken to you, rising early and speaking, and you have not obeyed me.

35:15. And I have sent to you all my servants the prophets, rising early, and sending and saying: Return ye every man from his wicked way, and make your ways good: and follow not strange gods, nor worship them, and you shall dwell in the land, which I gave you and your fathers: and you have not inclined your ear, nor hearkened to me.

35:16. So the sons of Jonadab the son of Rechab have constantly kept the commandment of their father, which he commanded them: but this people hath not obeyed me.

35:17. Therefore thus saith the Lord of hosts the

God of Israel: Behold I will bring upon Juda, and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them, because I have spoken to them, and they have not heard: I have called to them, and they have not answered me.

35:18. And Jeremias said to the house of the Rechabites: Thus saith the Lord of hosts the God of Israel: Because you have obeyed the commandment of Jonadab your father, and have kept all his precepts, and have done all that he commanded you:

35:19. Therefore thus saith the Lord of hosts the God of Israel: There shall not be wanting a man of the race of Jonadab the son of Rechab, standing before me for ever.

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JEREMIAS CHAPTER 36

Jeremias sends Baruch to read his prophecies in the temple; the book is brought to king Joakim, who burns it. The prophet denounces his judgment, and causes Baruch to write a new copy.

36:1. And it came to pass in the fourth year of Joakim the son of Josias king of Juda, that this word came to Jeremias by the Lord, saying:

36:2. Take thee a roll of a book, and thou shalt write in it all the words that I have spoken to thee against Israel and Juda, and against all the nations from the day that I spoke to thee, from the days of Josias even to this day.

36:3. If so be, when the house of Juda shall hear all the evils that I purpose to do unto them, that they may return every man from his wicked way: and I will forgive their iniquity, and their sin.

36:4. So Jeremias called Baruch the son of Nerias: and Baruch wrote from the mouth of Jeremias all the words of the Lord, which he spoke to him, upon the roll of a book.

36:5. And Jeremias commanded Baruch, saying: I am shut up, and cannot go into the house of the Lord.

Shut up. . . Not that the prophet was now in prison; for the contrary appears from ver. 19, but that he kept himself shut up, by reason of the persecutions he had lately met with. See chap. 26.

36:6. Go thou in therefore, and read out of the volume, which thou hast written from my mouth, the words of the Lord, in the hearing of all the people in the house of the Lord on the fasting day: and also thou shalt read them in the hearing

of all Juda that come out of their cities:

36:7. If so be they may present their supplication before the Lord, and may return every one from his wicked way: for great is the wrath and indignation which the Lord hath pronounced against this people.

36:8. And Baruch the son of Nerias did according to all that Jeremias the prophet ,had commanded him, reading out of the volume the words of the Lord in the house of the Lord.

36:9. And it came to pass in the fifth year of Joakim the son of Josias king of Juda, in the ninth month, that they proclaimed a fast before the Lord to all the people in Jerusalem, and to all the people that were come together out of the cities of Juda to Jerusalem.

36:10. And Baruch read out of the volume the words of Jeremias in the house of the Lord, in the treasury of Gamarias the son of Saphan the scribe, in the upper court, in the entry of the new gate of the house of the Lord, in the hearing of all

the people.

36:11. And when Micheas the son of Gamarias the son of Saphan had heard out of the book all the words of the Lord,

36:12. He went down into the king's house to the secretary's chamber: and behold all the princes sat there, Elisama the scribe, and Dalaias the son of Semeias, and Elnathan the son of Achobor, and Gamarias the son of Saphan, and Sedecias the son of Hananias, and all the princes.

36:13. And Micheas told them all the words that he had heard when Baruch read out of the volume in the hearing of the people.

36:14. Therefore all the princes sent Judi the son of Nathanas, the son of Selemias, the son of Chusi, to Baruch, saying: Take in thy hand the volume in which thou hast read in the hearing of the people, and come. So Baruch the son of Nerias took the volume in his hand, and came to them.

36:15. And they said to him: Sit down and read

these things in our hearing. And Baruch read in their hearing.

36:16. And when they had heard all the words, they looked upon one another with astonishment, and they said to Baruch: We must tell the king all these words.

36:17. And they asked him, saying: Tell us how didst thou write all these words from his mouth.

36:18. And Baruch said to them: With his mouth he pronounced all these words as if he were reading to me: and I wrote in a volume with ink.

36:19. And the princes said to Baruch: Go, and hide thee, both thou and Jeremias, and let no man know where you are.

36:20. And they went in to the king into the court: but they laid up the volume in the chamber of Elisama the scribe: and they told all the words in the hearing of the king.

36:21. And the king sent Judi that he should take the volume: who bringing it out of the chamber

of Elisama the scribe, read it in the hearing of the king, and of all the princes that stood about the king.

36:22. Now the king sat in the winter house, in the ninth month: and there was a hearth before him full of burning coals.

36:23. And when Judi had read three or four pages, he cut it with the penknife, and he cast it into the fire, that was upon the hearth, till all the volume was consumed with the fire that was on the hearth.

36:24. And the king and all his servants that heard all these words were not afraid, nor did they rend their garments.

36:25. But yet Elnathan, and Dalaias, and Gamarias spoke to the king, not to burn the book: and he heard them not.

36:26. And the king commanded Jeremiel the son of Amelech, and Saraias the son of Ezriel, and Selemias the son of Abdeel, to take up Baruch the scribe, and Jeremias the prophet: but

the Lord hid them.

36:27. And the word of the Lord came to Jeremias the prophet, after that the king had burnt the volume, and the words that Baruch had written from the mouth of Jeremias, saying:

36:28. Take thee again another volume: and write in it all the former words that were in the first volume which Joakim the king of Juda both burnt.

36:29. And thou shalt say to Joakim the king of Juda: Thus saith the Lord: Thou hast burnt that volume, saying: Why hast thou written therein, and said: The king of Babylon shall come speedily, and shall lay waste this land: and shall cause to cease from thence man and beast?

36:30. Therefore thus saith the Lord against Joakim the king of Juda: He shall have none to sit upon the throne of David: and his dead body shall be cast out to the heat by day, and to the frost by night.

He shall have none, etc. . . Because his son Joachin or Jechonias, within three months after the death of his father, was carried away to Babylon, so that his reign is not worthy of notice.

36:31. And I will punish him, and his seed and his servants, for their iniquities, and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Juda all the evil that I have pronounced against them, but they have not heard.

36:32. And Jeremias took another volume, and gave it to Baruch the son of Nerias the scribe: who wrote in it from the mouth of Jeremias all the words of the book which Joakim the king of Juda had burnt with fire: and there were added besides many more words than had been before.

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JEREMIAS CHAPTER 37

Jeremias prophesies that the Chaldeans, who had departed from Jerusalem, would return and burn the city. He is cast into prison. His conference with Sedecias.

37:1. Now king Sedecias the son of Josias reigned instead of Jechonias the son of Joakim: whom Nabuchodonosor king of Babylon made king in the land of Juda.

37:2. But neither he, nor his servants, nor the people of the land did obey the words of the Lord, that he spoke in the hand of Jeremias the prophet.

37:3. And king Sedecias sent Juchal the son of Selemias, and Sophonias the son of Maasias the priest to Jeremias the prophet, saying: Pray to the Lord our God for us.

37:4. Now Jeremias walked freely in the midst of the people: for they had not as yet cast him into prison. And the army of Pharaos was come out of Egypt: and the Chaldeans that besieged Jerusalem, hearing these tidings, departed from Jerusalem.

37:5. And the word of the Lord came to Jeremias the prophet, saying:

37:6. Thus saith the Lord the God of Israel: Thus shall you say to the king of Juda, who sent you to inquire of me: Behold the army of Pharaos, which is come forth to help you, shall return into their own land, into Egypt.

37:7. And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.

37:8. Thus saith the Lord: Deceive not your

souls, saying: The Chaldeans shall surely depart and go away from us: for they shall not go away.
37:9. But if you should even beat all the army of the Chaldeans that fight against you, and there should be left of them some wounded men: they shall rise up, every man from his heart, and burn this city with fire.

37:10. Now when the army of the Chaldeans was gone away from Jerusalem, because of Pharaoh's army,

37:11. Jeremias went forth out of Jerusalem to go into the land of Benjamin: and to divide a possession there in the presence of the citizens,

37:12. And when he was come to the gate of Benjamin, the captain of the gate, who was there in his turn, was one named Jerias, the son of Selemias, the son of Hananias: and he took hold of Jeremias the prophet, saying: Thou art fleeing to the Chaldeans.

37:13. And Jeremias answered: It is not so, I am not fleeing to the Chaldeans. But he hearkened

not to him: so Jerias took Jeremias and brought him to the princes.

37:14. Wherefore the princes were angry with Jeremias, and they beat him, and cast him into the prison that was in the house of Jonathan the scribe: for he was chief over the prison.

37:15. So Jeremias went into the house of the prison, and into the dungeon: and Jeremias remained there many days.

37:16. Then Sedecias the king, sending, took him: and asked him secretly in his house, and said: Is there, thinkest thou, any word from the Lord? And Jeremias said. There is. And he said: Thou shalt be delivered into the hands of the king of Babylon.

37:17. And Jeremias said to king Sedecias: In what have I offended against thee, or thy servants, or thy people, that thou hast cast me into prison?

37:18. Where are your prophets that prophesied to you, and said: The king of Babylon shall not

come against you, and against this land?

37:19. Now therefore hear, I beseech thee, my lord the king: let my petition be accepted in thy sight: and send me not back into the house of Jonathan the scribe, lest I die there.

37:20. Then king Sedecias commanded that Jeremias should be committed into the entry of the prison: and that they should give him daily a piece of bread, beside broth, till all the bread in the city were spent: and Jeremias remained in the entry of the prison.

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JEREMIAS CHAPTER 38

The prophet at the instance of the great men is cast into a filthy dungeon: he is drawn out by Abdemelech, and has another conference with the king.

38:1. Now Saphatias the son of Mathan, and Gedelias the son of Phassur, and Juchal the son of Selemias, and Phassur the son of Melchias heard the words that Jeremias spoke to all the people, saying:

38:2. Thus saith the Lord: Whosoever shall remain in this city, shall die by the sword, and by famine, and by pestilence: but he that shall go

forth to the Chaldeans, shall live, and his life shall be safe, and he shall live.

38:3. Thus saith the Lord: This city shall surely be delivered into the hand of the army of the king of Babylon, and he shall take it.

38:4. And the princes said to the king. We beseech thee that this man may be put to death: for on purpose he weakeneth the hands of the men of war, that remain in this city, and the hands of the people, speaking to them according to these words: for this man seeketh not peace to this people, but evil.

38:5. And king Sedecias said: Behold he is in your hands: for it is not lawful for the king to deny you any thing.

38:6. Then they took Jeremias and cast him into the dungeon of Melchias the son of Amelech, which was in the entry of the prison: and they let down Jeremias by ropes into the dungeon, wherein there was no water, but mire. And Jeremias sunk into the mire.

38:7. Now Abdemelech the Ethiopian, an eunuch that was in the king's house, heard that they had put Jeremias in the dungeon: but the king was sitting in the gate of Benjamin.

38:8. And Abdemelech went out of the king's house, and spoke to the king, saying:

38:9. My lord the king, these men have done evil in all that they have done against Jeremias the prophet, casting him into the dungeon to die there with hunger, for there is no more bread in the city.

38:10. Then the king commanded Abdemelech the Ethiopian, saying: Take from hence thirty men with thee, and draw up Jeremias the prophet out of the dungeon, before he die.

38:11. So Abdemelech taking the men with him, went into the king's house that was under the storehouse: and he took from thence old rags, and old rotten things, and he let them down by cords to Jeremias into the dungeon.

38:12. And Abdemelech the Ethiopian said to Jeremias: Put these old rags and these rent and

rotten things under thy arms, and upon the cords: and Jeremias did so.

38:13. And they drew up Jeremias with the cords, and brought him forth out of the dungeon. And Jeremias remained in the entry of the prison.

38:14. And king Sedecias sent, and took Jeremias the prophet to him to the third gate, that was in the house of the Lord: and the king said to Jeremias: I will ask thee a thing, hide nothing from me.

38:15. Then Jeremias said to Sedecias: If I shall declare it to thee, wilt thou not put me to death? and if I give thee counsel, thou wilt not hearken to me.

38:16. Then king Sedecias swore to Jeremias, in private, saying: As the Lord liveth, that, made us this soul, I will not put thee to death, nor will I deliver thee into the hands of these men that seek thy life.

38:17. And Jeremias said to Sedecias: Thus saith the Lord of hosts the God of Israel: If thou

wilt take a resolution and go out to the princes of the king of Babylon, thy soul shall live, and this city shall not be burnt with fire: and thou shalt be safe, and thy house.

38:18. But if thou wilt not go out to the princes of the king of Babylon, this city shall be delivered into the hands of the Chaldeans, and they shall burn it with fire: and thou shalt not escape out of their hand.

38:19. And king Sedecias said to Jeremias: I am afraid because of the Jews that are fled over to the Chaldeans: lest I should be delivered into their hands, and they should abuse me.

38:20. But Jeremias answered: They shall not deliver thee: hearken, I beseech thee, to the word of the Lord, which I speak to thee, and it shall be well with thee, and thy soul shall live.

38:21. But if thou wilt not go forth, this is the word which the Lord hath shewn me:

38:22. Behold all the women that are left in the house of the king of Juda, shall be brought out to

the princes of the king of Babylon: and they shall say: Thy men of peace have deceived thee, and have prevailed against thee, they have plunged thy feet in the mire, and in a slippery place and they have departed from thee.

Thy men of peace. . . Viri pacifici tui. That is thy false friends promising thee peace and happiness, and by their evil counsels involving thee in misery.

38:23. And all thy wives, and thy children shall be brought out to the Chaldeans, and thou shalt not escape their hands, but thou shalt be taken by the hand of the king of Babylon: and he shall burn this city with fire.

38:24. Then Sedecias said to Jeremias: Let no man know these words, and thou shalt not die.

38:25. But if the princes shall hear that I have spoken with thee, and shall come to thee, and say to thee: Tell us what thou hast said to the king, hide it not from us, and we will not kill thee: and also what the king said to thee:

38:26. Thou shalt say to them: I presented my supplication before the king, that he would not command me to be carried back into the house of Jonathan, to die there.

38:27. So all the princes came to Jeremias, and asked him: and he spoke to them according to all the words that the king had commanded him: and they left him: for nothing had been heard.

38:28. But Jeremias remained in the entry of the prison, until the day that Jerusalem was taken: and it came to pass that Jerusalem was taken.

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JEREMIAS CHAPTER 39

After two years' siege Jerusalem is taken. Sedecias is carried before Nabuchodonosor, who kills his sons in his sight, and then puts out his eyes. Jeremias is set at liberty.

39:1. In the ninth year of Sedecias king of Juda, in the tenth month, came Nabuchodonosor king of Babylon, and all his army to Jerusalem, and they besieged it.

39:2. And in the eleventh year of Sedecias, in the fourth month, the fifth day of the month, the city was opened.

39:3. And all the princes of the king of Babylon

came in, and sat in the middle gate: Neregel, Sereser, Semegarnabu, Sarsachim, Rabsares, Neregel, Serezzer, Rebmag, and all the rest of the princes of the king of Babylon.

39:4. And when Sedecias the king of Juda and all the men of war saw them, they fled: and they went forth in the night out of the city by the way of the king's garden, and by the gate that was between the two walls, and they went out to the way of the desert.

39:5. But the army of the Chaldeans pursued after them: and they took Sedecias in the plain of the desert of Jericho, and when they had taken him, they brought him to Nabuchodonosor king of Babylon to Reblatha, which is in the land of Emath: and he gave judgment upon him.

39:6. And the king of Babylon slew the sons of Sedecias, in Reblatha, before his eyes: and the king of Babylon slew all the nobles of Juda.

39:7. He also put out the eyes of Sedecias: and bound him with fetters, to be carried to Babylon.

39:8. And the Chaldeans burnt the king's house, and the houses of the people with fire, and they threw down the wall of Jerusalem.

39:9. And Nabuzardan the general of the army carried away captive to Babylon the remnant of the people that remained in the city, and the fugitives that had gone over to him, and the rest of the people that remained.

39:10. But Nabuzardan the general left some of the poor people that had nothing at all, in the land of Juda, and he gave them vineyards, and cisterns at that time.

39:11. Now Nabuchodonosor king of Babylon had given charge to Nabuzardan the general concerning Jeremias, saying:

39:12. Take him, and set thy eyes upon him, and do him no harm: but as he hath a mind, so do with him.

39:13. Therefore Nabuzardan the general sent, and Nabuzardan, and Rabsares, and Neregel, and Sereser, and Rebmag, and all the nobles of the

king of Babylon,

39:14. Sent and took Jeremias out of the court of the prison, and committed him to Godolias the son of Ahicam the son of Saphan, that he might go home, and dwell among the people.

39:15. But the word of the Lord came to Jeremias, when he was yet shut up in the court of the prison, saying: Go, and tell Abdemelech the Ethiopian, saying:

39:16. Thus saith the Lord of hosts the God of Israel: Behold I will bring my words upon this city unto evil, and not unto good: and they shall be accomplished in thy sight in that day.

39:17. And I will deliver thee in that day, saith the Lord: and thou shalt not be given into the hands of the men whom thou fearest:

39:18. But delivering, I will deliver thee, and thou shalt not fall by the sword: but thy life shall be saved for thee, because thou hast put thy trust in me, saith the Lord.

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JEREMIAS CHAPTER 40

Jeremias remains with Godolias the governor; who receives all the Jews that resort to him.

40:1. The word that came to Jeremias from the Lord, after that Nabuzardan the general had let him go from Rama, when he had taken him, being bound with chains, among all them that were carried away from Jerusalem and Juda, and were carried to Babylon.

40:2. And the general of the army taking Jeremias, said to him: The Lord thy God hath pronounced this evil upon this place,

40:3. And he hath brought it: and the Lord hath

done as he hath said: because you have sinned against the Lord, and have not hearkened to his voice, and this word is come upon you.

40:4. Now then behold I have loosed thee this day from the chains which were upon thy hands: if it please thee to come with me to Babylon, come: and I will set my eyes upon thee: but if it do not please thee to come with me to Babylon, stay here: behold all the land is before thee, as thou shalt choose, and whither it shall please thee to go, thither go.

40:5. And come not with me: but dwell with Godolias the son of Ahicam the son of Saphan, whom the king of Babylon hath made governor over the cities of Juda: dwell therefore with him in the midst of the people: or whithersoever it shall please thee to go, go. And the general of the army gave him victuals and presents, and let him go.

40:6. And Jeremias went to Godolias the son of Ahicam to Masphath: and dwelt with him in the midst of the people that were left in the land.

40:7. And when all the captains of the army that were scattered through the countries, they and their companions, had heard that the king of Babylon had made Godolias the son of Ahicam governor of the country, and that he had committed unto him men and women, and children, and of the poor of the land, them that had not been carried away captive to Babylon:

40:8. They came to Godolias to Masphath: and Ismahel the son of Nathanias, and Johanan, and Jonathan, the sons of Caree, and Sareas the son of Thanehumeth, and the children of Ophi, that were of Netophathi, and Jezonias the son of Maachati, they and their men.

40:9. And Godolias the son of Ahicam the son of Saphan swore to them and to their companions, saying: Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you.

40:10. Behold I dwell in Masphath, that I may answer the commandment of the Chaldeans that

are sent to us: but as for you, gather ye the vintage, and the harvest, and the oil, and lay it up in your vessels, and abide in your cities which you hold.

40:11. Moreover all the Jews that were in Moab, and among the children of Ammon, and in Edom, and in all the countries, when they heard that the king of Babylon had left a remnant in Judea, and that he had made Godolias the son of Ahicam the son of Saphan ruler over them:

40:12. All the Jews, I say, returned out of all the places to which they had fled, and they came into the land of Juda to Godolias to Masphath: and they gathered wine, and a very great harvest.

40:13. Then Johanan the son of Caree, and all the captains of the army, that had been scattered about in the countries, came to Godolias to Masphath.

40:14. And they said to him: Know that Baalis the king of the children of Ammon hath sent Ismahel the son of Nathanias to kill thee. And

Godolias the son of Ahicam believed them not.
40:15. But Johanan the son of Caree, spoke to Godolias privately in Masphath, saying: I will go, and I will kill Ismahel the son of Nathanias, and no man shall know it, lest he kill thee, and all the Jews be scattered, that are gathered unto thee, and the remnant of Juda perish.

40:16. And Godolias the son of Ahicam said to Johanan the son of Caree: Do not this thing: for what thou sayst of Ismahel is false.

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JEREMIAS CHAPTER 41

Godolias is slain: the Jews that were with him are apprehensive of the Chaldeans.

41:1. And it came to pass in the seventh month, that Ismahel the son of Nathanias, the son of Elisama of the royal blood, and the nobles of the king, and ten men with him, came to Godolias the son of Ahicam into Masphath: and they ate bread there together in Masphath.

41:2. And Ismahel the son of Nathanias arose, and the ten men that were with him, and they struck Godolias the son of Ahicam, the son of Saphan with the sword, and slew him whom the

king of Babylon had made governor over the land.

41:3. Ismahel slew also all the Jews that were with Godolias in Masphath, and the Chaldeans that were found there, and the soldiers.

41:4. And on the second day after he had killed Godolias, no man yet knowing it,

41:5. There came some from Sichem, and from Silo, and from Samaria, fourscore men, with their beards shaven, and their clothes rent, and mourning: and they had offerings and incense in their hand, to offer in the house of the Lord.

41:6. And Ismahel the son of Nathanias went forth from Masphath to meet them, weeping all along as he went: and when he had met them, he said to them: Come to Godolias, the son of Ahicam.

41:7. And when they were come to the midst of the city, Ismahel the son of Nathanias, slew them, and cast them into the midst of the pit, he and the men that were with him.

41:8. But ten men were found among them, that

said to Ismahel: Kill us not: for we have stores in the field, of wheat, and barley, and oil, and honey. And he forbore, and slew them not with their brethren.

41:9. And the pit into which Ismahel cast all the dead bodies of the men whom he slew because of Godolias, is the same that king Asa made, for fear of Baasa the king of Israel: the same did Ismahel the son of Nathanias fill with them that were slain.

41:10. Then Ismahel carried away captive all the remnant of the people that were in Masphath: the king's daughters, and all the people that remained in Masphath: whom Nabuzardan the general of the army had committed to Godolias the son of Ahicam. And Ismahel the son of Nathanias took them, and he departed, to go over to the children of Ammon.

41:11. But Johanan the son of Caree, and all the captains of the fighting men that were with him, heard of the evil that Ismahel the son of Nathanias had done.

41:12. And taking all the men, they went out to fight against Ismahel the son of Nathanias, and they found him by the great waters that are in Gabaon.

41:13. And when all the people that were with Ismahel, had seen Johanan the son of Caree, and all the captains of the fighting men that were with him, they rejoiced.

41:14. And all the people whom Ismahel had taken, went back to Masphath: and they returned and went to Johanan the son of Caree.

41:15. But Ismahel the son of Nathanias fled with eight men, from the face of Johanan, and went to the children of Ammon.

41:16. Then Johanan the son of Caree, and all the captains of the soldiers that were with him, took all the remnant of the people whom they had recovered from Ismahel the son of Nathanias, from Masphath, after that he had slain Godolias the son of Ahicam: valiant men for war, and the women, and the children, and the eunuchs whom

he had brought back from Gabaon.

41:17. And they departed, and sat as sojourners in Chamaam, which is near Bethlehem: in order to go forward, and enter into Egypt,

41:18. From the face of the Chaldeans: for they were afraid of them, because Ismahel the son of Nathanias had slain Godolias the son of Ahicam, whom the king of Babylon had made governor in the land of Juda.

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JEREMIAS CHAPTER 42

Jeremias assures the remnant of the people, that if they will stay in Juda, they shall be safe; but if they go down into Egypt, they shall perish.

42:1. Then all the captains of the warriors, and Johanan the son of Caree, and Jezonias, the son of Osaias, and the rest of the people from the least to the greatest came near:

42:2. And they said to Jeremias the prophet: Let our supplication fall before thee: and pray thou for us to the Lord thy God for all this remnant, for we are left but a few of many, as thy eyes do behold us.

42:3. And let the Lord thy God shew us the way by which we may walk, and the thing that we must do.

42:4. And Jeremias the prophet said to them: I have heard you: behold I will pray to the Lord your God according to your words: and whatsoever thing he shall answer me, I will declare it to you: and I will hide nothing from you.

42:5. And they said to Jeremias: The Lord be witness between us of truth and faithfulness, if we do not according to every thing for which the Lord thy God shall send thee to us.

42:6. Whether it be good or evil, we will obey the voice of the Lord our God, to whom we send thee: that it may be well with us when we shall hearken to the voice of the Lord our God.

Good or evil. . . That is, agreeable or disagreeable.

42:7. Now after ten days, the word of the Lord came to Jeremias.

42:8. And he called Johanan the son of Caree, and all the captains of the fighting men that were with him, and all the people from the least to the greatest.

42:9. And he said to them: Thus saith the Lord the God of Israel, to whom you sent me, to present your supplications before him:

42:10. If you will be quiet and remain in this land, I will build you up, and not pull you down: I will plant you, and not pluck you up: for now I am appeased for the evil that I have done to you.

I am appeased for the evil that I have done to you. . . That is, I am appeased, as I have sufficiently punished you, and now I am reconciled with you.

42:11. Fear not because of the king of Babylon, of whom you are greatly afraid: fear him not, saith the Lord: for I am with you, to save you, and to deliver you from his hand.

42:12. And I will shew mercies to you, and will take pity on you, and will cause you to dwell in

your own land.

42:13. But if you say: We will not dwell in this land, neither will we hearken to the voice of the Lord our God,

42:14. Saying: No, but we will go into the land of Egypt: where we shall see no war, nor hear the sound of the trumpet, nor suffer hunger: and there we will dwell.

42:15. For this now hear the word of the Lord, ye remnant of Juda: Thus saith the Lord of hosts, the God of Israel: If you set your faces to go into Egypt, and enter in to dwell there:

42:16. The sword which you fear, shall overtake you there in the land of Egypt: and the famine, whereof you are afraid, shall cleave to you in Egypt, and there you shall die.

42:17. And all the men that set their faces to go into Egypt, to dwell there, shall die by the sword, and by famine, and by pestilence: none of them shall remain, nor escape from the face of the evil that I will bring upon them.

42:18. For thus saith the Lord of hosts, the God of Israel: As my anger and my indignation hath been kindled against the inhabitants of Jerusalem: so shall my indignation be kindled against you, when you shall enter into Egypt, and you shall be an execration, and an astonishment, and a curse, and a reproach: and you shall see this place no more.

42:19. This is the word of the Lord concerning you, O ye remnant of Juda: Go ye not into Egypt: know certainly that I have adjured you this day.

42:20. For you have deceived your own souls: for you sent me to the Lord our God, saying: Pray for us to the Lord our God, and according to all that the Lord our God shall say to thee, so declare unto us, and we will do it.

42:21. And now I have declared it to you this day, and you have not obeyed the voice of the Lord your God, with regard to all the things for which he hath sent me to you.

42:22. Now therefore know certainly that you shall die by the sword, and by famine, and by pestilence in the place to which you desire to go to dwell there.

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JEREMIAS CHAPTER 43

The Jews, contrary to the orders of God by the prophet, go into Egypt, carrying Jeremias with them. He foretells the devastation of that land by the king of Babylon.

43:1. And it came to pass, that when Jeremias had made an end of speaking to the people all the words of the Lord their God, for which the Lord their God had sent him to them, all these words:

43:2. Azarias the son of Osaias, and Johanan the son of Caree, and all the proud men, made answer, saying to Jeremias: Thou tellest a lie: the Lord our God hath not sent thee, saying: Go

not into Egypt, to dwell there.

43:3. But Baruch the son of Nerias setteth thee on against us, to deliver us into the hands of the Chaldeans, to kill us, and to cause us to be carried away captives to Babylon.

43:4. So Johanan the son of Caree, and all the captains of the soldiers, and all the people, obeyed not the voice of the Lord, to remain in the land of Juda.

43:5. But Johanan the son of Caree, and all the captains of the soldiers took all the remnant of Juda, that were returned out of all nations, to which they had before been scattered, to dwell in the land of Juda:

43:6. Men, and women, and children, and the king's daughters, and every soul, which Nabuzardan the general had left with Godolias the son of Ahicam the son of Saphan, and Jeremias the prophet, and Baruch the son of Nerias.

43:7. And they went into the land of Egypt, for

they obeyed not the voice of the Lord: and they came as far as Taphnis.

43:8. And the word of the Lord came to Jeremias in Taphnis, saying:

43:9. Take great stones in thy hand, and thou shalt hide them in the vault that is under the brick wall at the gate of Pharaoh's house in Taphnis: in the sight of the men of Juda.

43:10. And thou shalt say to them: Thus saith the Lord of hosts the God of Israel: Behold I will send, and take Nabuchodonosor the king of Babylon my servant: and I will set his throne over these stones which I have hid, and he shall set his throne over them.

43:11. And he shall come and strike the land of Egypt: such as are for death, to death: and such as are for captivity, to captivity: and such as are for the sword, to the sword.

43:12. And he shall kindle a fire in the temples of the gods of Egypt, and he shall burn them, and he shall carry them away captives: and he shall

array himself with the land of Egypt, as a shepherd putteth on his garment: and he shall go forth from thence in peace.

43:13. And he shall break the statues of the house of the sun, that are in the land of Egypt; and the temples of the gods of Egypt he shall burn with fire.

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JEREMIAS CHAPTER 44

The prophet's admonition to the Jews in Egypt against idolatry is not regarded: he denounces to them their destruction.

44:1. The word that came to Jeremias, concerning all the Jews that dwelt in the land of Egypt, dwelling in Magdal, and in Taphnis, and in Memphis, and in the land of Phatures, saying:

44:2. Thus saith the Lord of hosts the God of Israel: You have seen all this evil that I have brought upon Jerusalem, and upon all the cities of Juda: and behold they are desolate this day, and there is not an inhabitant in them:

44:3. Because of the wickedness which they have committed, to provoke me to wrath, and to go and offer sacrifice, and worship other gods, which neither they, nor you, nor your fathers knew.

44:4. And I sent to you all my servants the prophets, rising early, and sending, and saying: Do not commit this abominable thing, which I hate.

44:5. But they heard not, nor inclined their ear to turn from their evil ways, and not to sacrifice to strange gods.

44:6. Wherefore my indignation and my fury was poured forth, and was kindled in the cities of Juda, and in the streets of Jerusalem: and they are turned to desolation and waste, as at this day.

44:7. And now thus saith the Lord of hosts the God of Israel: Why do you commit this great evil against your own souls, that there should die of you man and woman, child and suckling out of the midst of Juda, and no remnant should be left

you:

44:8. In that you provoke me to wrath with the works of your hands, by sacrificing to other gods in the land of Egypt, into which you are come to dwell there: and that you should perish, and be a curse, and a reproach to all the nations of the earth?

44:9. Have you forgotten the evils of your fathers, and the evils of the kings of Juda, and the evils of their wives, and your evils, and the evils of your wives, that they have done in the land of Juda, and in the streets of Jerusalem?

44:10. They are not cleansed even to this day: neither have they feared, nor walked in the law of the Lord, nor in my commandments, which I set before you and your fathers.

44:11. Therefore thus saith the Lord of hosts the God of Israel: Behold I will set my face upon you for evil: and I will destroy all Juda.

44:12. And I will take the remnant of Juda that have set their faces to go into the land of Egypt,

and to dwell there; and they shall be all consumed in the land of Egypt: they shall fall by the sword, and by the famine: and they shall be consumed from the least even to the greatest, by the sword, and by the famine shall they die: and they shall be for an execration, and for a wonder, and for a curse, and for a reproach.

44:13. And I will visit them that dwell in the land of Egypt, as I have visited Jerusalem by the sword, and by famine and by pestilence.

44:14. And there shall be none that shall escape, and remain of the remnant of the Jews that are gone to sojourn in the land of Egypt: and that shall return into the land of Juda, to which they have a desire to return to dwell there: there shall none return but they that shall flee.

44:15. Then all the men that knew that their wives sacrificed to other gods: and all the women of whom there stood by a great multitude, and all the people of them that dwelt in the land of Egypt in Phatures, answered Jeremias, saying:

44:16. As for the word which thou hast spoken to us in the name of the Lord, we will not hearken to thee:

44:17. But we will certainly do every word that shall proceed out of our own mouth, to sacrifice to the queen of heaven, and to pour out drink offerings to her, as we and our fathers have done, our kings, and our princes in the cities of Juda, and in the streets of Jerusalem: and we were filled with bread, and it was well with us, and we saw no evil.

The queen of heaven. . . The moon, which they worshipped under this name.

44:18. But since we left off to offer sacrifice to the queen of heaven, and to pour out frank offerings to her, we have wanted all things, and have been consumed by the sword, and by famine.

44:19. And if we offer sacrifice to the queen of heaven, and pour out drink offerings to her: did we make cakes to worship her, to pour out drink

offerings to her, without our husbands?

44:20. And Jeremias spoke to all the people, to the men, and to the women, and to all the people which had given him that answer, saying:

44:21. Was it not the sacrifice that you offered in the cities of Juda, and in the streets of Jerusalem, you and your fathers, your kings, and your princes, and the people of the land, which the Lord hath remembered, and hath it not entered into his heart?

44:22. So that the Lord could no longer bear, because of the evil of your doings, and because of the abominations which you have committed: therefore your land is become a desolation, and an astonishment, and a curse, without an inhabitant, as at this day.

44:23. Because you have sacrificed to idols, and have sinned against the Lord: and have not obeyed the voice of the Lord, and have not walked in his law, and in his commandments, and in his testimonies: therefore are these evils come

upon you, as at this day.

44:24. And Jeremias said to all the people and to all the women: Hear ye the word of the Lord, all Juda, you that dwell in the land of Egypt:

44:25. Thus saith the Lord of hosts the God of Israel, saying: You and your wives have spoken with your mouth, and fulfilled with your hands, saying: Let us perform our vows which we have made, to offer sacrifice to the queen of heaven, and to pour out drink offerings to her: you have fulfilled your vows, and have performed them indeed.

44:26. Therefore hear ye the word of the Lord, all Juda, you that dwell in the land of Egypt: Behold I have sworn by my great name, saith the Lord: that my name shall no more be named in the mouth of any man of Juda, in the land of Egypt, saying: The Lord God liveth.

44:27. Behold I will watch over them for evil, and not for good: and all the men of Juda that are in the land of Egypt, shall be consumed, by the

sword, and by famine, till there be an end of them.

44:28. And a few men that shall flee from the sword, shall return out of the land of Egypt into the land of Juda: and all the remnant of Juda that are gone into the land of Egypt to dwell there, shall know whose word shall stand, mine, or theirs.

44:29. And this shall be a sign to you, saith the Lord, that I will punish you in this place: that you may know that my words shall be accomplished indeed against you for evil.

44:30. Thus saith the Lord: Behold I will deliver Pharao Nechao king of Egypt into the hand of his enemies, and into the hand of them that seek his life: as I delivered Sedecias king of Juda into the land of Nabuchodonosor the king of Babylon his enemy, and that sought his life.

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JEREMIAS CHAPTER 45

The prophet comforts Baruch in his affliction.

45:1. The word that Jeremias the prophet spoke to Baruch the son of Nerias, when he had written these words in a book, out of the mouth of Jeremias, in the fourth year of Joakim the son of Josias king of Juda, saying:

45:2. Thus saith the Lord the God of Israel to thee, Baruch:

45:3. Thou hast said: Woe is me, wretch that I am, for the Lord hath added sorrow to my sorrow: I am wearied with my groans, and I find no rest.

45:4. Thus saith the Lord: Thus shalt thou say to him: Behold, them whom I have built, I do destroy: and them whom I have planted, I do pluck up, and all this land.

45:5. And dost thou seek great things for thyself? Seek not: for behold I will bring evil upon all flesh, saith the Lord! but I will give thee thy life, and save thee in all places whithersoever thou shalt go.

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JEREMIAS CHAPTER 46

A prophecy against Egypt. The Jews shall return from captivity.

46:1. The word of the Lord that came to Jeremias the prophet against the Gentiles,

46:2. Against Egypt, against the army of Pharaoh Nechao king of Egypt, which was by the river Euphrates in Charcamis, whom Nabuchodonosor the king of Babylon defeated, in the fourth year of Joakim the son of Josias king of Juda.

46:3. Prepare ye the shield and buckler, and go forth to battle.

46:4. Harness the horses, and get up, ye

horsemen: stand forth with helmets, furbish the spears, put on coats of mail.

46:5. What then? I have seen them dismayed, and turning their backs, their valiant ones slain: they fled apace, and they looked not back: terror was round about, saith the Lord.

46:6. Let not the swift flee away, nor the strong think to escape: they are overthrown, and fallen down, towards the north by the river Euphrates.

46:7. Who is this that cometh up as a flood: and his streams swell like those of rivers?

46:8. Egypt riseth up like a flood, and the waves thereof shall be moved as rivers, and he shall say: I will go up and will cover the earth: I will destroy the city, and its inhabitants.

46:9. Get ye up on horses, and glory in chariots, and let the valiant men come forth, the Ethiopians, and the Libyans that hold the shield, and the Lydians that take, and shoot arrows.

46:10. For this is the day of the Lord the God of hosts, a day of vengeance, that he may revenge

himself of his enemies: the sword shall devour, and shall be filled, and shall be drunk with their blood: for there is a sacrifice of the Lord God of hosts in the north country, by the river Euphrates.

46:11. Go up into Galaad, and take balm, O virgin daughter of Egypt: in vain dost thou multiply medicines, there shall be no cure for thee.

46:12. The nations have heard of thy disgrace, and thy howling hath filled the land: for the strong hath stumbled against the strong, and both are fallen together.

46:13. The word that the Lord spoke to Jeremias the prophet, how Nabuchodonosor king of Babylon should come and strike the land of Egypt:

46:14. Declare ye to Egypt, and publish it in Magdal, and let it be known in Memphis, and in Taphnis: say ye: Stand up, and prepare thyself: for the sword shall devour all round about thee.

46:15. Why are thy valiant men come to

nothing? they stood not: because the Lord hath overthrown them.

46:16. He hath multiplied them that fall, and one hath fallen upon another, and they shall say: Arise, and let us return to our own people, and to the land of our nativity, from the sword of the dove.

The dove. . . See the annotation on chap. 25., ver. 38.

46:17. Call ye the name of Pharaos king of Egypt, a tumult time hath brought.

46:18. As I live, saith the King, (whose name is the Lord of hosts,) as Thabor is among the mountains, and as Carmel by the sea, so shall he come.

46:19. Furnish thyself to go into captivity, thou daughter inhabitant of Egypt: for Memphis shall be made desolate, and shall be forsaken and uninhabited.

46:20. Egypt is like a fair and beautiful heifer: there shall come from the north one that shall

goad her.

46:21. Her hirelings also that lived in the midst of her, like fatted calves are turned back, and are fled away together, and they could not stand, for the day of their slaughter is come upon them, the time of their visitation.

46:22. Her voice shall sound like brass, for they shall hasten with an army, and with axes they shall come against her, as hewers of wood.

46:23. They have cut down her forest, saith the Lord, which cannot be counted: they are multiplied above locusts, and are without number.

46:24. The daughter of Egypt is confounded, and delivered into the hand of the people of the north.

46:25. The Lord of hosts the God of Israel hath said: Behold I will visit upon the tumult of Alexandria, and upon Pharaoh, and upon Egypt, and upon her gods, and upon her kings, and upon Pharaoh, and upon them that trust in him.

Visit upon. . . That is, punish. —Ibid. Alexandria. . .

In the Hebrew, No, which was the ancient name of the city, to which Alexander gave afterwards the name of Alexandria.

46:26. And I will deliver them into the hand of them that seek their lives, and into the hand of Nabuchodonosor king of Babylon, and into the hand of his servants: and afterwards it shall be inhabited, as in the days of old, saith the Lord.

46:27. And thou my servant Jacob, fear not and be not thou dismayed, O Israel: for behold I will save thee from afar off, and thy seed out of the land of thy captivity: and Jacob shall return and be at rest, and prosper: and there shall be none to terrify him.

46:28. And thou, my servant Jacob, fear not, saith the Lord: because I am with thee, for I will consume all the nations to which I have cast thee out: but thee I will not consume, but I will correct thee in judgment, neither will I spare thee as if thou wert innocent.

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JEREMIAS CHAPTER 47

A prophecy of the desolation of the Philistines, of Tyre, Sidon, Gaza, and Ascalon.

47:1. The word of the Lord that came to Jeremias the prophet against the people of Palestine, before Pharaos took Gaza.

47:2. Thus saith the Lord: Behold there come up waters out of the north, and they shall be as an overflowing torrent, and they shall cover the land, and all that is therein, the city and the inhabitants thereof: then the men shall cry, and all the inhabitants of the land shall howl,

47:3. At the noise of the marching of arms, and

of his soldiers, at the rushing of his chariots, and the multitude of his wheels. The fathers have not looked back to the children, for feebleness of hands,

47:4. Because of the coming of the day, in which all the Philistines shall be laid waste, and Tyre and Sidon shall be destroyed, with all the rest of their helpers. For the Lord hath wasted the Philistines, the remnant of the isle of Cappadocia.

47:5. Baldness is come upon Gaza: Ascalon hath held her peace with the remnant of their valley: how long shalt thou cut thyself?

47:6. O thou sword of the Lord, how long wilt thou not be quiet? Go into thy scabbard, rest, and be still.

47:7. How shall it be quiet, when the Lord hath given it a charge against Ascalon, and against the countries thereof by the sea side, and there hath made an appointment for it?

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JEREMIAS CHAPTER 48

*A prophecy of the desolation of Moab for their pride:
but their captivity shall at last be released.*

48:1. Against Moab thus saith the Lord of hosts the God of Israel: Woe to Nabo, for it is laid waste, and confounded: Cariathaim is taken: the strong city is confounded and hath trembled.

48:2. There is no more rejoicing in Moab over Hesebon: they have devised evil. Come, and let us cut it off from being a nation. Therefore shalt thou in silence hold thy peace, and the sword shall follow thee.

48:3. A voice of crying from Oronaim: waste,

and great destruction.

48:4. Moab is destroyed: proclaim a cry for her little ones.

48:5. For by the ascent of Luith shall the mourner go up with weeping: for in the descent of Oronaim the enemies have heard a howling of destruction.

48:6. Flee, save your lives: and be as heath in the wilderness.

48:7. For because thou hast trusted in thy bulwarks, and in thy treasures, thou also shalt be taken: and Chamos shall go into captivity, his priests, and his princes together.

Chamos. . . The idol of the Moabites.

48:8. And the spoiler shall come upon every city, and no city shall escape: and the valleys shall perish, and the plains shall be destroyed, for the Lord hath spoken:

48:9. Give a flower to Moab, for in its flower it

shall go out: and the cities thereof shall be desolate, and uninhabited.

48:10. Cursed be he that doth the work of the Lord deceitfully: and cursed be he that withholdeth his sword from blood.

Deceitfully. . . In the Greek, negligently. The work of God here spoken of, is the punishment of the Moabites.

48:11. Moab hath been fruitful from his youth, and hath rested upon his lees: and hath not been poured out from vessel to vessel, nor hath gone into captivity: therefore his taste hath remained in him, and his scent is not changed.

Moab hath been fruitful. . . That is, rich and flourishing. And hath rested upon his lees. . . That is, remained in its bad morals; as wine not decanted has its lees mixed and remains muddy.

48:12. Therefore behold the days come, saith the

Lord, and I will send him men that shall order and overturn his bottles, and they shall cast him down, and shall empty his vessels, and break their bottles one against another.

48:13. And Moab shall be ashamed of Chamos, as the house of Israel was ashamed of Bethel, in which they trusted.

Of Bethel. . . That is, of their golden calf which they worshipped in Bethel.

48:14. How do you say: We are valiant and stout men in battle?

48:15. Moab is laid waste, and they have cast down her cities: and her choice young men are gone down to the slaughter: saith the king, whose name is the Lord of hosts.

48:16. The destruction of Moab is near to come: the calamity thereof shall come on exceeding swiftly.

48:17. Comfort him, all you that are round about him, and all you that know his name, say: How

is the strong staff broken, the beautiful rod?

48:18. Come down from thy glory, and sit in thirst, O dwelling of the daughter of Dibon: because the spoiler of Moab is come up to thee, he hath destroyed thy bulwarks.

48:19. Stand in the way, and look out, O habitation of Aroer: inquire of him that fleeth: and say to him that hath escaped: What is done?

48:20. Moab is confounded, because he is overthrown: howl ye, and cry, tell ye it in Arnon, that Moab is wasted.

48:21. And judgment is come upon the plain country: upon Helon, and upon Jasa, and upon Mephaath.

48:22. And upon Dibon, and upon Nabo, and upon the house of Deblathaim,

48:23. And upon Cariathaim, and upon Bethgamul, and upon Bethmaon,

48:24. And upon Carioth, and upon Bosra: and upon all the cities of the land of Moab, far or near.

48:25. The horn of Moab is cut off, and his arm

is broken, saith the Lord.

The horn of Moab is cut off. . . That is, the strength of Moab is cut off. A metaphor drawn from animals whose strength is in their horns.

48:26. Make him drunk, because he lifted up himself against the Lord: and Moab shall dash his hand in his own vomit, and he also shall be in derision.

48:27. For Israel hath been a derision unto them: as though thou hadst found him amongst thieves: for thy words therefore, which thou hast spoken against him, thou shalt be led away captive.

48:28. Leave the cities, and dwell in the rock, you that dwell in Moab: and be ye like the dove that maketh her nest in the mouth of the hole in the highest place.

48:29. We have heard the pride of Moab, he is exceeding proud: his haughtiness, and his arrogancy, and his pride, and the loftiness of his heart.

48:30. I know, saith the Lord, his boasting, and that the strength thereof is not according to it, neither hath it endeavoured to do according as it was able.

48:31. Therefore will I lament for Moab, and I will cry out to all Moab, for the men of the brick wall that mourn.

48:32. O vineyard of Sabama, I will weep for thee, with the mourning of Jazer: thy branches are gone over the sea, they are come even to the sea of Jazer: the robber hath rushed in upon thy harvest and thy vintage.

48:33. Joy and gladness is taken away from Carmel, and from the land of Moab, and I have taken away the wine out of the presses: the treader of the grapes shall not sing the accustomed cheerful tune.

48:34. From the cry of Hesebon even to Eleale, and to Jasa, they have uttered their voice: from Segor to Oronaim, as a heifer of three years old: the waters also of Nemrim shall be very bad.

48:35. And I will take away from Moab, saith the Lord, him that offereth in the high places, and that sacrificeth to his gods.

48:36. Therefore my heart shall sound for Moab like pipes and my heart shall sound like pipes for the men of the brick wall: because he hath done more than he could, therefore they have perished.

48:37. For every head shall be bald, and every beard shall be shaven: all hands shall be tied together, and upon every back there shall be haircloth.

48:38. Upon all the housetops of Moab, and in the streets thereof general mourning: because I have broken Moab as an useless vessel, saith the Lord.

48:39. How is it overthrown, and they have howled! How hath Moab bowed down the neck, and is confounded! And Moab shall be a derision, and an example to all round about him.

48:40. Thus saith the Lord: Behold he shall fly as an eagle, and shall stretch forth his wings to

Moab.

48:41. Carioth is taken, and the strongholds are won: and the heart of the valiant men of Moab in that day shall be as the heart of a woman in labour.

48:42. And Moab shall cease to be a people: because he hath gloried against the Lord.

48:43. Fear, and the pit, and the snare come upon thee, O inhabitant of Moab, saith the Lord.

Fear. . . That is, the sword of the enemy. The pit. . . That is, unforeseen calamities. The snare. . . That is, the ambushes laid by the enemy.

48:44. He that shall flee from the fear, shall fall into the pit: and he that shall get up out of the pit, shall be taken in the snare: for I will bring upon Moab the year of their visitation, saith the Lord.

48:45. They that fled from the snare stood in the shadow of Hesebon: but there came a fire out of Hesebon, and a flame out of the midst of Seon,

and it shall devour part of Moab, and the crown of the head of the children of tumult.

48:46. Woe to thee, Moab, thou hast persisted, O people of Chamos: for thy sons, and thy daughters are taken captives.

48:47. And I will bring back the captivity of Moab in the last days, saith the Lord. Hitherto the judgments of Moab.

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JEREMIAS CHAPTER 49

The like desolation of Ammon, of Idumea, of the Syrians, of the Agarenes, and of the Elamites.

49:1. Against the children of Ammon. Thus saith the Lord: Hath Israel no sons? or hath he no heir? Why then hath Melchom inherited Gad: and his people dwelt in his cities?

Melchom. . . The idol of the Ammonites.

49:2. Therefore behold the days come, saith the Lord, and I will cause the noise of war to be heard in Rabbath of the children of Ammon, and it shall be destroyed into a heap, and her

daughters shall be burnt with fire, and Israel shall possess them that have possessed him, saith the Lord.

49:3. Howl, O Hesebon, for Hai is wasted. Cry, ye daughters of Rabbath, gird yourselves with haircloth: mourn and go about by the hedges: for Melchom shall be carried into captivity, his priests, and his princes together.

49:4. Why gloriest thou in the valleys? thy valley hath flowed away, O delicate daughter, that hast trusted in thy treasures, and hast said: Who shall come to me?

49:5. Behold I will bring a fear upon thee, saith the Lord God of hosts, from all that are round about thee: and you shall be scattered every one out of one another's sight, neither shall there be any to gather together them that flee.

49:6. And afterwards I will cause the captives of the children of Ammon to return, saith the Lord.

49:7. Against Edom. Thus saith the Lord of hosts: Is wisdom no more in Theman? counsel is

perished from her children: their wisdom is become unprofitable.

49:8. Flee and turn your backs, go down into the deep hole, ye inhabitants of Dedan: for I have brought the destruction of Esau upon him, the time of his visitation.

49:9. If grapegatherers had come to thee, would they not have left a bunch? if thieves in the night, they would have taken what was enough for them.

49:10. But I have made Esau bare, I have revealed his secrets, and he cannot be hid: his seed is laid waste, and his brethren, and his neighbours, and he shall not be.

49:11. Leave thy fatherless children: I will make them live: and thy widows shall hope in me.

49:12. For thus saith the Lord: Behold they whose judgment was not to drink of the cup, shall certainly drink: and shalt thou come off as innocent? thou shalt not come off as innocent, but drinking thou shalt drink.

49:13. For I have sworn by myself, saith the

Lord, that Bosra shall become a desolation, and a reproach, and a desert, and a curse: and all her cities shall be everlasting wastes.

49:14. I have heard a rumour from the Lord, and an ambassador is sent to the nations: Gather yourselves together, and come against her, and let us rise up to battle.

49:15. For behold I have made thee a little one among the nations, despicable among men.

49:16. Thy arrogancy hath deceived thee, and the pride of thy heart: O thou that dwellest in the clefts of the rock, and endeavourest to lay hold on the height of the hill: but though thou shouldst make thy nest as high as an eagle, I will bring thee down from thence, saith the Lord.

49:17. And Edom shall be desolate: every one that shall pass by it, shall be astonished, and shall hiss at all its plagues.

49:18. As Sodom was overthrown and Gomorrha, and the neighbours thereof, saith the Lord: there shall not a man dwell there, and there

shall no son of man inhabit it.

49:19. Behold one shall come up as a lion from the swelling of the Jordan, against the strong and beautiful: for I will make him run suddenly upon her: and who shall be the chosen one whom I may appoint over her? for who is like to me? and who shall abide me? and who is that shepherd that can withstand my countenance?

49:20. Therefore hear ye the counsel of the Lord, which he hath taken concerning Edom: and his thoughts which he hath thought concerning the inhabitants of Theman: surely the little ones of the flock shall cast them down, of a truth they shall destroy them with their habitation.

49:21. The earth is moved at the noise of their fall: the cry of their voice is heard in the Red Sea.

49:22. Behold he shall come up as an eagle, and fly: and he shall spread his wings over Bosra: and in that day the heart of the valiant ones of Edom shall be as the heart of a woman in labour.

49:23. Against Damascus. Emath is confounded

and Arphad: for they have heard very bad tidings, they are troubled as in the sea: through care they could not rest.

49:24. Damascus is undone, she is put to flight, trembling hath seized on her: anguish and sorrows have taken her as a woman in labour.

49:25. How have they forsaken the city of renown, the city of joy!

49:26. Therefore her young men shall fall in her streets: and all the men of war shall be silent in that day, saith the Lord of hosts.

49:27. And I will kindle a fire in the wall of Damascus, and it shall devour the strong holds of Benadad.

49:28. Against Cedar and against the kingdoms of Asor, which Nabuchodonosor king of Babylon destroyed. Thus saith the Lord: Arise, and go ye up to Cedar, and waste the children of the east.

Cedar and Asor. . . Were parts of Arabia; which with Moab, Ammon, Edom, etc., were all brought under

the yoke of Nabuchodonosor.

49:29. They shall take their tents, and their flocks: and shall carry off for themselves their curtains, and all their vessels, and their camels: and they shall call fear upon them round about.

49:30. Flee ye, get away speedily, sit in deep holes, you that inhabit Asor, saith the Lord: for Nabuchodonosor king of Babylon hath taken counsel against you, and hath conceived designs against you.

49:31. Arise, and go up to a nation that is at ease, and that dwelleth securely, saith the Lord: they have neither gates, nor bars: they dwell alone.

49:32. And their camels shall be for a spoil and the multitude of their cattle for a booty, and I will scatter into every wind them that have their hair cut round, and I will bring destruction upon them from all their confines, saith the Lord.

49:33. And Asor shall be a habitation for dragons, desolate for ever: no man shall abide

there, nor son of man inhabit it.

49:34. The word of the Lord that came to Jeremias the prophet against Elam, in the beginning of the reign of Sedecias king of Juda, saying:

Elam. . . A part of Persia.

49:35. Thus saith the Lord of hosts: Behold I will break the bow of Elam, and their chief strength.

49:36. And I will bring upon Elam the four winds from the four quarters of heaven: and I will scatter them into all these winds: and there shall be no nation, to which the fugitives of Elam shall not come.

49:37. And I will cause Elam to be afraid before their enemies, and in the sight of them that seek their life: and I will bring evil upon them, my fierce wrath, saith the Lord: and I will send the sword after them, till I consume them.

49:38. And I will set my throne in Elam, and

destroy kings and princes from thence, saith the Lord.

49:39. But in the latter days I will cause the captives of Elam, to return, saith the Lord.

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JEREMIAS CHAPTER 50

Babylon, which hath afflicted the Israelites, after their restoration, shall be utterly destroyed.

50:1. The word that the Lord hath spoken against Babylon, and against the land of the Chaldeans in the hand of Jeremias the prophet.

50:2. Declare ye among the nations, and publish it, lift up a standard: proclaim, and conceal it not: say: Babylon is taken, Bel is confounded, Merodach is overthrown, their graven things are confounded, their idols are overthrown.

Bel, etc. . . Bel and Merodach were worshipped for gods by the men of Babylon.

50:3. For a nation is come up against her out of the north, which shall make her land desolate: and there shall be none to dwell therein, from man even to beast: yea they are removed, and gone away.

A nation, etc. . . Viz., the Medes.

50:4. In those days, and at that time, saith the Lord, the children of Israel shall come, they and the children of Juda together: going and weeping they shall make haste, and shall seek the Lord their God.

50:5. They shall ask the way to Sion, their faces are hitherward. They shall come, and shall be joined to the Lord by an everlasting covenant, which shall never be forgotten.

50:6. My people have been a lost flock, their shepherds have caused them to go astray, and have made them wander in the mountains: they have gone from mountain to hill, they have

forgotten their resting place.

50:7. All that found them, have devoured them: and their enemies said: We have not sinned in so doing: because they have sinned against the Lord the beauty of justice, and against the Lord the hope of their fathers.

50:8. Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans: and be ye as kids at the head of the flock.

50:9. For behold I raise up, and will bring against Babylon an assembly of great nations from the land of the north: and they shall be prepared against her, and from thence she shall be taken: their arrows, like those of a mighty man, a destroyer, shall not return in vain.

50:10. And Chaldea shall be made a prey: all that waste her shall be filled, saith the Lord.

50:11. Because you rejoice, and speak great things, pillaging my inheritance: because you are spread abroad as calves upon the grass, and have bellowed as bulls.

50:12. Your mother is confounded exceedingly, and she that bore you is made even with the dust: behold she shall be the last among the nations, a wilderness unpassable, and dry.

50:13. Because of the wrath of the Lord it shall not be inhabited, but shall be wholly desolate: every one that shall pass by Babylon, shall be astonished, and shall hiss at all her plagues.

50:14. Prepare yourselves against Babylon round about, all you that bend the bow: fight against her, spare not arrows: because she hath sinned against the Lord.

50:15. Shout against her, she hath every where given her hand, her foundations are fallen, her walls are thrown down, for it is the vengeance of the Lord. Take vengeance upon her: as she hath done, so do to her.

50:16. Destroy the sower out of Babylon, and him that holdeth the sickle in the time of harvest: for fear of the sword of the dove every man shall return to his people, and every one shall flee to

his own land.

The dove. . . Or the destroyer; for the Hebrew word signifies either the one or the other.

50:17. Israel is a scattered flock, the lions have driven him away: first the king of Assyria devoured him: and last this Nabuchodonosor king of Babylon hath broken his bones.

50:18. Therefore thus saith the Lord of hosts the God of Israel: Behold I will visit the king of Babylon and his land, as I have visited the king of Assyria.

50:19. And I will bring Israel again to his habitation: and he shall feed on Carmel, and Bason, and his soul shall be satisfied in mount Ephraim, and Galaad.

50:20. In those days, and at that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none: and the sin of Juda, and there shall none be found: for I will be merciful to them, whom I shall leave.

50:21. Go up against the land of the rulers, and punish the inhabitants thereof, waste, and destroy all behind them, saith the Lord: and do according to all that I have commanded thee.

50:22. A noise of war in the land, and a great destruction.

50:23. How is the hammer of the whole earth broken, and destroyed! how is Babylon turned into a desert among the nations!

50:24. I have caused thee to fall into a snare, and thou art taken, O Babylon, and thou wast not aware of it: thou art found and caught, because thou hast provoked the Lord.

50:25. The Lord hath opened his armoury, and hath brought forth the weapons of his wrath: for the Lord the God of hosts hath a work to be done in the land of the Chaldeans.

50:26. Come ye against her from the uttermost borders: open that they may go forth that shall tread her down: take the stones out of the way, and make heaps, and destroy her: and let nothing

of her be left.

50:27. Destroy all her valiant men, let them go down to the slaughter: woe to them, for their day is come, the time of their visitation.

50:28. The voice of them that flee, and of them that have escaped out of the land of Babylon: to declare in Sion the revenge of the Lord our God, the revenge of his temple.

50:29. Declare to many against Babylon, to all that bend the bow: stand together against her round about, and let none escape; pay her according to her work: according to all that she hath done, do ye to her: for she hath lifted up herself against the Lord, against the Holy One of Israel.

50:30. Therefore shall her young men fall in her streets: and all her men of war shall hold their peace in that day, saith the Lord.

50:31. Behold I come against thee, O proud one, saith the Lord the God of hosts: for thy day is come, the time of thy visitation.

50:32. And the proud one shall fall, he shall fall down, and there shall be none to lift him up: and I will kindle a fire in his cities, and it shall devour all round about him.

50:33. Thus saith the Lord of hosts: The children of Israel, and the children of Juda are oppressed together: all that have taken them captives, hold them fast, they will not let them go.

50:34. Their redeemer is strong, the Lord of hosts is his name: he will defend their cause in judgment, to terrify the land, and to disquiet the inhabitants of Babylon.

50:35. A sword is upon the Chaldeans, saith the Lord, and upon the inhabitants of Babylon, and upon her princes, and upon her wise men.

50:36. A sword upon her diviners, and they shall be foolish: a sword upon her valiant ones, and they shall be dismayed.

50:37. A sword upon their horses, and upon their chariots, and upon all the people that are in the midst of her: and they shall become as women:

a sword upon her treasures, and they shall be made a spoil.

50:38. A drought upon her waters, and they shall be dried up: because it is a land of idols, and they glory in monstrous things.

50:39. Therefore shall dragons dwell there with the fig fauns: and ostriches shall dwell therein, and it shall be no more inhabited for ever, neither shall it be built up from generation to generation.

Fig fauns. . . Monsters of the desert, or demons in monstrous shapes: such as the ancients called fauns and satyrs; and as they imagined them to live upon wild figs, they called them fauni ficarii or fig fauns.

50:40. As the Lord overthrew Sodom and Gomorrha, and their neighbour cities, saith the Lord: no man shall dwell there, neither shall the son of man inhabit it.

50:41. Behold a people cometh from the north, and a great nation, and many kings shall rise from the ends of the earth.

50:42. They shall take the bow and the shield: they are cruel and unmerciful: their voice shall roar like the sea, and they shall ride upon horses: like a man prepared for battle against thee, O daughter of Babylon.

50:43. The king of Babylon hath heard the report of them, and his hands are grown feeble: anguish hath taken hold of him, pangs as a woman in labour.

50:44. Behold he shall come up like a lion from the swelling of the Jordan to the strong and beautiful: for I will make him run suddenly upon her: and who shall be the chosen one whom I may appoint over her? for who is like to me? and who shall bear up against me? and who is that shepherd that can withstand my countenance?

50:45. Therefore hear ye the counsel of the Lord, which he hath taken against Babylon: and his thoughts which he hath thought against the land of the Chaldeans: surely the little ones of the flocks shall pull them down, of a truth their

habitation shall be destroyed with them.

50:46. At the noise of the taking of Babylon the earth is moved, and the cry is heard amongst the nations.

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JEREMIAS CHAPTER 51

The miseries that shall fall upon Babylon from the Medes: the destruction of her idols.

51:1. Thus saith the Lord: Behold I will raise up as it were a pestilential wind against Babylon and against the inhabitants thereof, who have lifted up their heart against me.

51:2. And I will send to Babylon fanners, and they shall fan her, and shall destroy her land: for they are come upon her on every side in the day of her affliction.

51:3. Let not him that bendeth, bend his bow, and let not him go up that is armed with a coat of

mail: spare not her young men, destroy all her army.

51:4. And the slain shall fall in the land of the Chaldeans, and the wounded in the regions thereof.

51:5. For Israel and Juda have not been forsaken by their God the Lord of hosts: but their land hath been filled with sin against the Holy One of Israel.

51:6. Flee ye from the midst of Babylon, and let every one save his own life: be not silent upon her iniquity: for it is the time of revenge from the Lord, he will render unto her what she hath deserved.

51:7. Babylon hath been a golden cup in the hand of the Lord, that made all the earth drunk: the nations have drunk of her wine, and therefore they have staggered.

51:8. Babylon is suddenly fallen, and destroyed: howl for her, take balm for her pain, if so she may be healed.

51:9. We would have cured Babylon, but she is not healed: let us forsake her, and let us go every man to his own land: because her judgment hath reached even to the heavens, and is lifted up to the clouds.

51:10. The Lord hath brought forth our justices: Come, and let us declare in Sion the work of the Lord our God.

51:11. Sharpen the arrows, fill the quivers, the Lord hath raised up the spirit of the kings of the Medes: and his mind is against Babylon to destroy it, because it is the vengeance of the Lord, the vengeance of his temple.

51:12. Upon the walls of Babylon set up the standard, strengthen the watch: set up the watchmen, prepare the ambushes: for the Lord hath both purposed, and done all that he spoke against the inhabitants of Babylon.

51:13. O thou that dwellest upon many waters, rich in treasures, thy end is come for thy entire destruction.

51:14. The Lord of hosts hath sworn by himself, saying: I will fill thee with men as with locusts, and they shall lift up a joyful shout against thee.

51:15. He that made the earth by his power, that hath prepared the world by his wisdom, and stretched out the heavens by his understanding.

51:16. When he uttereth his voice the waters are multiplied in heaven: he lifteth up the clouds from the ends of the earth, he hath turned lightning into rain: and hath brought forth the wind out of his treasures.

51:17. Every man is become foolish by his knowledge: every founder is confounded by his idol, for what he hath cast is a lie, and there is no breath in them.

51:18. They are vain works, and worthy to be laughed at, in the time of their visitation they shall perish.

51:19. The portion of Jacob is not like them: for he that made all things he it is, and Israel is the sceptre of his inheritance: the Lord of hosts is his

name.

51:20. Thou dashest together for me the weapons of war, and with thee I will dash nations together, and with thee I will destroy kingdoms:

51:21. And with thee I will break in pieces the horse, and his rider, and with thee I will break in pieces the chariot, and him that getteth up into it:

51:22. And with thee I will break in pieces man and woman, and with thee I will break in pieces the old man and the child, and with thee I will break in pieces the young man and the virgin:

51:23. And with thee I will break in pieces the shepherd and his flock, and with thee I will break in pieces the husbandman and his yoke of oxen, and with thee I will break in pieces captains and rulers.

51:24. And I will render to Babylon, and to all the inhabitants of Chaldea all their evil, that they have done in Sion, before your eyes, saith the Lord.

51:25. Behold I come against thee, thou

destroying mountain, saith the Lord, which corruptest the whole earth: and I will stretch out my hand upon thee, and will roll thee down from the rocks, and will make thee a burnt mountain.

51:26. And they shall not take of thee a stone for the corner, nor a stone for foundations, but thou shalt be destroyed for ever, saith the Lord.

51:27. Set ye up a standard in the land: sound with the trumpet among the nations: prepare the nations against her: call together against her the kings of Ararat, Menni, and Ascenez: number Taphsar against her, bring the horse as the stinging locust.

51:28. Prepare the nations against her, the kings of Media, their captains, and all their rulers, and all the land of their dominion.

51:29. And the land shall be in a commotion, and shall be troubled: for the design of the Lord against Babylon shall awake, to make the land of Babylon desert and uninhabitable.

51:30. The valiant men of Babylon have

forborne to fight, they have dwelt in holds: their strength hath failed, and they are become as women: her dwelling places are burnt, her bars are broken.

51:31. One running post shall meet another, and messenger shall meet messenger: to tell the king of Babylon that his city is taken from one end to the other:

51:32. And that the fords are taken, and the marshes are burnt with fire, and the men of war are affrighted.

51:33. For thus saith the Lord of hosts the God of Israel: The daughter of Babylon is like a thrashingfloor, this is the time of her thrashing: yet a little while, and the time of her harvest shall come.

51:34. Nabuchodonosor king of Babylon hath eaten me up, he hath devoured me: he hath made me as an empty vessel: he hath swallowed me up like a dragon, he hath filled his belly with my delicate meats, and he hath cast me out.

51:35. The wrong done to me, and my flesh be upon Babylon, saith the habitation of Sion: and my blood upon the inhabitants of Chaldea, saith Jerusalem.

51:36. Therefore thus saith the Lord: Behold I will judge thy cause, and will take vengeance for thee, and I will make her sea desolate, I and will dry up her spring.

51:37. And Babylon shall be reduced to heaps, a dwelling place for dragons, an astonishment and a hissing, because there is no inhabitant.

51:38. They shall roar together like lions, they shall shake their manes like young lions.

51:39. In their heat I will set them drink: and I will make them drunk, that they may slumber, and sleep an everlasting sleep, and awake no more, saith the Lord.

51:40. I will bring them down like lambs to the slaughter, and like rams with kids.

51:41. How is Sesach taken, and the renowned one of all the earth surprised? How is Babylon

become an astonishment among the nations?

51:42. The sea is come up over Babylon : she is covered with the multitude of the waves thereof.

51:43. Her cities are become an astonishment, a land uninhabited and desolate, a land wherein none can dwell, nor son of man pass through it.

51:44. And I will visit against Bel in Babylon, and I will bring forth out of his mouth that which he had swallowed down: and the nations shall no more flow together to him, for the wall also of Babylon shall fall.

51:45. Go out of the midst of her, my people: that every man may save his life from the fierce wrath of the Lord.

51:46. And lest your hearts faint, and ye fear for the rumour that shall be heard in the land: and a rumour shall come in one year, and after this year another rumour: and iniquity in the land, and ruler upon ruler.

51:47. Therefore behold the days come, and I will visit the idols of Babylon: and her whole

land shall be confounded, and all her slain shall fall in the midst of her.

51:48. And the heavens and the earth, and all things that are in them shall give praise for Babylon: for spoilers shall come to her from the north, saith the Lord.

51:49. And as Babylon caused that there should fall slain in Israel: so of Babylon there shall fall slain in all the earth.

51:50. You that have escaped the sword, come away, stand not still: remember the Lord afar off, and let Jerusalem come into your mind.

51:51. We are confounded, because we have heard reproach: shame hath covered our faces: because strangers are come upon the sanctuaries of the house of the Lord.

51:52. Therefore behold the days come, saith the Lord, and I will visit her graven things, and in all her land the wounded shall groan:

51:53. If Babylon should mount up to heaven, and establish her strength on high: from me there

should come spoilers upon her, saith the Lord.

51:54. The noise of a cry from Babylon, and great destruction from the land of the Chaldeans:

51:55. Because the Lord hath laid Babylon waste, and destroyed out of her the great voice: and their wave shall roar like many waters: their voice hath made a noise:

51:56. Because the spoiler is come upon her, that is, upon Babylon, and her valiant men are taken, and their bow is weakened, because the Lord, who is a strong revenger, will surely repay.

51:57. And I will make her princes drunk, and her wise men, and her captains, and her rulers, and her valiant men: and they shall sleep an everlasting sleep, and shall awake no more, saith the king whose name is Lord of hosts.

51:58. Thus saith the Lord of hosts: That broad wall of Babylon shall be utterly broken down, and her high gates shall be burnt with fire, and the labours of the people shall come to nothing, and of the nations shall go to the fire, and shall

perish.

51:59. The word that Jeremias the prophet commanded Saraïas the son of Nerias, the son of Maasias, when he went with king Sedecias to Babylon, in the fourth year of his reign: now Saraïas was chief over the prophecy.

51:60. And Jeremias wrote in one book all the evil that was to come upon Babylon: all these words that are written against Babylon.

51:61. And Jeremias said to Saraïas: When thou shalt come into Babylon, and shalt see, and shalt read all these words,

51:62. Thou shalt say: O Lord, thou hast spoken against this place to destroy it: so that there should be neither man nor beast to dwell therein, and that it should be desolate for ever.

51:63. And when thou shalt have made an end of reading this book, thou shalt tie a stone to it, and shalt throw it into the midst of the Euphrates:

51:64. And thou shalt say: Thus shall Babylon sink, and she shall not rise up from the affliction

that I will bring upon her, and she shall be utterly destroyed. Thus far are the words of Jeremias.

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JEREMIAS CHAPTER 52

A recapitulation of the reign of Sedecias, and the destruction of Jerusalem. The number of the captives.

52:1. Sedecias was one and twenty years old when he began to reign: and he reigned eleven years in Jerusalem: and the name of his mother was Amital, the daughter of Jeremias of Lobna.

52:2. And he did that which was evil in the eyes of the Lord, according to all that Joakim had done.

52:3. For the wrath of the Lord was against Jerusalem, and against Juda, till he cast them out

from his presence: and Sedecias revolted from the king of Babylon.

52:4. And it came to pass in the ninth year of his reign, in the tenth month, the tenth day of the month, that Nabuchodonosor the king of Babylon came, he and all his army, against Jerusalem, and they besieged it, and built forts against it round about.

52:5. And the city was besieged until the eleventh year of king Sedecias.

52:6. And in the fourth month, the ninth day of the month, a famine overpowered the city: and there was no food for the people of the land.

52:7. And the city was broken up, and the men of war fled, and went out of the city in the night by the way of the gate that is between the two walls, and leadeth to the king's garden, (the Chaldeans besieging the city round about,) and they went by the way that leadeth to the wilderness.

52:8. But the army of the Chaldeans pursued

after the king: and they overtook Sedecias in the desert which is near Jericho: and all his companions were scattered from him.

52:9. And when they had taken the king, they carried him to the king of Babylon to Reblatha, which is in the land of Emath: and he gave judgment upon him.

52:10. And the king of Babylon slew the sons of Sedecias before his eyes: and he slew all the princes of Juda in Reblatha.

52:11. And he put out the eyes of Sedecias, and bound him with fetters, and the king of Babylon brought him into Babylon, and he put him in prison till the day of his death.

52:12. And in the fifth month, the tenth day of the month, the same is the nineteenth year of Nabuchodonosor, king of Babylon, came Nabuzardan the general of the army, who stood before the king of Babylon in Jerusalem.

52:13. And he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem,

and every great house he burnt with fire.

52:14. And all the army of the Chaldeans that were with the general broke down all the wall of Jerusalem round about.

52:15. But Nabuzardan the general carried away captives some of the poor people, and of the rest of the common sort who remained in the city, and of the fugitives that were fled over to the king of Babylon, and the rest of the multitude.

52:16. But of the poor of the land, Nabuzardan the general left some for vinedressers, and for husbandmen.

52:17. The Chaldeans also broke in pieces the brazen pillars that were in the house of the Lord, and the bases, and the sea of brass that was in the house of the Lord: and they carried all the brass of them to Babylon.

52:18. And they took the caldrons, and the fleshhooks, and the psalteries, and the bowls, and the little mortars, and all the brazen vessels that had been used in the ministry: and

52:19. The general took away the pitchers, and the censers, and the pots, and the basins, and the candlesticks, and the mortars, and the cups: as many as were of gold, in gold: and as many as were of silver, in silver:

52:20. And the two pillars, and one sea, and twelve oxen of brass that were under the bases, which king Solomon had made in the house of the Lord: there was no weight of the brass of all these vessels.

52:21. And concerning the pillars, one pillar was eighteen cubits high: and a cord of twelve cubits compassed it about: but the thickness thereof was four fingers, and it was hollow within.

52:22. And chapiters of brass were upon both: and the height of one chapter was five cubits: and network, and pomegranates were upon the chapiters round about, all of brass. The same of the second pillar, and the pomegranates.

52:23. And there were ninety-six pomegranates hanging down: and the pomegranates being a

hundred in all, were compassed with network.

52:24. And the general took Saraias the chief priest, and Sophonias the second priest, and the three keepers of the entry.

52:25. He also took out of the city one eunuch that was chief over the men of war: and seven men of them that were near the king's person, that were found in the city: and a scribe, an officer of the army who exercised the young soldiers: and threescore men of the people of the land, that were found in the midst of the city.

52:26. And Nabuzardan the general took them, and brought them to the king of Babylon, to Reblatha.

52:27. And the king of Babylon struck them, and put them to death in Reblatha, in the land of Emath: and Juda was carried away captive out of his land.

52:28. This is the people whom Nabuchodonosor carried away captive: in the seventh year, three thousand and twenty-three Jews.

52:29. In the eighteenth year of Nabuchodonosor, eight hundred and thirty-two souls from Jerusalem.

52:30. In the three and twentieth year of Nabuchodonosor, Nabuzardan the general carried away of the Jews seven hundred and forty-five souls. So all the souls were four thousand six hundred.

52:31. And it came to pass in the seven and thirtieth year of the captivity of Joachin king of Juda, in the twelfth month, the five and twentieth day of the month, that Evilmerodach king of Babylon, in the first year of his reign, lifted up the head of Joachin king of Juda, and brought him forth out of prison.

52:32. And he spoke kindly to him, and he set his throne above the thrones of the kings that were with him in Babylon.

52:33. And he changed his prison garments, and he ate bread before him always all the days of his life.

52:34. And for his diet a continual provision was allowed him by the king of Babylon, every day a portion, until the day of his death, all the days of his life.

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THE LAMENTATIONS OF JEREMIAS

In these *Jeremias* laments in a most pathetic manner the miseries of his people, and the destruction of *Jerusalem* and the temple, in Hebrew verses, beginning with different letters according to the order of the Hebrew alphabet.

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LAMENTATIONS CHAPTER 1

PREFACE: And it came to pass, after Israel was carried into captivity, and Jerusalem was desolate, that Jeremias the prophet sat weeping, and mourned with this lamentation over Jerusalem, and with a sorrowful mind, sighing and moaning, he said:

And it came to pass, etc. . . This preface was not written by Jeremias, but was added by the seventy interpreters, to give the reader to understand upon what occasion the Lamentations were published.

1:1. Aleph. How doth the city sit solitary that was full of people! how is the mistress of the Gentiles become as a widow: the princes of

provinces made tributary!

1:2. Beth. Weeping, she hath wept in the night, and her tears are on her cheeks: there is none to comfort her among all them that were dear to her: all her friends have despised her, and are become her enemies.

1:3. Ghimel. Juda hath removed her dwelling place, because of her affliction, and the greatness of her bondage; she hath dwelt among the nations, and she hath found no rest; all her persecutors have taken her in the midst of straits.

1:4. Daleth. The ways of Sion mourn, because there are none that come to the solemn feast: all her gates are broken down; her priests sigh; her virgins are in affliction; and she is oppressed with bitterness.

1:5. He. Her adversaries are become her lords; her enemies are enriched; because the Lord hath spoken against her for the multitude of her iniquities; her children are led into captivity, before the face of the oppressor.

1:6. Vau. And from the daughter of Sion, all her beauty is departed; her princes are become like rams that find no pastures; and they are gone away without strength before the face of the pursuer.

1:7. Zain. Jerusalem hath remembered the days of her affliction, and prevarication of all her desirable things which she had from the days of old, when her people fell in the enemy's hand, and there was no helper; the enemies have seen her, and have mocked at her sabbaths.

1:8. Heth. Jerusalem hath grievously sinned, therefore is she become unstable; all that honoured her, have despised her, because they have seen her shame; but she sighed, and turned backward.

1:9. Teth. Her filthiness is on her feet, and she hath not remembered her end; she is wonderfully cast down, not having a comforter: behold, O Lord, my affliction, because the enemy is lifted up.

1:10. Jod. The enemy hath put out his hand to all her desirable things: for she hath seen the Gentiles enter into her sanctuary, of whom thou gavest commandment that they should not enter into thy church.

1:11. Caph. All her people sigh, they seek bread: they have given all their precious things for food to relieve the soul: see, O Lord, and consider, for I am become vile.

1:12. Lamed. O all ye that pass by the way, attend, and see if there be any sorrow like to my sorrow: for he hath made a vintage of me, as the Lord spoke in the day of his fierce anger.

1:13. Mem. From above he hath sent fire into my bones, and hath chastised me: he hath spread a net for my feet, he hath turned me back: he hath made me desolate, wasted with sorrow all the day long.

1:14. Nun. The yoke of my iniquities hath watched: they are folded together in his hand, and put upon my neck: my strength is

weakened: the Lord hath delivered me into a hand, out of which I am not able to rise.

1:15. Samech. The Lord hath taken away all my mighty men out of the midst of me: he hath called against me the time, to destroy my chosen men: the Lord hath trodden the winepress for the virgin daughter of Juda.

1:16. Ain. Therefore do I weep, and my eyes run down with water: because the comforter, the relief of my soul, is far from me: my children are desolate because the enemy hath prevailed.

1:17. Phe. Sion hath spread forth her hands, there is none to comfort her: the Lord hath commanded against Jacob, his enemies are round about him: Jerusalem is as a menstruous woman among them.

1:18. Sade. The Lord is just, for I have provoked his mouth to wrath: hear, I pray you, all ye people, and see my sorrow: my virgins, and my young men are gone into captivity.

1:19. Coph. I called for my friends, but they

deceived me: my priests and my ancients pined away in the city: while they sought their food, to relieve their souls.

1:20. Res. Behold, O Lord, for I am in distress, my bowels are troubled: my heart is turned within me, for I am full of bitterness: abroad the sword destroyeth and at home there is death alike.

1:21. Sin. They have heard that I sigh, and there is none to comfort me: all my enemies have heard of my evil, they have rejoiced that thou hast done it: thou hast brought a day of consolation, and they shall be like unto me.

1:22. Thau. Let all their evil be present before thee: and make vintage of them, as thou hast made vintage of me for all my iniquities: for my sighs are many, and my heart is sorrowful.

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LAMENTATIONS CHAPTER 2

2:1. Aleph. How hath the Lord covered with obscurity the daughter of Sion in his wrath! how hath he cast down from heaven to the earth the glorious one of Israel, and hath not remembered his footstool in the day of his anger.

2:2. Beth. The Lord hath cast down headlong, and hath not spared, all that was beautiful in Jacob: he hath destroyed in his wrath the strong holds of the virgin of Juda, and brought them down to the ground: he hath made the kingdom unclean, and the princes thereof.

2:3. Ghimel. He hath broken in his fierce anger all the horn of Israel: he hath drawn back his

right hand from before the enemy: and he hath kindled in Jacob as it were a flaming fire devouring round about.

2:4. Daleth. He hath bent his bow as an enemy, he hath fixed his right hand as an adversary: and he hath killed all that was fair to behold in the tabernacle of the daughter of Sion, he hath poured out his indignation like fire.

2:5. He. The Lord is become as an enemy: he hath cast down Israel headlong, he hath overthrown all the walls thereof: he hath destroyed his strong holds, and hath multiplied in the daughter of Juda the afflicted, both men and women.

2:6. Vau. And he hath destroyed his tent as a garden, he hath thrown down his tabernacle: the Lord hath caused feasts and sabbaths to be forgotten in Sion: and hath delivered up king and priest to reproach, and to the indignation of his wrath.

2:7. Zain. The Lord hath cast off his altar, he

hath cursed his sanctuary: he hath delivered the walls of the towers thereof into the hand of the enemy: they have made a noise in the house of the Lord, as in the day of a solemn feast.

He hath cursed his sanctuary. . . That is, he permitted his sanctuary to be destroyed, as if it had not been consecrated, but execrable.

2:8. Heth. The Lord hath purposed to destroy the wall of the daughter of Sion: he hath stretched out his line, and hath not withdrawn his hand from destroying: and the bulwark hath mourned, and the wall hath been destroyed together.

2:9. Teth. Her gates are sunk into the ground: he hath destroyed, and broken her bars: her king and her princes are among the Gentiles: the law is no more, and her prophets have found no vision from the Lord.

2:10. Jod. The ancients of the daughter of Sion sit upon the ground, they have held their peace:

they have sprinkled their heads with dust, they are girded with haircloth, the virgins of Jerusalem hang down their heads to the ground.

2:11. Caph. My eyes have failed with weeping, my bowels are troubled: my liver is poured out upon the earth, for the destruction of the daughter of my people, when the children, and the sucklings, fainted away in the streets of the city.

2:12. Lamed. They said to their mothers: Where is corn and wine? when they fainted away as the wounded in the streets of the city: when they breathed out their souls in the bosoms of their mothers.

2:13. Mem. To what shall I compare thee? or to what shall I liken thee, O daughter of Jerusalem? to what shall I equal thee, that I may comfort thee, O virgin daughter of Sion? for great as the sea is thy destruction: who shall heal thee?

2:14. Nun. Thy prophets have seen false and foolish things for thee: and they have not laid open thy iniquity, to excite thee to penance: but

they have seen for thee false revelations and banishments.

2:15. Samech. All they that passed by the way have clapped their hands at thee: they have hissed, and wagged their heads at the daughter of Jerusalem, saying: Is this the city of perfect beauty, the joy of all the earth?

2:16. Phe. All thy enemies have opened their month against thee: they have hissed, and gnashed with the teeth, and have said: We will swallow her up: lo, this is the day which we looked for: we have found it, we have seen it.

2:17. Ain. The Lord hath done that which he purposed, he hath fulfilled his word, which he commanded in the days of old: he hath destroyed, and hath not spared, and he hath caused the enemy to rejoice over thee, and hath set up the horn of thy adversaries.

2:18. Sade. Their heart cried to the Lord upon the walls of the daughter of Sion: Let tears run down like a torrent day and night: give thyself

no rest, and let not the apple of thy eye cease.

2:19. Coph. Arise, give praise in the night, in the beginning of the watches: pour out thy heart like water, before the face of the Lord: lift up thy hands to him for the life of thy little children, that have fainted for hunger at the top of all the streets.

2:20. Res. Behold, O Lord, and consider whom thou hast thus dealt with: shall women then eat their own fruit, their children of a span long? shall the priest and the prophet be slain in the sanctuary of the Lord?

2:21. Sin. The child and the old man lie without on the ground: my virgins and my young men are fallen by the sword: thou hast slain them in the day of thy wrath: thou hast killed, and shewn them no pity.

2:22. Thau. Thou hast called as to a festival, those that should terrify me round about, and there was none in the day of the wrath of the Lord that escaped and was left: those that I brought up, and nourished, my enemy hath

consumed them.

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LAMENTATIONS CHAPTER 3

3:1. Aleph. I am the man that see my poverty by the rod of his indignation.

3:2. Aleph. He hath led me, and brought me into darkness, and not into light.

3:3. Aleph. Only against me he hath turned, and turned again his hand all the day.

3:4. Beth. My skin and my flesh he hath made old, he hath broken my bones.

3:5. Beth. He hath built round about me, and he hath compassed me with gall, and labour.

3:6. Beth. He hath set me in dark places as those that are dead for ever.

3:7. Ghimel. He hath built against me round about, that I may not get out: he hath made my fetters heavy.

3:8. Ghimel. Yea, and when I cry, and entreat, he hath shut out my prayer.

3:9. Ghimel. He hath shut up my ways with square stones, he hath turned my paths upside down.

3:10. Daleth. He is become to me as a bear lying in wait: as a lion in secret places.

3:11. Daleth. He hath turned aside my paths, and hath broken me in pieces, he hath made me desolate.

3:12. Daleth. He hath bent his bow, and set me as a mark for his arrows.

3:13. He. He hath shot into my reins the daughters of his quiver.

3:14. He. I am made a derision to all my people, their song all the day long.

3:15. He. He hath filled me with bitterness, he hath inebriated me with wormwood.

3:16. Vau. And he hath broken my teeth one by one, he hath fed me with ashes.

3:17. Vau. And my soul is removed far off from peace, I have forgotten good things.

3:18. Vau. And I said: My end and my hope is perished from the Lord.

3:19. Zain. Remember my poverty, and transgression, the wormwood and the gall.

3:20. Zain. I will be mindful and remember, and my soul shall languish within me.

3:21. Zain. These things I shall think over in my heart, therefore will I hope.

3:22. Heth. The mercies of the Lord that we are not consumed: because his commiserations have not failed.

3:23. Heth. They are new every morning, great is thy faithfulness.

3:24. Heth. The Lord is my portion, said my soul: therefore will I wait for him.

3:25. Teth. The Lord is good to them that hope

in him, to the soul that seeketh him.

3:26. Teth. It is good to wait with silence for the salvation of God.

3:27. Teth. It is good for a man, when he hath borne the yoke from his youth.

3:28. Jod. He shall sit solitary, and hold his peace: because he hath taken it up upon himself.

3:29. Jod. He shall put his mouth in the dust, if so be there may be hope.

3:30. Jod. He shall give his cheek to him that striketh him, he shall be filled with reproaches.

3:31. Caph. For the Lord will not cast off for ever.

3:32. Caph. For if he hath cast off, he will also have mercy, according to the multitude of his mercies.

3:33. Caph. For he hath not willingly afflicted, nor cast off the children of men.

3:34. Lamed. To crush under his feet all the prisoners of the land,

3:35. Lamed. To turn aside the judgment of a man before the face of the most High,

3:36. Lamed. To destroy a man wrongfully in his judgment, the Lord hath not approved.

3:37. Mem. Who is he that hath commanded a thing to be done, when the Lord commandeth it not?

3:38. Mem. Shall not both evil and good proceed out of the mouth of the Highest?

3:39. Mem. Why hath a living man murmured, man suffering for his sins?

3:40. Nun. Let us search our ways, and seek, and return to the Lord.

3:41. Nun. Let us lift up our hearts with our hands to the Lord in the heavens.

3:42. Nun. We have done wickedly, and provoked thee to wrath: therefore thou art inexorable.

3:43. Samech. Thou hast covered in thy wrath, and hast struck us: thou hast killed and hast not spared.

3:44. Samech. Thou hast set a cloud before thee, that our prayer may not pass through.

3:45. Samech. Thou hast made me as an outcast, and refuse in the midst of the people.

3:46. Phe. All our enemies have opened their mouths against us.

3:47. Phe. Prophecy is become to us a fear, and a snare, and destruction.

3:48. Phe. My eye hath run down with streams of water, for the destruction of the daughter of my people.

3:49. Ain. My eye is afflicted, and hath not been quiet, because there was no rest:

3:50. Ain. Till the Lord regarded and looked down from the heavens.

3:51. Ain. My eye hath wasted my soul because of all the daughters of my city.

3:52. Sade. My enemies have chased me and caught me like a bird, without cause.

3:53. Sade. My life is fallen into the pit, and

they have laid a stone over me.

3:54. Sade. Waters have flowed over my head:
I said: I am cut off.

3:55. Coph. I have called upon thy name, O
Lord, from the lowest pit.

3:56. Coph. Thou hast heard my voice: turn not
away thy ear from my sighs, and cries.

3:57. Coph. Thou drewest near in the day, when
I called upon thee, thou saidst: Fear not.

3:58. Res. Thou hast judged, O Lord, the cause
of my soul, thou the Redeemer of my life.

3:59. Res. Thou hast seen, O Lord, their iniquity
against me: judge thou my judgment.

3:60. Res. Thou hast seen all their fury, and all
their thoughts against me.

3:61. Sin. Thou hast heard their reproach, O
Lord, all their imaginations against me.

3:62. Sin. The lips of them that rise up against
me: and their devices against me all the day.

3:63. Sin. Behold their sitting down, and their

rising up, I am their song.

3:64. Thau. Thou shalt render them a recompense, O Lord, according to the works of their hands.

3:65. Thau. Thou shalt give them a buckler of heart, thy labour.

3:66. Thau. Thou shalt persecute them in anger, and shalt destroy them from under the heavens, O Lord.

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LAMENTATIONS CHAPTER 4

4:1. Aleph. How is the gold become dim, the finest colour is changed, the stones of the sanctuary are scattered in the top of every street?

4:2. Beth. The noble sons of Sion, and they that were clothed with the best gold: how are they esteemed as earthen vessels, the work of the potter's hands?

4:3. Ghimel. Even the sea monsters have drawn out the breast, they have given suck to their young: the daughter of my people is cruel, like the ostrich in the desert.

4:4. Daleth. The tongue of the sucking child hath stuck to the roof of his mouth for thirst: the

little ones have asked for bread, and there was none to break it unto them.

4:5. He. They that were fed delicately have died in the streets: they that were brought up in scarlet have embraced the dung.

4:6. Vau. And the iniquity of the daughter of my people is made greater than the sin of Sodom, which was overthrown in a moment, and hands took nothing in her.

4:7. Zain. Her Nazarites were whiter than snow, purer than milk, more ruddy than the old ivory, fairer than the sapphire.

4:8. Heth. Their face is now made blacker than coals, and they are not known in the streets: their skin hath stuck to their bones, it is withered, and is become like wood.

4:9. Teth. It was better with them that were slain by the sword, than with them that died with hunger: for these pined away being consumed for want of the fruits of the earth.

4:10. Jod. The hands of the pitiful women have

sodden their own children: they were their meat in the destruction of the daughter of my people.

4:11. Caph. The Lord hath accomplished his wrath, he hath poured out his fierce anger: and he hath kindled a fire in Sion, and it hath devoured the foundations thereof.

4:12. Lamed. The kings of the earth, and all the inhabitants of the world would not have believed, that the adversary and the enemy should enter in by the gates of Jerusalem.

4:13. Mem. For the sins of her prophets, and the iniquities of her priests, that have shed the blood of the just in the midst of her.

4:14. Nun. They have wandered as blind men in the streets, they were defiled with blood: and when they could not help walking in it, they held up their skirts.

4:15. Samech. Depart you that are defiled, they cried out to them: Depart, get ye hence, touch not: for they quarrelled, and being removed, they said among the Gentiles: He will no more dwell

among them.

4:16. Phe. The face of the Lord hath divided them, he will no more regard them: they respected not the persons of the priests, neither had they pity on the ancient.

4:17. Ain. While we were yet standing, our eyes failed, expecting help for us in vain, when we looked attentively towards a nation that was not able to save.

4:18. Sade. Our steps have slipped in the way of our streets, our end draweth near: our days are fulfilled, for our end is come.

4:19. Coph. Our persecutors were swifter than the eagles of the air: they pursued us upon the mountains, they lay in wait for us in the wilderness.

4:20. Res. The breath of our mouth, Christ the Lord, is taken in our sins: to whom we said: Under thy shadow we shall live among the Gentiles.

Christ, etc. . . This, according to the letter, is spoken of their king, who is called the Christ, that is, the Anointed of the Lord. But it also relates, in the spiritual sense, to Christ our Lord, suffering for our sins.

4:21. Sin. Rejoice, and be glad, O daughter of Edom, that dwellest in the land of Hus: to thee also shall the cup come, thou shalt be made drunk, and naked.

4:22. Thau. Thy iniquity is accomplished, O daughter of Sion, he will no more carry thee away into captivity: he hath visited thy iniquity, O daughter of Edom, he hath discovered thy sins.

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THE PRAYER OF JEREMIAS THE PROPHET

Lamentations Chapter 5

5:1. Remember, O Lord, what is come upon us:
consider and behold our reproach.

5:2. Our inheritance is turned to aliens: our
houses to strangers.

5:3. We are become orphans without a father:
our mothers are as widows.

5:4. We have drunk our water for money: we

have bought our wood.

5:6. We were dragged by the necks, we were weary and no rest was given us.

5:6. We have given our hand to Egypt, and to the Assyrians, that we might be satisfied with bread.

5:7. Our fathers have sinned, and are not: and we have borne their iniquities.

5:8. Servants have ruled over us: there was none to redeem us out of their hand.

5:9. We fetched our bread at the peril of our lives, because of the sword in the desert.

5:10. Our skin was burnt as an oven, by reason of the violence of the famine.

5:11. They oppressed the women in Sion, and the virgins in the cities of Juda.

5:12. The princes were hanged up by their hand: they did not respect the persons of the ancients.

5:13. They abused the young men indecently: and the children fell under the wood.

5:14. The ancients have ceased from the gates:

the young men from the choir of the singers.

5:15. The joy of our heart is ceased, our dancing is turned into mourning.

5:16. The crown is fallen from our head: woe to us, because we have sinned.

5:17. Therefore is our heart sorrowful, therefore are our eyes become dim.

5:18. For mount Sion, because it is destroyed, foxes have walked upon it.

5:19. But thou, O Lord, shalt remain for ever, thy throne from generation to generation.

5:20. Why wilt thou forget us for ever? why wilt thou forsake us for a long time?

5:21. Convert us, O Lord, to thee, and we shall be converted: renew our days, as from the beginning.

5:22. But thou hast utterly rejected us, thou art exceedingly angry with us.

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THE PROPHECY OF BARUCH

Baruch was a man of noble extraction, and learned in the law, secretary and disciple to the prophet *Jeremias*, and a sharer in his labours and persecutions: which is the reason why the ancient fathers have considered this book as a part of the prophecy of *Jeremias*, and have usually quoted it under his name.

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BARUCH CHAPTER 1

The Jews of Babylon send the book of Baruch with money to Jerusalem, requesting their brethren there to offer sacrifice, and to pray for the king and for them, acknowledging their manifold sins.

1:1. And these are the words of the book, which Baruch the son of Nerias, the son of Maasias, the son of Sedecias, the son of Sedei, the son Helcias, wrote in Babylonia.

1:2. In the fifth year, in the seventh day of the month, at the time that the Chaldeans took Jerusalem, and burnt it with fire.

1:3. And Baruch read the words of this book in

the hearing of Jechonias the son of Joakim king of Juda, and in the hearing of all the people that came to hear the book.

1:4. And in the hearing of the nobles, the sons of the kings, and in the hearing of the ancients, and in the hearing of the people, from the least even to the greatest of them that dwelt in Babylonia, by the river Sedi.

1:5. And when they heard it they wept, and fasted, and prayed before the Lord.

1:6. And they made a collection of money according to every man's power.

1:7. And they sent it to Jerusalem to Joakim the priest, the son of Helcias, the son of Salom, and to the priests, and to all the people, that were found with him in Jerusalem:

1:8. At the time when he received the vessels of the temple of the Lord, which had been taken away out of the temple, to return them into the land of Juda the tenth day of the month Sivan, the silver vessels, which Sedecias the son of Josias

king of Juda had made,

1:9. After that Nabuchodonosor the king of Babylon had carried away Jechonias, and the princes, and all the powerful men, and the people of the land from Jerusalem, and brought them bound to Babylon.

1:10. And they said: Behold we have sent you money, buy with it holocausts, and frankincense, and make meat offerings, and offerings for sin at the altar of the Lord our God:

1:11. And pray ye for the life of Nabuchodonosor the king of Babylon, and for the life of Balthasar his son, that their days may be upon earth as the days of heaven:

1:12. And that the Lord may give us strength, and enlighten our eyes, that we may live under the shadow of Nabuchodonosor the king of Babylon, and under the shadow of Balthasar his son, and may serve them many days, and may find favour in their sight.

1:13. And pray ye for us to the Lord our God:

for we have sinned against the Lord our God, and his wrath is not turned away from us even to this day.

1:14. And read ye this book, which we have sent to you to be read in the temple of the Lord, on feasts, and proper days.

1:15. And you shall say: To the Lord our God belongeth justice, but to us confusion of our face: as it is come to pass at this day to all Juda, and to the inhabitants of Jerusalem,

1:16. To our kings, and to our princes, and to our priests, and to our prophets, and to our fathers.

1:17. We have sinned before the Lord our God, and have not believed him, nor put our trust in him:

1:18. And we were not obedient to him, and we have not hearkened to the voice of the Lord our God, to walk in his commandments which he hath given us.

1:19. From the day that he brought our fathers out of the land of Egypt, even to this day, we

were disobedient to the Lord our God: and going astray we turned away from hearing his voice.

1:20. And many evils have cleaved to us, and the curses which the Lord foretold by Moses his servant: who brought our fathers out of the land of Egypt, to give us a land flowing with milk and honey, as at this day.

1:21. And we have not hearkened to the voice of the Lord our God according to all the words of the prophets whom he sent to us:

1:22. And we have gone away every man after the inclinations of his own wicked heart, to serve strange gods, and to do evil in the sight of the Lord our God.

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BARUCH CHAPTER 2

A further confession of the sins of the people, and of the justice of God.

2:1. Wherefore the Lord our God hath made good his word, that he spoke to us, and to our judges that have judged Israel, and to our kings, and to our princes, and to all Israel and Juda:

2:2. That the Lord would bring upon us great evils, such as never happened under heaven, as they have come to pass in Jerusalem, according to the things that are written in the law of Moses:

2:3. That a man should eat the flesh of his own son, and the flesh of his own daughter.

2:4. And he hath delivered them up to be under the hand of all the kings that are round about us, to be a reproach, and desolation among all the people, among whom the Lord hath scattered us.

2:5. And we are brought under, and are not uppermost: because we have sinned against the Lord our God, by not obeying his voice.

2:6. To the Lord our God belongeth justice: but to us, and to our fathers confusion of face, as at this day.

2:7. For the Lord hath pronounced against us all these evils that are come upon us:

2:8. And we have not entreated the face of the Lord our God, that we might return every one of us from our most wicked ways.

2:9. And the Lord hath watched over us for evil, and hath brought it upon us: for the Lord is just in all his works which he hath commanded us:

2:10. And we have not hearkened to his voice to walk in the commandments of the Lord which he hath set before us.

2:11. And now, O Lord God of Israel, who hast brought thy people out of the land of Egypt with a strong hand, and with signs, and with wonders, and with thy great power, and with a mighty arm, and hast made thee a name as at this day,

2:12. We have sinned, we have done wickedly, we have acted unjustly, O Lord our God, against all thy justices.

2:13. Let thy wrath be turned away from us: for we are left a few among the nations where thou hast scattered us.

2:14. Hear, O Lord, our prayers, and our petitions, and deliver us for thy own sake: and grant that we may find favour in the sight of them that have led us away:

2:15. That all the earth may know that thou art the Lord our God, and that thy name is called upon Israel, and upon his posterity.

2:16. Look down upon us, O Lord, from thy holy house, and incline thy ear, and hear us.

2:17. Open thy eyes, and behold: for the dead

that are in hell, whose spirit is taken away from their bowels, shall not give glory and justice to the Lord:

Justice, etc. . . They that are in hell shall not give justice to God; that is, they shall not acknowledge and glorify his justice as penitent sinners do upon earth.

2:18. But the soul that is sorrowful for the greatness of evil she hath done, and goeth bowed down, and feeble, and the eyes that fail, and the hungry soul giveth glory and justice to thee the Lord.

2:19. For it is not for the justices of our fathers that we pour out our prayers, and beg mercy in thy sight, O Lord our God:

2:20. But because thou hast sent out thy wrath, and thy indignation upon us, as thou hast spoken by the hand of thy servants the prophets, saying:

2:21. Thus saith the Lord: Bow down your shoulder, and your neck, and serve the king of

Babylon: and you shall remain in the land which I have given to your fathers.

2:22. But if you will not hearken to the voice of the Lord your God, to serve the king of Babylon: I will cause you to depart out of the cities of Juda, and from without Jerusalem.

2:23. And I will take away from you the voice of mirth, and the voice of joy, and the voice of the bridegroom, and the voice of the bride, and all the land shall be without any footstep of inhabitants.

2:24. And they hearkened not to thy voice, to serve the king of Babylon: and thou hast made good thy words, which thou spakest by the hands of thy servants the prophets, that the bones of our kings, and the bones of our fathers should be removed out of their place:

2:25. And behold they are cast out to the heat of the sun, and to the frost of the night: and they have died in grievous pains, by famine, and by the sword, and in banishment.

2:26. And thou hast made the temple, in which thy name was called upon, as it is at this day, for the iniquity of the house of Israel, and the house of Juda.

2:27. And thou hast dealt with us, O Lord our God, according to all thy goodness, and according to all that great mercy of thine:

2:28. As thou spokest by the hand of thy servant Moses, in the day when thou didst command him to write thy law before the children of Israel,

2:29. Saying: If you will not hear my voice, this great multitude shall be turned into a very small number among the nations, where I will scatter them:

2:30. For I know that the people will not hear me, for they are a people of a stiff neck: but they shall turn to their heart in the land of their captivity:

2:31. And they shall know that I am the Lord their God: and I will give them a heart, and they shall understand: and ears, and they shall hear.

2:32. And they shall praise me in the land of their captivity, and shall be mindful of my name.

2:33. And they shall turn away themselves from their stiff neck, and from their wicked deeds: for they shall remember the way of their fathers, that sinned against me.

2:34. And I will bring them back again into the land which I promised with an oath to their fathers, Abraham, Isaac, and Jacob, and they shall be masters thereof: and I will multiply them, and they shall not be diminished.

2:35. And I will make with them another covenant that shall be everlasting, to be their God, and they shall be my people: and I will no more remove my people, the children of Israel, out of the land that I have given them.

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BARUCH CHAPTER 3

They pray for mercy, acknowledging that they are justly punished for forsaking true wisdom. A prophecy of Christ.

3:1. And now, O Lord Almighty, the God of Israel, the soul in anguish, and the troubled spirit crieth to thee:

3:2. Hear, O Lord, and have mercy, for thou art a merciful God, and have pity on us: for we have sinned before thee.

3:3. For thou remainest for ever, and shall we perish everlastingly?

3:4. O Lord Almighty, the God of Israel, hear

now the prayer of the dead of Israel, and of their children, that have sinned before thee, and have not hearkened to the voice of the Lord their God, wherefore evils have cleaved fast to us.

3:5. Remember not the iniquities of our fathers, but think upon thy hand, and upon thy name at this time:

3:6. For thou art the Lord our God, and we will praise thee, O Lord:

3:7. Because for this end thou hast put thy fear in our hearts, to the intent that we should call upon thy name, and praise thee in our captivity, for we are converted from the iniquity of our fathers, who sinned before thee.

3:8. And behold we are at this day in our captivity, whereby thou hast scattered us to be a reproach, and a curse, and an offence, according to all the iniquities of our fathers, who departed from thee, O Lord our God.

3:9. Hear, O Israel, the commandments of life: give ear, that thou mayst learn wisdom.

3:10. How happeneth it, O Israel, that thou art in thy enemies' land?

3:11. Thou art grown old in a strange country, thou art defiled with the dead: thou art counted with them that go down into hell.

3:12. Thou hast forsaken the fountain of wisdom:

3:13. For if thou hadst walked in the way of God, thou hadst surely dwelt in peace for ever.

3:14. Learn where is wisdom, where is strength, where is understanding: that thou mayst know also where is length of days and life, where is the light of the eyes, and peace.

3:15. Who hath found out her place? and who hath gone in to her treasures?

3:16. Where are the princes of the nations, and they that rule over the beasts that are upon the earth?

3:17. That take their diversion with the birds of the air.

3:18. That hoard up silver and gold, wherein

men trust, and there is no end of their getting?
who work in silver and are solicitous, and their
works are unsearchable.

3:19. They are cut off, and are gone down to
hell, and others are risen up in their place.

3:20. Young men have seen the light, and dwelt
upon the earth: but the way of knowledge they
have not known,

3:21. Nor have they understood the paths
thereof, neither have their children received it, it
is far from their face.

3:22. It hath not been heard of in the land of
Chanaan, neither hath it been seen in Theman.

Theman. . . The capital city of Edom.

3:23. The children of Agar also, that search after
the wisdom that is of the earth, the merchants of
Merrha, and of Theman, and the tellers of fables,
and searchers of prudence and understanding:
but the way of wisdom they have not known,
neither have they remembered her paths.

Agar. . . The mother of the Ismaelites.

3:24. O Israel, how great is the house of God, and how vast is the place of his possession!

3:25. It is great, and hath no end: it is high and immense.

3:26. There were the giants, those renowned men that were from the beginning, of great stature, expert in war.

3:27. The Lord chose not them, neither did they find the way of knowledge: therefore did they perish.

3:28. And because they had not wisdom, they perished through their folly.

3:29. Who hath gone up into heaven, and taken her, and brought her down from the clouds?

3:30. Who hath passed over the sea, and found her, and brought her preferably to chosen gold?

3:31. There is none that is able to know her ways, nor that can search out her paths:

3:32. But he that knoweth all things, knoweth her, and hath found her out with his understanding: he that prepared the earth for evermore, and filled it with cattle and fourfooted beasts:

3:33. He that sendeth forth the light, and it goeth: and hath called it, and it obeyeth him with trembling.

3:34. And the stars have given light in their watches, and rejoiced:

3:35. They were called, and they said: Here we are: and with cheerfulness they have shined forth to him that made them.

3:36. This is our God, and there shall no other be accounted of in comparison of him.

3:37. He found out all the way of knowledge, and gave it to Jacob his servant, and to Israel his beloved.

3:38. Afterwards he was seen upon earth, and conversed with men.

Was seen upon earth, etc. . .viz., by the mystery of the incarnation, by means of which the son of God came visibly amongst us, and conversed with men. The prophets often speak of things to come as if they were past, to express the certainty of the event of the things foretold.

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BARUCH CHAPTER 4

The prophet exhorts to the keeping of the law of wisdom, and encourages the people to be patient, and to hope for their deliverance.

4:1. This is the book of the commandments of God, and the law, that is for ever: all they that keep it, shall come to life: but they that have forsaken it, to death.

4:2. Return, O Jacob, and take hold of it, walk in the way by its brightness, in the presence of the light thereof.

4:3. Give not thy honour to another, nor thy dignity to a strange nation.

4:4. We are happy, O Israel: because the things that are pleasing to God, are made known to us.

4:5. Be of good comfort, O people of God, the memorial of Israel:

4:6. You have been sold to the Gentiles, not for your destruction: but because you provoked God to wrath, you are delivered to your adversaries.

4:7. For you have provoked him who made you, the eternal God, offering sacrifice to devils, and not to God.

4:8. For you have forgotten God, who brought you up, and you have grieved Jerusalem that nursed you.

4:9. For she saw the wrath of God coming upon you, and she said: Give ear, all you that dwell near Sion, for God hath brought upon me great mourning:

4:10. For I have seen the captivity of my people, of my sons, and my daughters, which the Eternal hath brought upon them.

4:11. For I nourished them with joy: but I sent

them away with weeping and mourning.

4:12. Let no man rejoice over me, a widow, and desolate: I am forsaken of many for the sins of my children, because they departed from the law of God.

4:13. And they have not known his justices, nor walked by the ways of God's commandments, neither have they entered by the paths of his truth and justice.

4:14. Let them that dwell about Sion come, and remember the captivity of my sons and daughters, which the Eternal hath brought upon them.

4:15. For he hath brought a nation upon them from afar, a wicked nation, and of a strange tongue:

4:16. Who have neither revered the ancient, nor pitied children, and have carried away the beloved of the widow, and have left me all alone without children.

4:17. But as for me, what help can I give you?

4:18. But he that hath brought the evils upon you, he will deliver you out of the hands of your enemies.

4:19. Go your way, my children, go your way: for I am left alone.

4:20. I have put off the robe of peace, and have put upon me the sackcloth of supplication, and I will cry to the most High in my days.

4:21. Be of good comfort, my children, cry to the Lord, and he will deliver you out of the hand of the princes your enemies.

4:22. For my hope is in the Eternal that he will save you: and joy is come upon me from the Holy One, because of the mercy which shall come to you from our everlasting Saviour.

4:23. For I sent you forth with mourning and weeping: but the Lord will bring you back to me with joy and gladness for ever.

4:24. For as the neighbours of Sion have now seen your captivity from God: so shall they also shortly see your salvation from God, which shall

come upon you with great honour, and everlasting glory.

4:25. My children, suffer patiently the wrath that is come upon you: for thy enemy hath persecuted thee, but thou shalt quickly see his destruction: and thou shalt get up upon his neck.

4:26. My delicate ones have walked rough ways, for they were taken away as a flock made a prey by the enemies.

4:27. Be of good comfort, my children, and cry to the Lord: for you shall be remembered by him that hath led you away.

4:28. For as it was your mind to go astray from God; so when you return again you shall seek him ten times as much.

4:29. For he that hath brought evils upon you, shall bring you everlasting joy again with your salvation.

4:30. Be of good heart, O Jerusalem: for he exhorteth thee, that named thee.

4:31. The wicked that have afflicted thee, shall

perish: and they that have rejoiced at thy ruin, shall be punished.

4:32. The cities which thy children have served, shall be punished: and she that received thy sons.

She that received, etc. . .viz., Babylon.

4:33. For as she rejoiced at thy ruin, and was glad of thy fall: so shall she be grieved for her own desolation.

4:34. And the joy of her multitude shall be cut off: and her gladness shall be turned to mourning.

4:35. For fire shall come upon her from the Eternal, long to endure, and she shall be inhabited by devils for a great time.

4:36. Look about thee, O Jerusalem, towards the east, and behold the joy that cometh to thee from God.

4:37. For behold thy children come, whom thou sentest away scattered, they come gathered together from the east even to the west, at the

word of the Holy One rejoicing for the honour of
God.

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BARUCH CHAPTER 5

Jerusalem is invited to rejoice and behold the return of her children out of their captivity.

5:1. Put off, O Jerusalem, the garment of thy mourning, and affliction: and put on the beauty, and honour of that everlasting glory which thou hast from God.

5:2. God will clothe thee with the double garment of justice, and will set a crown on thy head of everlasting honour.

5:3. For God will shew his brightness in thee, to every one under heaven.

5:4. For thy name shall be named to thee by God

for ever: the peace of justice, and honour of piety.

5:5. Arise, O Jerusalem, and stand on high: and look about towards the east, and behold thy children gathered together from the rising to the setting sun, by the word of the Holy One rejoicing in the remembrance of God.

5:6. For they went out from thee on foot, led by the enemies: but the Lord will bring them to thee exalted with honour as children of the kingdom.

5:7. For God hath appointed to bring down every high mountain, and the everlasting rocks, and to fill up the valleys to make them even with the ground: that Israel may walk diligently to the honour of God.

5:8. Moreover the woods, and every sweetsmelling tree have overshadowed Israel by the commandment of God.

5:9. For God will bring Israel with joy in the light of his majesty, with mercy, and justice, that cometh from him.

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BARUCH CHAPTER 6

The epistle of Jeremias to the captives, as a preservative against idolatry.

A copy of the epistle that Jeremias sent to them that were to be led away captives into Babylon, by the king of Babylon, to declare to them according to what was commanded him by God.

6:1. For the sins that you have committed before God, you shall be carried away captives into Babylon by Nabuchodonosor the king of Babylon.

6:2. And when you are come into Babylon, you shall be there many years, and for a long time, even to seven generations: and after that I will

bring you away from thence with peace.

Seven generations. . . That is, seventy years.

6:3. But now, you shall see in Babylon gods of gold, and of silver, and of stone, and of wood borne upon shoulders, causing fear to the Gentiles.

6:4. Beware therefore that you imitate not the doings of others, and be afraid, and the fear of them should seize upon you.

6:5. But when you see the multitude behind, and before, adoring them, say you in your hearts: Thou oughtest to be adored, O Lord.

6:6. For my angel is with you: And I myself will demand an account of your souls.

6:7. For their tongue that is polished by the craftsman, and themselves laid over with gold and silver, are false things, and they cannot speak.

6:8. And as if it were for a maiden that loveth to go gay: so do they take gold and make them up.

6:9. Their gods have golden crowns upon their heads: whereof the priests secretly convey away from them gold, and silver, and bestow it on themselves.

6:10. Yea and they give thereof to prostitutes, and they dress out harlots: and again when they receive it of the harlots, they adorn their gods.

6:11. And these gods cannot defend themselves from the rust, and the moth.

6:12. But when they have covered them with a purple garment, they wipe their face because of the dust of the house, which is very much among them.

6:13. This holdeth a sceptre as a man, as a judge of the country, but cannot put to death one that offendeth him.

6:14. And this hath in his hand a sword, or an axe, but cannot save himself from war, or from robbers, whereby be it known to you, that they are not gods.

6:15. Therefore fear them not. For as a vessel

that a man uses when it is broken becometh useless, even so are their gods:

6:16. When they are placed in the house, their eyes are full of dust by the feet of them that go in.

6:17. And as the gates are made sure on every side upon one that hath offended the king, or like a dead man carried to the grave, so do the priests secure the doors with bars and locks, lest they be stripped by thieves.

6:18. They light candles to them, and in great number, of which they cannot see one: but they are like beams in the house.

6:19. And they say that the creeping things which are of the earth, gnaw their hearts, while they eat them and their garments, and they feel it not.

6:20. Their faces are black with the smoke that is made in the house.

6:21. Owls, and swallows, and other birds fly upon their bodies, and upon their heads, and cats in like manner.

6:22. Whereby you may know that they are no gods. Therefore fear them not.

6:23. The gold also which they have, is for shew, but except a man wipe off the rust, they will not shine: for neither when they were molten, did they feel it.

6:24. Men buy them at a high price, whereas there is no breath in them.

6:25. And having not the use of feet they are carried upon shoulders, declaring to men how vile they are. Be they confounded also that worship them.

6:26. Therefore if they fall to the ground, they rise not up again of themselves, nor if a man set them upright, will they stand by themselves, but their gifts shall be set before them, as to the dead.

6:27. The things that are sacrificed to them, their priests sell and abuse: in like manner also their wives take part of them, but give nothing of it either to the sick, or to the poor.

6:28. The childbearing and menstruous women

touch their sacrifices: knowing, therefore, by these things that they are not gods, fear them not.

6:29. For how can they be called gods? because women set offerings before the gods of silver, and of gold, and of wood:

6:30. And priests sit in their temples, having their garments rent, and their heads and beards shaven, and nothing upon their heads.

6:31. And they roar and cry before their gods, as men do at the feast when one is dead.

6:32. The priests take away their garments, and clothe their wives and their children.

6:33. And whether it be evil that one doth unto them, or good, they are not able to recompense it: neither can they set up a king, nor put him down:

6:34. In like manner they can neither give riches, nor requite evil. If a man make a vow to them, and perform it not: they cannot require it.

6:35. They cannot deliver a man from death, nor save the weak from the mighty.

6:36. They cannot restore the blind man to his sight: nor deliver a man from distress.

36:7. They shall not pity the widow, nor do good to the fatherless.

6:38. Their gods, of wood, and of stone, and of gold, and of silver, are like the stones that are hewn out of the mountains: and they that worship them shall be confounded.

6:39. How then is it to be supposed, or to be said, that they are gods?

6:40. Even the Chaldeans themselves dishonor them: who when they here of one dumb that cannot speak, they present him to Bel, entreating him, that he may speak.

6:41. As though they could be sensible that have no motion themselves: and they, when they shall perceive this, will leave them: for their gods themselves have no sense.

6:42. The women also, with cords about them, sit in the ways, burning olive-stones.

6:43. And when any one of them, drawn away

by some passenger, lieth with him, she
upbraideth her neighbor, that she was not thought
as worthy as herself, nor her cord broken.

6:44. But all things that are done about them, are
false: how is it then to be thought, or to be said,
that they are gods?

6:45. And they are made by workmen, and by
goldsmiths. They shall be nothing else but what
the priests will have them to be.

6:46. For the artificers themselves that make
them, are of no long continuance. Can those
things then that are made by them, be gods?

6:47. But they have left false things and reproach
to them that come after.

6:48. For when war cometh upon them , or
evils: the priests consult with themselves, where
they may hide themselves with them.

6:49. How then can they be thought to be gods,
that can neither deliver themselves from war, nor
save themselves from evils?

6:50. For seeing they are but of wood, and laid

over with gold, and with silver, it shall be known hereafter that they are false things, by all nations, and kings: and it shall be manifest that they are no gods, but the work of men's hands, and that there is no work of God in them.

6:51. Whence, therefore, is it known that they are not gods, but the work of men's hands, and no work of God is in them?

6:52. They cannot set up a king over the land, nor give rain to men.

6:53. They determine no causes, nor deliver countries from oppression: because they can do nothing, and are as daws between heaven and earth.

6:54. For when fire shall fall upon the house of these gods of wood, and of silver, and of gold, their priests indeed will flee away, and be saved: but they themselves shall be burnt in the midst like beams.

6:55. And they cannot withstand a king and war. How then can it be supposed, or admitted, that

they are gods?

6:56. Neither are these gods of wood, and of stone, and laid over with gold, and with silver, able to deliver themselves from thieves or robbers: they that are stronger than them,

They that are stronger than them. . . That is, robbers and thieves are stronger than these idols, being things without life or motion.

6:57. Shall take from them the gold, and silver, and the raiment wherewith they are clothed, and shall go their way, neither shall they help themselves.

6:58. Therefore it is better to be a king that sheweth his power: or else a profitable vessel in the house, with which the owner thereof will be well satisfied: or a door in the house, to keep things safe that are therein, than such false gods.

6:59. The sun, and the moon, and the stars being bright, and sent forth for profitable uses, are obedient.

6:60. In like manner the lightning, when it breaketh forth, is easy to be seen: and after the same manner the wind bloweth in every country.

6:61. And the clouds, when God commandeth them to go over the whole world, do that which is commanded them.

6:62. The fire also being sent from above to consume mountains, and woods, doth as it is commanded. But these neither in shew, nor in power, are alike to any one of them.

6:63. Wherefore it is neither to be thought, nor to be said, that they are gods: since they are neither able to judge causes, nor to do any good to men.

6:64. Knowing, therefore, that they are not gods, fear them not.

6:65. For neither can they curse kings, nor bless them.

6:66. Neither do they shew signs in the heaven to the nations, nor shine as the sun, nor give light as the moon.

6:67. Beasts are better than they, which can fly

under a covert, and help themselves.

6:68. Therefore there is no manner of appearance that they are gods: so fear them not.

6:69. For as a scarecrow in a garden of cucumbers keepeth nothing, so are their gods of wood, and of silver, and laid over with gold.

6:70. They are no better than a white thorn in a garden, upon which every bird sitteth. In like manner also their gods of wood, and laid over with gold, and with silver, are like to a dead body cast forth in the dark.

6:71. By the purple also and the scarlet which are motheaten upon them, you shall know that they are not gods. And they themselves at last are consumed, and shall be a reproach in the country.

6:72. Better, therefore, is the just man that hath no idols: for he shall be far from reproach.

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THE PROPHECY OF EZECHIEL

Ezechiel, whose name signifies the *strength of god*, was of the priestly race; and of the number of captives that were carried away to Babylon with king *Joachim*. He was contemporary with *Jeremias*, and prophesied to the same effect in Babylon, as *Jeremias* did in Jerusalem; and is said to have ended his days in like manner, by martyrdom.

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EZECHIEL CHAPTER 1

The time of Ezechiel's prophecy: he sees a glorious vision.

1:1. Now it came to pass in the thirtieth year, in the fourth month, on the fifth day of the month, when I was in the midst of the captives by the river Chobar, the heavens were opened, and I saw the visions of God.

The thirtieth year. . . Either of the age of Ezechiel; or, as others will have it, from the solemn covenant made in the eighteenth year of the reign of Josias. 4 Kings 23.

1:2. On the fifth day of the month, the same was the fifth year of the captivity of king Joachin,

1:3. The word of the Lord came to Ezechiel the priest the son of Buzi in the land of the Chaldeans, by the river Chobar: and the hand of the Lord was there upon him.

1:4. And I saw, and behold a whirlwind came out of the north: and a great cloud, and a fire infolding it, and brightness was about it: and out of the midst thereof, that is, out of the midst of the fire, as it were the resemblance of amber:

1:5. And in the midst thereof the likeness of four living creatures: and this was their appearance: there was the likeness of a man in them.

Living creatures. . . Cherubims (as appears from Ecclesiasticus 49.10) represented to the prophet under these mysterious shapes, as supporting the throne of God, and as it were drawing his chariot. All this chapter appeared so obscure, and so full of mysteries to the ancient Hebrews, that, as we learn from St. Jerome, (Ep. ad Paulin.,) they suffered none

to read it before they were thirty years old.

1:6. Every one had four faces, and every one four wings.

1:7. Their feet were straight feet, and the sole of their foot was like the sole of a calf's foot, and they sparkled like the appearance of glowing brass.

1:8. And they had the hands of a man under their wings on their four sides: and they had faces, and wings on the four sides,

1:9. And the wings of one were joined to the wings of another. They turned not when they went: but every one went straight forward.

1:10. And as for the likeness of their faces: there was the face of a man, and the face of a lion on the right side of all the four: and the face of an ox, on the left side of all the four: and the face of an eagle over all the four.

1:11. And their faces, and their wings were stretched upward: two wings of every one were

joined, and two covered their bodies:

1:12. And every one of them went straight forward: whither the impulse of the spirit was to go, thither they went: and they turned not when they went.

1:13. And as for the likeness of the living creatures, their appearance was like that of burning coals of fire, and like the appearance of lamps. This was the vision running to and fro in the midst of the living creatures, a bright fire, and lightning going forth from the fire.

1:14. And the living creatures ran and returned like flashes of lightning.

1:15. Now as I beheld the living creatures, there appeared upon the earth by the living creatures one wheel with four faces.

1:16. And the appearance of the wheels, and the work of them was like the appearance of the sea: and the four had all one likeness: and their appearance and their work was as it were a wheel in the midst of a wheel.

1:17. When they went, they went by their four parts: and they turned not when they went.

*When they went, they went by their four parts. . .
That is, indifferently to any of their sides either
forward or backward: to the right or to the left.*

1:18. The wheels had also a size, and a height, and a dreadful appearance: and the whole body was full of eyes round about all the four.

1:19. And, when the living creatures went, the wheels also went together by them: and when the living creatures were lifted up from the earth, the wheels also were lifted up with them.

1:20. Withersoever the spirit went, thither as the spirit went the wheels also were lifted up withal, and followed it: for the spirit of life was in the wheels.

1:21. When those went these went, and when those stood these stood, and when those were lifted up from the earth, the wheels were lifted up together, and followed them: for the spirit of life

was in the wheels.

1:22. And over the heads of the living creatures was the likeness of the firmament, the appearance of crystal terrible to behold, and stretched out over their heads above.

1:23. And under the firmament were their wings straight, the one toward the other, every one with two wings covered his body, and the other was covered in like manner.

1:24. And I heard the noise of their wings, like the noise of many waters, as it were the voice of the most high God: when they walked, it was like the voice of a multitude, like the noise of an army, and when they stood, their wings were let down.

1:25. For when a voice came from above the firmament, that was over their heads, they stood, and let down their wings.

1:26. And above the firmament that was over their heads, was the likeness of a throne, as the appearance of the sapphire stone, and upon the

likeness of the throne, was the likeness of the appearance of a man above upon it.

1:27. And I saw as it were the resemblance of amber as the appearance of fire within it round about: from his loins and upward, and from his loins downward, I saw as it were the resemblance of fire shining round about.

1:28. As the appearance of the rainbow when it is in a cloud on a rainy day: this was the appearance of the brightness round about.

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EZECHIEL CHAPTER 2

The prophet receives his commission.

2:1. This was the vision of the likeness of the glory of the Lord, and I saw, and I fell upon my face, and I heard the voice of one that spoke, and he said to me: Son of man, stand upon thy feet, and I will speak to thee.

2:2. And the spirit entered into me after that he spoke to me, and he set me upon my feet: and I heard him speaking to me,

2:3. And saying: Son of man, I send thee to the children of Israel, to a rebellious people, that hath revolted from me, they, and their fathers, have

transgressed my covenant even unto this day.

2:4. And they to whom I send thee are children of a hard face, and of an obstinate heart: and thou shalt say to them: Thus saith the Lord God:

2:5. If so be they at least will hear, and if so be they will forbear, for they are a provoking house: and they shall know that there hath been a prophet in the midst of them.

2:6. And thou, O son of man, fear not, neither be thou afraid of their words: for thou art among unbelievers and destroyers, and thou dwellest with scorpions. Fear not their words, neither be thou dismayed at their looks: for they are a provoking house.

2:7. And thou shalt speak my words to them, if perhaps they will hear, and forbear: for they provoke me to anger.

2:8. But thou, O son of man, hear all that I say to thee: and do not thou provoke me, as that house provoketh me: open thy mouth, and eat what I give thee.

2:9. And I looked, and behold, a hand was sent to me, wherein was a book rolled up: and he spread it before me, and it was written within and without: and there were written in it lamentations, and canticles, and woe.

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EZECHIEL CHAPTER 3

The prophet eats the book, and receives further instructions: the office of a watchman.

3:1. And he said to me: Son of man, eat all that thou shalt find: eat this book, and go speak to the children of Israel.

Eat this book, and go speak to the children of Israel. . .By this eating of the book was signified the diligent attention and affection with which we are to receive, and embrace the word of God; and to let it, as it were, sink into our interior by devout meditation.

3:2. And I opened my mouth, and he caused me to eat that book:

3:3. And he said to me: Son of man, thy belly shall eat, and thy bowels shall be filled with this book, which I give thee, and I did eat it: and it was sweet as honey in my mouth.

3:4. And he said to me: Son of man, go to the house of Israel, and thou shalt speak my words to them.

3:5. For thou art not sent to a people of a profound speech, and of an unknown tongue, but to the house of Israel:

3:6. Nor to many nations of a strange speech, and of an unknown tongue, whose words thou canst not understand: and if thou wert sent to them, they would hearken to thee.

3:7. But the house of Israel will not hearken to thee: because they will not hearken to me: for all the house of Israel are of a hard forehead and an obstinate heart.

3:8. Behold I have made thy face stronger than

their faces: and thy forehead harder than their foreheads.

3:9. I have made thy face like an adamant and like flint: fear them not, neither be thou dismayed at their presence: for they are a provoking house.

3:10. And he said to me: Son of man, receive in thy heart, and hear with thy ears, all the words that I speak to thee:

3:11. And go get thee in to them of the captivity, to the children of thy people, and thou shalt speak to them, and shalt say to them: Thus saith the Lord: If so be they will hear, and will forbear.

3:12. And the spirit took me up, and I heard behind me the voice of a great commotion, saying: Blessed be the glory of the Lord, from his place.

3:13. The noise of the wings of the living creatures striking one against another, and the noise of the wheels following the living creatures, and the noise of a great commotion.

3:14. The spirit also lifted me, and took me up: and I went away in bitterness in the indignation of my spirit: for the hand of the Lord was with me, strengthening me.

3:15. And I came to them of the captivity, to the heap of new corn, to them that dwelt by the river Chobar, and I sat where they sat: and I remained there seven days mourning in the midst of them.

The heap of new corn. . . It was the name of a place: in Hebrew, tel abib.

3:16. And at the end of seven days the word of the Lord came to me, saying:

3:17. Son of man, I have made thee a watchman to the house of Israel: and thou shalt hear the word out of my mouth, and shalt tell it them from me.

3:18. If, when I say to the wicked, Thou shalt surely die: thou declare it not to him, nor speak to him, that he may be converted from his wicked way, and live: the same wicked man shall die in

his iniquity, but I will require his blood at thy hand.

3:19. But if thou give warning to the wicked, and he be not converted from his wickedness, and from his evil way: he indeed shall die in his iniquity, but thou hast delivered thy soul.

3:20. Moreover if the just man shall turn away from his justice, and shall commit iniquity: I will lay a stumblingblock before him, he shall die, because thou hast not given him warning: he shall die in his sin, and his justices which he hath done, shall not be remembered: but I will require his blood at thy hand.

3:21. But if thou warn the just man, that the just may not sin, and he doth not sin: living he shall live, because thou hast warned him, and thou hast delivered thy soul.

3:22. And the hand of the Lord was upon me, and he said to me: Rise and go forth into the plain, and there I will speak to thee.

3:23. And I rose up, and went forth into the

plain: and behold the glory of the Lord stood there, like the glory which I saw by the river Chobar: and I fell upon my face.

3:24. And the spirit entered into me, and set me upon my feet: and he spoke to me, and said to me: Go in; and shut thyself up in the midst of thy house.

3:25. And thou, O son of man, behold they shall put bands upon thee, and they shall bind thee with them: and thou shalt not go forth from the midst of them.

3:26. And I will make thy tongue stick fast to the roof of thy mouth, and thou shalt be dumb, and not as a man that reproveth: because they are a provoking house.

3:27. But when I shall speak to thee, I will open thy mouth, and thou shalt say to them: Thus saith the Lord God: He that heareth, let him hear: and he that forbeareth, let him forbear: for they are a provoking house.

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EZECHIEL CHAPTER 4

A prophetic description of the siege of Jerusalem, and the famine that shall reign there.

4:1. And thou, O son of man, take thee a tile, and lay it before thee: and draw upon it the plan of the city of Jerusalem.

4:2. And lay siege against it, and build forts, and cast up a mount, and set a camp against it, and place battering rams round about it.

4:3. And take unto thee an iron pan, and set it for a wall of iron between thee and the city: and set thy face resolutely against it, and it shall be besieged, and thou shalt lay siege against it: it is

a sign to the house of Israel.

4:4. And thou shalt sleep upon thy left side, and shalt lay the iniquities of the house of Israel upon it, according to the number of the days that thou shalt sleep upon it, and thou shalt take upon thee their iniquity.

4:5. And I have laid upon thee the years of their iniquity, according to the number of the days three hundred and ninety days: and thou shalt bear the iniquity of the house of Israel.

4:6. And when thou hast accomplished this, thou shalt sleep again upon thy right side, and thou shalt take upon thee the iniquity of the house of Juda forty days: a day for a year, yea, a day for a year I have appointed to thee.

4:7. And thou shalt turn thy face to the siege of Jerusalem and thy arm shall be stretched out: and thou shalt prophesy against it.

4:8. Behold I have encompassed thee with bands: and thou shalt not turn thyself from one side to the other, till thou hast ended the days of

thy siege.

4:9. And take to thee wheat and barley, and beans, and lentils, and millet, and fitches, and put them in one vessel, and make thee bread thereof according to the number of the days that thou shalt lie upon thy side: three hundred and ninety days shalt thou eat thereof.

4:10. And thy meat that thou shalt eat, shall be in weight twenty staters a day: from time to time thou shalt eat it.

4:11. And thou shalt drink water by measure, the sixth part of a hin: from time to time thou shalt drink it,

Hin. . . That is, a measure of liquids containing about ten pints.

4:12. And thou shalt eat it as barley bread baked under the ashes: and thou shalt cover it, in their sight, with the dung that cometh out of a man.

4:13. And the Lord said: So shall the children of Israel eat their bread all filthy among the nations

whither I will cast them out.

4:14. And I said: Ah, ah, ah, O Lord God, behold my soul hath not been defiled, and from my infancy even till now, I have not eaten any thing that died of itself, or was torn by beasts, and no unclean flesh hath entered into my mouth.

4:15. And he said to me: Behold I have given thee neat's dung for man's dung, and thou shalt make thy bread therewith.

4:16. And he said to me: Son of man: Behold, I will break in pieces the staff of bread in Jerusalem: and they shall eat bread by weight, and with care: and they shall drink water by measure, and in distress.

4:17. So that when bread and water fail, every man may fall against his brother, and they may pine away in their iniquities.

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EZECHIEL CHAPTER 5

The judgments of God upon the Jews are foreshewn under the type of the prophet's hair.

5:1. And thou, son of man, take thee a sharp knife that shaveth the hair: and cause it to pass over thy head, and over thy beard: and take thee a balance to weigh in, and divide the hair.

5:2. A third part thou shalt burn with fire in the midst of the city, according to the fulfilling of the days of the siege: and thou shalt take a third part, and cut it in pieces with the knife all round about: and the other third part thou shalt scatter in the wind, and I will draw out the sword after

them.

5:3. And thou shalt take thereof a small number: and shalt bind them in the skirt of thy cloak.

5:4. And thou shalt take of them again, and shalt cast them in the midst of the fire, and shalt burn them with fire: and out of it shall come forth a fire into all the house of Israel.

5:5. Thus saith the Lord God: This is Jerusalem, I have set her in the midst of the nations, and the countries round about her.

5:6. And she hath despised my judgments, so as to be more wicked than the Gentiles; and my commandments, more than the countries that are round about her: for they have cast off my judgments, and have not walked in my commandments.

5:7. Therefore thus saith the Lord God: Because you have surpassed the Gentiles that are round about you, and have not walked in my commandments, and have not kept my judgments, and have not done according to the

judgments of the nations that are round about you:

5:8. Therefore thus saith the Lord God: Behold I come against thee, and I myself will execute judgments in the midst of thee in the sight of the Gentiles.

5:9. And I will do in thee that which I have not done: and the like to which I will do no more, because of all thy abominations.

5:10. Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers: and I will execute judgments in thee, and I will scatter thy whole remnant into every wind.

5:11. Therefore as I live, saith the Lord God: Because thou hast violated my sanctuary with all thy offences, and with all thy abominations: I will also break thee in pieces, and my eye shall not spare, and I will not have any pity.

5:12. A third part of thee shall die with the pestilence, and shall be consumed with famine in the midst of thee: and a third part of thee shall

fall by the sword round about thee: and a third part of thee will I scatter into every wind, and I will draw out a sword after them.

5:13. And I will accomplish my fury, and will cause my indignation to rest upon them, and I will be comforted: and they shall know that I the Lord have spoken it in my zeal, when I shall have accomplished my indignation in them.

5:14. And I will make thee desolate, and a reproach among the nations that are round about thee, in the sight of every one that passeth by.

5:15. And thou shalt be a reproach, and a scoff, an example, and an astonishment amongst the nations that are round about thee, when I shall have executed judgments in thee in anger, and in indignation, and in wrathful rebukes.

5:16. I the Lord have spoken it: When I shall send upon them the grievous arrows of famine, which shall bring death, and which I will send to destroy you: and I will gather together famine against you: and I will break among you the staff

of bread.

5:17. And I will send in upon you famine, and evil beasts unto utter destruction: and pestilence, and blood shall pass through thee, and I will bring in the sword upon thee. I the Lord have spoken it.

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EZECHIEL CHAPTER 6

The punishment of Israel for their idolatry: a remnant shall be saved.

6:1. And the word of the Lord came to me, saying:

6:2. Son of man set thy face towards the mountains of Israel, and prophesy against them.

6:3. And say: Ye mountains of Israel, hear the word of the Lord God: Thus saith the Lord God to the mountains, and to the hills, and to the rocks, and the valleys: Behold, I will bring upon you the sword, and I will destroy your high places.

6:4. And I will throw down your altars, and your idols shall be broken in pieces: and I will cast down your slain before your idols.

6:5. And I will lay the dead carcasses of the children of Israel before your idols: and I will scatter your bones round about your altars,

6:6. In all your dwelling places. The cities shall be laid waste, and the high places shall be thrown down, and destroyed, and your altars shall be abolished, and shall be broken in pieces: and your idols shall be no more, and your temples shall be destroyed, and your works shall be defaced.

6:7. And the slain shall fall in the midst of you: and you shall know that I am the Lord.

6:8. And I will leave in you some that shall escape the sword among the nations, when I shall have scattered you through the countries.

6:9. And they that are saved of you shall remember me amongst the nations, to which they are carried captives: because I have broken their

heart that was faithless, and revolted from me: and their eyes that went a fornicating after their idols: and they shall be displeased with themselves because of the evils which they have committed in all their abominations.

6:10. And they shall know that I the Lord have not spoken in vain that I would do this evil to them.

6:11. Thus saith the Lord God: Strike with thy hand and stamp with thy foot, and say: Alas, for all the abominations of the evils of the house of Israel: for they shall fall by the sword, by the famine, and by the pestilence.

6:12. He that is far off shall die of the pestilence: and he that is near, shall fall by the sword: and he that remaineth, and is besieged, shall die by the famine: and I will accomplish my indignation upon them.

6:13. And you shall know that I am the Lord, when your slain shall be amongst your idols, round about your altars, in every high hill, and on

all the tops of mountains, and under every woody tree, and under every thick oak, the place where they burnt sweet smelling frankincense to all their idols.

6:14. And I will stretch forth my hand upon them: and I will make the land desolate, and abandoned from the desert of Deblatha in all their dwelling places: and they shall know that I am the Lord.

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EZECHIEL CHAPTER 7

The final desolation of Israel: from which few shall escape.

7:1. And the word of the Lord came to me, saying:

7:2. And thou son of man, thus saith the Lord God to the land of Israel: The end is come, the end is come upon the four quarters of the land.

7:3. Now is an end come upon thee, and I will send my wrath upon thee, and I will judge thee according to thy ways: and I will set all thy abominations against thee.

7:4. And my eye shall not spare thee, and I will

shew thee no pity: but I will lay thy ways upon thee, and thy abominations shall be in the midst of thee: and you shall know that I am the Lord.

7:5. Thus saith the Lord God: One affliction, behold an affliction is come.

7:6. An end is come, the end is come, it hath awaked against thee: behold it is come.

7:7. Destruction is come upon thee that dwellest in the land: the time is come, the day of slaughter is near, and not of the joy of mountains.

7:8. Now very shortly I will pour out my wrath upon thee, and I will accomplish my anger in thee: and I will judge thee according to thy ways, and I will lay upon thee all thy crimes.

7:9. And my eye shall not spare, neither will I shew mercy: but I will lay thy ways upon thee, and thy abominations shall be in the midst of thee: and you shall know that I am the Lord that strike.

7:10. Behold the day, behold it is come: destruction is gone forth, the rod hath blossomed,

pride hath budded.

7:11. Iniquity is risen up into a rod of impiety: nothing of them shall remain, nor of their people, nor of the noise of them: and there shall be no rest among them.

7:12. The time is come, the day is at hand: let not the buyer rejoice: nor the seller mourn: for wrath is upon all the people thereof.

7:13. For the seller shall not return to that which he hath sold, although their life be yet among the living. For the vision which regardeth all the multitude thereof, shall not go back: neither shall man be strengthened in the iniquity of his life.

7:14. Blow the trumpet, let all be made ready, yet there is none to go to the battle: for my wrath shall be upon all the people thereof.

7:15. The sword without: and the pestilence, and the famine within: he that is in the field shall die by the sword: and they that are in the city, shall be devoured by the pestilence, and the famine.

7:16. And such of them as shall flee shall

escape: and they shall be in the mountains like doves of the valleys, all of them trembling, every one for his iniquity.

7:17. All hands shall be made feeble, and all knees shall run with water.

7:18. And they shall gird themselves with haircloth, and fear shall cover them and shame shall be upon every face, and baldness upon all their heads.

7:19. Their silver shall be cast forth, and their gold shall become a dunghill. Their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord. They shall not satisfy their soul, and their bellies shall not be filled: because it hath been the stumblingblock of their iniquity.

7:20. And they have turned the ornament of their jewels into pride, and have made of it the images of their abominations, and idols: therefore I have made it an uncleanness to them.

7:21. And I will give it into the hands of

strangers for spoil, and to the wicked of the earth for a prey, and they shall defile it.

7:22. And I will turn away my face from them, and they shall violate my secret place: and robbers shall enter into it, and defile it.

Secret place, etc. . . Viz., the inward sanctuary, the holy of holies.

7:23. Make a shutting up: for the land is full of the judgment of blood, and the city is full of iniquity.

Make a shutting up. . . In Hebrew, a chain, viz., for imprisonment and captivity.

7:24. And I will bring the worst of the nations, and they shall possess their houses: and I will make the pride of the mighty to cease, and they shall possess their sanctuary.

7:25. When distress cometh upon them, they will seek for peace and there shall be none.

7:26. Trouble shall come upon trouble, and rumour upon rumour, and they shall seek a vision of the prophet, and the law shall perish from the priest, and counsel from the ancients.

7:27. The king shall mourn, and the prince shall be clothed with sorrow, and the hands of the people of the land shall be troubled. I will do to them according to their way, and will judge them according to their judgments: and they shall know that I am the Lord.

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EZECHIEL CHAPTER 8

The prophet sees in a vision the abominations committed in Jerusalem; which determine the Lord to spare them no longer.

8:1. And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in my house, and the ancients of Juda sat before me, that the hand of the Lord God fell there upon me.

8:2. And I saw, and behold a likeness as the appearance of fire: from the appearance of his loins, and downward, fire: and from his loins, and upward, as the appearance of brightness, as

the appearance of amber.

8:3. And the likeness of a hand was put forth and took me by a lock of my head: and the spirit lifted me up between the earth and the heaven, and brought me in the vision of God into Jerusalem, near the inner gate, that looked toward the north, where was set the idol of jealousy to provoke to jealousy.

8:4. And behold the glory of the God of Israel was there, according to the vision which I had seen in the plain.

8:5. And he said to me: Son of man, lift up thy eyes towards the way of the north, and I lifted up my eyes towards the way of the north: and behold on the north side of the gate of the altar the idol of jealousy in the very entry.

8:6. And he said to me: Son of man, dost thou see, thinkest thou, what these are doing, the great abominations that the house of Israel committeth here, that I should depart far off from my sanctuary? and turn thee yet again and thou shalt

see greater abominations.

8:7. And he brought me in to the door of the court: and I saw, and behold a hole in the wall.

8:8. And he said to me: Son of man, dig in the wall, and when I had digged in the wall, behold a door.

8:9. And he said to me: Go in, and see the wicked abominations which they commit here.

8:10. And I went in and saw, and behold every form of creeping things, and of living creatures, the abominations, and all the idols of the house of Israel, were painted on the wall all round about.

8:11. And seventy men of the ancients of the house of Israel, and Jezonias the son of Saaphan stood in the midst of them, that stood before the pictures: and every one had a censer in his hand: and a cloud of smoke went up from the incense.

8:12. And he said to me: Surely thou seest, O son of man, what the ancients of the house of Israel do in the dark, every one in private in his chamber: for they say: The Lord seeth us not,

the Lord hath forsaken the earth.

8:13. And he said to me: If thou turn thee again, thou shalt see greater abominations which these commit.

8:14. And he brought me in by the door of the gate of the Lord's house, which looked to the north: and behold women sat there mourning for Adonis.

Adonis. . . The favourite of Venus, slain by a wild boar, as feigned by the heathen poets, and which being here represented by an idol, is lamented by the female worshippers of that goddess. In the Hebrew, the name is Tammuz.

8:15. And he said to me: Surely thou hast seen, O son of man: but turn thee again, thou shalt see greater abominations than these.

8:16. And he brought me into the inner court of the house of the Lord: and behold at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men having

their backs towards the temple of the Lord, in their faces to the east: and they adored towards the rising of the sun.

8:17. And he said to me: Surely thou hast seen, O son of man: is this a light thing to the house of Juda, that they should commit these abominations which they have committed here: because they have filled the land with iniquity, and have turned to provoke me to anger? and behold they put a branch to their nose.

8:18. Therefore I also will deal with them in my wrath: my eye shall not spare them, neither will I shew mercy: and when they shall cry to my ears with a loud voice, I will not hear them.

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EZECHIEL CHAPTER 9

All are ordered to be destroyed that are not marked in their foreheads. God will not be entreated for them.

9:1. And he cried in my ears with a loud voice, saying: The visitations of the city are at hand, and every one hath a destroying weapon in his hand.

9:2. And behold six men came from the way of the upper gate, which looketh to the north: and each one had his weapon of destruction in his hand: and there was one man in the midst of them clothed with linen, with a writer's inkhorn

at his reins: and they went in, and stood by the brazen altar.

9:3. And the glory of the Lord of Israel went up from the cherub, upon which he was, to the threshold of the house: and he called to the man that was clothed with linen, and had a writer's inkhorn at his loins.

9:4. And the Lord said to him: Go through the midst of the city, through the midst of Jerusalem: and mark Thau upon the foreheads of the men that sigh, and mourn for all the abominations that are committed in the midst thereof.

Mark Thau. . . Thau, or Tau, is the last letter in the Hebrew alphabet, and signifies a sign, or a mark; which is the reason why some translators render this place set a mark, or mark a mark without specifying what this mark was. But St. Jerome, and other interpreters, conclude it was the form of the letter Thau, which in the ancient Hebrew character, was the form of a cross.

9:5. And to the others he said in my hearing: Go ye after him through the city, and strike: let not your eyes spare, nor be ye moved with pity.

9:6. Utterly destroy old and young, maidens, children and women: but upon whomsoever you shall see Thau, kill him not, and begin ye at my sanctuary. So they began at the ancient men who were before the house.

9:7. And he said to them: Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew them that were in the city.

9:8. And the slaughter being ended I was left; and I fell upon my face, and crying, I said: Alas, alas, alas, O Lord God, wilt thou then destroy all the remnant of Israel, by pouring out thy fury upon Jerusalem?

9:9. And he said to me: The iniquity of the house of Israel, and of Juda, is exceeding great, and the land is filled with blood, and the city is filled with perverseness: for they have said: The

Lord hath forsaken the earth, and the Lord seeth not.

9:10. Therefore neither shall my eye spare, nor will I have pity: I will requite their way upon their head.

9:11. And behold the man that was clothed with linen, that had the inkhorn at his back, returned the word, saying: I have done as thou hast commanded me.

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EZECHIEL CHAPTER 10

Fire is taken from the midst of the wheels under the cherubims, and scattered over the city. A description of the cherubims.

10:1. And I saw and behold in the firmament that was over the heads of the cherubims, there appeared over them as it were the sapphire stone, as the appearance of the likeness of a throne.

10:2. And he spoke to the man, that was clothed with linen, and said: Go in between the wheels that are under the cherubims and fill thy hand with the coals of fire that are between the cherubims, and pour them out upon the city. And

he went in, in my sight:

10:3. And the cherubims stood on the right side of the house, when the man went in, and a cloud filled the inner court.

10:4. And the glory of the Lord was lifted up from above the cherub to the threshold of the house: and the house was filled with the cloud, and the court was filled with the brightness of the glory of the Lord.

10:5. And the sound of the wings of the cherubims was heard even to the outward court as the voice of God Almighty speaking.

10:6. And when he had commanded the man that was clothed with linen, saying: Take fire from the midst of the wheels that are between the cherubims: he went in and stood beside the wheel.

10:7. And one cherub stretched out his arm from the midst of the cherubims to the fire that was between the cherubims: and he took, and put it into the hands of him that was clothed with

linen: who took it and went forth.

10:8. And there appeared in the cherubims the likeness of a man's hand under their wings.

10:9. And I saw, and behold there were four wheels by the cherubims: one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels was to the sight like the chrysolite stone:

10:10. And as to their appearance, all four were alike: as if a wheel were in the midst of a wheel.

10:11. And when they went, they went by four ways: and they turned not when they went: but to the place whither they first turned, the rest also followed, and did not turn back.

By four ways. . . That is, by any of the four ways, forward, backward, to the right or to the left.

10:12. And their whole body, and their necks, and their hands, and their wings, and the circles were full of eyes, round about the four wheels.

10:13. And these wheels he called voluble, in my hearing.

Voluble...That is, rolling wheels, galgal.

10:14. And every one had four faces: one face was the face of a cherub, and the second face, the face of a man: and in the third was the face of a lion: and in the fourth the face of an eagle.

10:15. And the cherubims were lifted up: this is the living creature that I had seen by the river Chobar.

10:16. And when the cherubims went, the wheels also went by them: and when the cherubims lifted up their wings, to mount up from the earth, the wheels stayed not behind, but were by them.

10:17. When they stood, these stood: and when they were lifted up, these were lifted up: for the spirit of life was in them.

10:18. And the glory of the Lord went forth from the threshold of the temple: and stood over the

cherubims.

10:19. And the cherubims lifting up their wings, were raised from the earth before me: and as they went out, the wheels also followed: and it stood in the entry of the east gate of the house of the Lord: and the glory of the God of Israel was over them.

10:20. This is the living creature, which I saw under the God of Israel by the river Chobar: and I understood that they were cherubims.

10:21. Each one had four faces, and each one had four wings: and the likeness of a man's hand was under their wings.

10:22. And as to the likeness of their faces, they were the same faces which I had seen by the river Chobar, and their looks, and the impulse of every one to go straight forward.

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EZECHIEL CHAPTER 1 1

A prophecy against the presumptuous assurance of the great ones. A remnant shall be saved, and receive a new spirit, and a new heart.

11:1. And the spirit lifted me up, and brought me into the east gate of the house of the Lord, which looketh towards the rising of the sun: and behold in the entry of the gate five and twenty men: and I saw in the midst of them Jezonias the son of Azur, and Pheltias the son of Banaias, princes of the people.

11:2. And he said to me: Son of man, these are the men that study iniquity, and frame a wicked

counsel in this city,

11:3. Saying: Were not houses lately built?
This city is the caldron, and we the flesh.

Were not houses lately built, etc. . . These men despised the predictions and threats of the prophets; who declared to them from God, that the city should be destroyed, and the inhabitants carried into captivity: and they made use of this kind of argument against the prophets, that the city, so far from being like to be destroyed, had lately been augmented by the building of new houses; from whence they further inferred, by way of a proverb, using the similitude of a cauldron, out of which the flesh is not taken, till it is thoroughly boiled, and fit to be eaten, that they should not be carried away out of their city, but there end their days in peace.

11:4. Therefore prophesy against them,
prophesy, thou son of man.

11:5. And the spirit of the Lord fell upon me,
and said to me: Speak: Thus saith the Lord:

Thus have you spoken, O house of Israel, for I know the thoughts of your heart.

11:6. You have killed a great many in this city, and you have filled the streets thereof with the slain.

11:7. Therefore thus saith the Lord God: Your slain, whom you have laid in the midst thereof, they are the flesh, all this is the caldron: and I will bring you forth out of the midst thereof.

11:8. You have feared the sword, and I will bring the sword upon you, saith the Lord God.

11:9. And I will cast you out of the midst thereof, and I will deliver you into the hand of the enemies, and I will execute judgments upon you.

11:10. You shall fall by the sword: I will judge you in the borders of Israel, and you shall know that I am the Lord.

In the borders of Israel. . . They pretended that they should die in peace in Jerusalem; God tells them it should not be so; but that they should be judged and

condemned, and fall by the sword in the borders of Israel: viz., in Reblatha in the land of Emath, where all their chief men were put to death by Nabuchodonosor. 4 Kings 25., and Jer. 52.10, 27.

11:11. This shall not be as a caldron to you, and you shall not be as flesh in the midst thereof: I will judge you in the borders of Israel.

11:12. And you shall know that I am the Lord: because you have not walked in my commandments, and have not done my judgments, but you have done according to the judgments of the nations that are round about you.

11:13. And it came to pass, when I prophesied, that Pheltias the son of Banaias died: and I fell down upon my face, and I cried with a loud voice: and said: Alas, alas, alas, O Lord God: wilt thou make an end of all the remnant of Israel?

11:14. And the word of the Lord came to me, saying:

11:15. Son of man, thy brethren, thy brethren,

thy kinsmen, and all the house of Israel, all they to whom the inhabitants of Jerusalem have said: Get ye far from the Lord, the land is given in possession to us.

Thy brethren, etc. . . He speaks of them that had been carried away captives before; who were despised by them that remained in Jerusalem: but as the prophet here declares to them from God, should be in a more happy condition than they, and after some time return from their captivity.

11:16. Therefore thus saith the Lord God: Because I have removed them far off among the Gentiles, and because I have scattered them among the countries: I will be to them a little sanctuary in the countries whither they are come.

11:17. Therefore speak to them: Thus saith the Lord God: I will gather you from among the peoples, and assemble you out of the countries wherein you are scattered, and I will give you the land of Israel.

11:18. And they shall go in thither, and shall take away all the scandals, and all the abominations thereof from thence.

11:19. And I will give them one heart, and will put a new spirit in their bowels: and I will take away the stony heart out of their flesh, and will give them a heart of flesh:

11:20. That they may walk in my commandments, and keep my judgments, and do them: and that they may be my people, and I may be their God.

11:21. But as for them whose heart walketh after their scandals and abominations, I will lay their way upon their head, saith the Lord God.

11:22. And the cherubims lifted up their wings, and the wheels with them: and the glory of the God of Israel was over them.

11:23. And the glory of the Lord went up from the midst of the city, and stood over the mount that is on the east side of the city.

11:24. And the spirit lifted me up, and brought

me into Chaldea, to them of the captivity, in vision, by the spirit of God: and the vision which I had seen was taken up from me.

11:25. And I spoke to them of the captivity all the words of the Lord, which he had shewn me.

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EZECHIEL CHAPTER 12

The prophet forsheweth, by signs, the captivity of Sedecias, and the desolation of the people: all which shall quickly come to pass.

12:1. And the word of the Lord came to me, saying:

12:2. Son of man, thou dwellest in the midst of a provoking house: who have eyes to see, and see not: and ears to hear, and hear not: for they are a provoking house.

12:3. Thou, therefore, O son of man, prepare thee all necessities for removing, and remove by day into their sight: and thou shalt remove out of

thy place to another place in their sight, if so be they will regard it: for they are a provoking house.

12:4. And thou shalt bring forth thy furniture as the furniture of one that is removing by day in their sight: and thou shalt go forth in the evening in their presence, as one goeth forth that removeth his dwelling.

12:5. Dig thee a way through the wall before their eyes: and thou shalt go forth through it.

12:6. In their sight thou shalt be carried out upon men's shoulders, thou shalt be carried out in the dark: thou shalt cover thy face, and shalt not see the ground: for I have set thee for a sign of things to come to the house of Israel.

12:7. I did therefore as he had commanded me: I brought forth my goods by day, as the goods of one that removeth: and in the evening I digged through the wall with my hand, and I went forth in the dark, and was carried on men's shoulders in their sight.

12:8. And the word of the Lord came to me in the morning, saying:

12:9. Son of man, hath not the house of Israel, the provoking house, said to thee: What art thou doing?

12:10. Say to them: Thus saith the Lord God: This burden concerneth my prince that is in Jerusalem, and all the house of Israel, that are among them.

12:11. Say: I am a sign of things to come to you: as I have done, so shall it be done to them: they shall be removed from their dwellings, and go into captivity.

12:12. And the prince that is in the midst of them, shall be carried on shoulders, he shall go forth in the dark: they shall dig through the wall to bring him out: his face shall be covered, that he may not see the ground with his eyes.

12:13. And I will spread my net over him, and he shall be taken in my net: and I will bring him into Babylon, into the land of the Chaldeans, and

he shall not see it, and there he shall die.

He shall not see it. . .Because his eyes shall be put out by Nabuchodonosor.

12:14. And all that are about him, his guards, and his troops I will scatter into every wind: and I will draw out the sword after them.

12:15. And they shall know that I am the Lord, when I shall have dispersed them among the nations, and scattered them in the countries.

12:16. And I will leave a few men of them from the sword, and from the famine, and from the pestilence: that they may declare all their wicked deeds among the nations whither they shall go: and they shall know that I am the Lord.

12:17. And the word of the Lord came to me, saying:

12:18. Son of man, eat thy bread in trouble and drink thy water in hurry and sorrow.

12:19. And say to the people of the land: Thus

saith the Lord God to them that dwell in Jerusalem in the land of Israel: They shall eat their bread in care, and drink their water in desolation: that the land may become desolate from the multitude that is therein, for the iniquity of all that dwell therein.

12:20. And the cities that are now inhabited shall be laid waste, and the land shall be desolate: and you shall know that I am the Lord.

12:21. And the word of the Lord came to me, saying:

12:22. Son of man, what is this proverb that you have in the land of Israel? saying: The days shall be prolonged, and every vision shall fail.

12:23. Say to them therefore: Thus saith the Lord God: I will make this proverb to cease, neither shall it be any more a common saying in Israel: and tell them that the days are at hand, and the effect of every vision.

12:24. For there shall be no more any vain visions, nor doubtful divination in the midst of

the children of Israel.

12:25. For I the Lord will speak: and what word soever I shall speak, it shall come to pass, and shall not be prolonged any more: but in your days, ye provoking house, I will speak the word, and will do it, saith the Lord God.

12:26. And the word of the Lord came to me, saying:

12:27. Son of man, behold the house of Israel, they that say: The visions that this man seeth, is for many days to come: and this man prophesieth of times afar off.

12:28. Therefore say to them: Thus saith the Lord God: not one word of mine shall be prolonged any more: the word that I shall speak shall be accomplished, saith the Lord God.

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EZECHIEL CHAPTER 13

God declares against false prophets and prophetesses, that deceive the people with lies.

13:1. And the word of the Lord came to me, saying:

13:2. Son of man, prophesy thou against the prophets of Israel that prophesy: and thou shalt say to them that prophesy out of their own heart: Hear ye the word of the Lord:

13:3. Thus saith the Lord God: Woe to the foolish prophets that follow their own spirit, and see nothing.

13:4. Thy prophets, O Israel, were like foxes in

the deserts.

13:5. You have not gone up to face the enemy, nor have you set up a wall for the house of Israel, to stand in battle in the day of the Lord.

13:6. They see vain things, and they foretell lies, saying: The Lord saith: whereas the Lord hath not sent them: and they have persisted to confirm what they have said.

13:7. Have you not seen a vain vision and spoken a lying divination: and you say: The Lord saith: whereas I have not spoken.

13:8. Therefore thus saith the Lord God: Because you have spoken vain things, and have seen lies: therefore behold I come against you, saith the Lord God.

13:9. And my hand shall be upon the prophets that see vain things, and that divine lies: they shall not be in the council of my people, nor shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel, and you shall know that I am the Lord God.

13:10. Because they have deceived my people, saying: Peace, and there is no peace: and the people built up a wall, and they daubed it with dirt without straw.

13:11. Say to them that daub without tempering, that it shall fall: for there shall be an overflowing shower, and I will cause great hailstones to fall violently from above, and a stormy wind to throw it down.

13:12. Behold, when the wall is fallen: shall it not be said to you: Where is the daubing wherewith you have daubed it?

13:13. Therefore thus saith the Lord God: Lo, I will cause a stormy wind to break forth in my indignation, and there shall be an overflowing shower in my anger: and great hailstones in my wrath to consume.

13:14. And I will break down the wall that you have daubed with untempered mortar: and I will make it even with the ground, and the foundation thereof shall be laid bare: and it shall fall, and

shall be consumed in the midst thereof: and you shall know that I am the Lord.

13:15. And I will accomplish my wrath upon the wall, and upon them that daub it without tempering the mortar, and I will say to you: The wall is no more, and they that daub it are no more.

13:16. Even the prophets of Israel that prophesy to Jerusalem, and that see visions of peace for her: and there is no peace, saith the Lord God.

13:17. And thou, son of man, set thy face against the daughters of thy people that prophesy out of their own heart: and do thou prophesy against them,

13:18. And say: Thus saith the Lord God: Woe to them that sew cushions under every elbow: and make pillows for the heads of persons of every age to catch souls: and when they caught the souls of my people, they gave life to their souls.

Sew cushions, etc. . . Viz., by making people easy in

their sins, and promising them impunity. —Ibid. They gave life to their souls. . . That is, they flattered them with promises of life, peace, and security.

13:19. And they violated me among my people, for a handful of barley, and a piece of bread, to kill souls which should not die, and to save souls alive which should not live, telling lies to my people that believe lies.

Violated me. . . That is, dishonoured and discredited me. Ibid. To kill souls, etc. . . That is, to sentence souls to death, which are not to die; and to promise life to them who are not to live.

13:20. Therefore thus saith the Lord God: Behold I declare against your cushions, wherewith you catch flying souls: and I will tear them off from your arms: and I will let go the soul that you catch, the souls that should fly.

13:21. And I will tear your pillows, and will deliver my people out of your hand, neither shall

they be any more in your hands to be a prey: and you shall know that I am the Lord.

13:22. Because with lies you have made the heart of the just to mourn, whom I have not made sorrowful: and have strengthened the hands of the wicked, that he should not return from his evil way, and live.

13:23. Therefore you shall not see vain things, nor divine divinations any more, and I will deliver my people out of your hand: and you shall know that I am the Lord.

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EZECHIEL CHAPTER 14

God suffers the wicked to be deceived in punishment of their wickedness. The evils that shall come upon them for their sins: for which they shall not be delivered by the prayers of Noe, Daniel, and Job. But a remnant shall be preserved.

14:1. And some of the ancients of Israel came to me, and sat before me.

14:2. And the word of the Lord came to me, saying:

14:3. Son of man, these men have placed their uncleannesses in their hearts, and have set up before their face the stumblingblock of their

iniquity: and shall I answer when they inquire of me?

Uncleanness. . . That is, their filthy idols, upon which they have set their hearts: and which are a stumblingblock to their souls.

14:4. Therefore speak to them, and say to them: Thus saith the Lord God: Man, man of the house of Israel that shall place his uncleannesses in his heart, and set up the stumblingblock of his iniquity before his face, and shall come to the prophet inquiring of me by him: I the Lord will answer him according to the multitude of his uncleannesses:

Man, man. . . That is, every man, an Hebrew expression.

14:5. That the house of Israel may be caught in their own heart, with which they have departed from me through all their idols.

14:6. Therefore say to the house of Israel: Thus saith the Lord God: Be converted, and depart from your idols, and turn away your faces from all your abominations.

14:7. For every man of the house of Israel, and every stranger among the proselytes in Israel, if he separate himself from me, and place his idols in his heart, and set the stumblingblock of his iniquity before his face, and come to the prophet to inquire of me by him: I the Lord will answer him by myself.

14:8. And I will set my face against that man, and will make him an example, and a proverb, and will cut him off from the midst of my people: and you shall know that I am the Lord.

14:9. And when the prophet shall err, and speak a word: I the Lord have deceived that prophet: and I will stretch forth my hand upon him, and will cut him off from the midst of my people Israel.

The prophet shall err, etc. . . He speaks of false

prophets, answering out of their own heads and according to their own corrupt inclinations. —Ibid. I have deceived that prophet. . .God Almighty deceives false prophets, partly by withdrawing his light from them; and abandoning them to their own corrupt inclinations, which push them on to prophesy such things as are agreeable to those who consult them: and partly by disappointing them, and causing all thing to happen contrary to what they have said.

14:10. And they shall bear their iniquity: according to the iniquity of him that inquireth, so shall the iniquity of the prophet be.

14:11. That the house of Israel may go no more astray from me, nor be polluted with all their transgressions: but may be my people, and I may be their God, saith the Lord of hosts.

14:12. And the word of the Lord came to me, saying:

14:13. Son of man, when a land shall sin against me, so as to transgress grievously, I will stretch

forth my hand upon it, and will break the staff of the bread thereof: and I will send famine upon it, and will destroy man and beast out of it.

14:14. And if these three men, Noe, Daniel, and Job, shall be in it: they shall deliver their own souls by their justice, saith the Lord of hosts.

14:15. And if I shall bring mischievous beasts also upon the land to waste it, and it be desolate, so that there is none that can pass because of the beasts:

14:16. If these three men shall be in it, as I live, saith the Lord, they shall deliver neither sons nor daughters: but they only shall be delivered, and the land shall be made desolate.

14:17. Or if I bring the sword upon that land, and say to the sword: Pass through the land: and I destroy man and beast out of it:

14:18. And these three men be in the midst thereof: as I live, saith the Lord God, they shall deliver neither sons nor daughters, but they themselves alone shall be delivered.

14:19. Or if I also send the pestilence upon that land, and pour out my indignation upon it in blood, to cut off from it man and beast:

14:20. And Noe, and Daniel, and Job be in the midst thereof: as I live, saith the Lord God, they shall deliver neither son nor daughter: but they shall only deliver their own souls by their justice.

14:21. For thus saith the Lord: Although I shall send in upon Jerusalem my four grievous judgments, the sword, and the famine, and the mischievous beasts, and the pestilence, to destroy out of it man and beast,

14:22. Yet there shall be left in it some that shall be saved, who shall bring away their sons and daughters: behold they shall come among you, and you shall see their way, and their doings: and you shall be comforted concerning the evil that I have brought upon Jerusalem, in all things that I have brought upon it.

14:23. And they shall comfort you, when you shall see their ways, and their doings: and you

shall know that I have not done without cause all
that I have done in it, saith the Lord God.

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EZECHIEL CHAPTER 15

As a vine cut down is fit for nothing but the fire; so it shall be with Jerusalem, for her sins.

15:1. And the word of the Lord came to me, saying:

15:2. Son of man, what shall be made of the wood of the vine, out of all the trees of the woods that are among the trees of the forests?

15:3. Shall wood be taken of it, to do any work, or shall a pin be made of it for any vessel to hang thereon?

15:4. Behold it is cast into the fire for fuel: the fire hath consumed both ends thereof, and the

midst thereof is reduced to ashes: shall it be useful for any work?

15:5. Even when it was whole it was not fit for work: how much less, when the fire hath devoured and consumed it, shall any work be made of it?

15:6. Therefore thus saith the Lord God: As the vine tree among the trees of the forests which I have given to the fire to be consumed, so will I deliver up the inhabitants of Jerusalem.

15:7. And I will set my face against them: they shall go out from fire, and fire shall consume them: and you shall know that I am the Lord, when I shall have set my face against them.

15:8. And I shall have made their land a wilderness, and desolate, because they have been transgressors, saith the Lord God.

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EZECHIEL CHAPTER 16

Under the figure of an unfaithful wife, God upbraids Jerusalem with her ingratitude and manifold disloyalties: but promiseth mercy by a new covenant.

16:1. And the word of the Lord came to me, saying:

16:2. Son of man, make known to Jerusalem her abominations.

Make known to Jerusalem. . . That is, by letters, for the prophet was then in Babylon.

16:3. And thou shalt say: Thus saith the Lord God to Jerusalem: Thy root, and thy nativity is

of the land of Chanaan, thy father was an Amorrite, and thy mother a Cethite.

16:4. And when thou wast born, in the day of thy nativity thy navel was not cut, neither wast thou washed with water for thy health, nor salted with salt, nor swaddled with clouts.

16:5. No eye had pity on thee to do any of these things for thee, out of compassion to thee: but thou wast cast out upon the face of the earth in the abjection of thy soul, in the day that thou wast born.

16:6. And passing by thee, I saw that thou wast trodden under foot in thy own blood: and I said to thee when thou wast in thy blood: Live: I have said to thee: Live in thy blood.

16:7. I caused thee to multiply as the bud of the field: and thou didst increase and grow great, and advancedst, and camest to woman's ornament: thy breasts were fashioned, and thy hair grew: and thou was naked, and full of confusion.

16:8. And I passed by thee, and saw thee: and behold thy time was the time of lovers: and I spread my garment over thee, and covered thy ignominy. and I swore to thee, and I entered into a covenant with thee, saith the Lord God: and thou becamest mine.

16:9. And I washed thee with water, and cleansed away thy blood from thee: and I anointed thee with oil.

16:10. And I clothed thee with embroidery, and shod thee with violet coloured shoes: and I girded thee about with fine linen, and clothed thee with fine garments.

16:11. I decked thee also with ornaments, and put bracelets on thy hands, and a chain about thy neck.

I decked thee also with ornaments, etc. . . That is, with spiritual benefits, giving you a law with sacrifices, sacraments, and other holy rites.

16:12. And I put a jewel upon thy forehead and

earrings in thy ears, and a beautiful crown upon thy head.

16:13. And thou wast adorned with gold, and silver, and wast clothed with fine linen, and embroidered work, and many colours: thou didst eat fine flour, and honey, and oil, and wast made exceeding beautiful: and wast advanced to be a queen.

16:14. And thy renown went forth among the nations for thy beauty: for thou wast perfect through my beauty, which I had put upon thee, saith the Lord God.

16:15. But trusting in thy beauty, thou playedst the harlot because of thy renown, and thou hast prostituted thyself to every passenger, to be his.

16:16. And taking of thy garments thou hast made thee high places sewed together on each side: and hast played the harlot upon them, as hath not been done before, nor shall be hereafter.

16:17. And thou tookest thy beautiful vessels, of my gold, and my silver, which I gave thee, and

thou madest thee images of men, and hast committed fornication with them.

16:18. And thou tookest thy garments of divers colours, and coveredst them: and settest my oil and my sweet incense before them.

16:19. And my bread which I gave thee, the fine flour, and oil, and honey, wherewith I fed thee, thou hast set before them for a sweet odour; and it was done, saith the Lord God.

16:20. And thou hast taken thy sons, and thy daughters, whom thou hast borne to me: and hast sacrificed the same to them to be devoured. Is thy fornication small?

16:21. Thou hast sacrificed and given my children to them, consecrating them by fire.

Thou hast sacrificed, etc. . . As there is nothing more base and abominable than the crimes mentioned throughout this chapter; so the infidelities of the Israelites in forsaking God, and sacrificing even their children to idols, are strongly figured by these

allegories.

16:22. And after all thy abominations, and fornications, thou hast not remembered the days of thy youth, when thou wast naked, and full of confusion, trodden under foot in thy own blood.

16:23. And it came to pass after all thy wickedness (woe, woe to thee, saith the Lord God)

16:24. That thou didst also build thee a common stew, and madest thee a brothel house in every street.

16:25. At every head of the way thou hast set up a sign of thy prostitution: and hast made thy beauty to be abominable: and hast prostituted thyself to every one that passed by, and hast multiplied thy fornications.

16:26. And thou hast committed fornication with the Egyptians thy neighbours, men of large bodies, and hast multiplied thy fornications to provoke me.

16:27. Behold, I will stretch out my hand upon thee, and will take away thy justification: and I will deliver thee up to the will of the daughters of the Philistines that hate thee, that are ashamed of thy wicked way.

16:28. Thou hast also committed fornication with the Assyrians, because thou wast not yet satisfied: and after thou hadst played the harlot with them, even so thou wast not contented.

16:29. Thou hast also multiplied thy fornications in the land of Chanaan with the Chaldeans: and neither so wast thou satisfied.

16:30. Wherein shall I cleanse thy heart, saith Lord God: seeing thou dost all these the works of a shameless prostitute?

16:31. Because thou hast built thy brothel house at the head of every way, and thou hast made thy high place in every street: and wast not as a harlot that by disdain enhanceth her price,

16:32. But is an adulteress, that bringeth in strangers over her husband.

16:33. Gifts are given to all harlots: but thou hast given hire to all thy lovers, and thou hast given them gifts to come to thee from every side, to commit fornication with thee.

16:34. And it hath happened in thee contrary to the custom of women in thy fornications, and after thee there shall be no such fornication, for in that thou gavest rewards, and didst not take rewards, the contrary hath been done in thee.

16:35. Therefore, O harlot, hear the word of the Lord.

16:36. Thus saith the Lord God: Because thy money hath been poured out, and thy shame discovered through thy fornications with thy lovers, and with the idols of thy abominations, by the blood of thy children whom thou gavest them:

16:37. Behold, I will gather together all thy lovers with whom thou hast taken pleasure, and all whom thou hast loved, with all whom thou hast hated: and I will gather them together

against thee on every side, and will discover thy shame in their sight, and they shall see all thy nakedness.

16:38. And I will judge thee as adulteresses, and they that shed blood are judged: and I will give thee blood in fury and jealousy.

16:39. And I will deliver thee into their hands, and they shall destroy thy brothel house, and throw down thy stews: and they shall strip thee of thy garments, and shall take away the vessels of thy beauty: and leave thee naked, and full of disgrace.

16:40. And they shall bring upon thee a multitude, and they shall stone thee with stones, and shall slay thee with their swords.

16:41. And they shall burn thy houses with fire, and shall execute judgments upon thee in the sight of many women: and thou shalt cease from fornication, and shalt give no hire any more.

16:42. And my indignation shall rest in thee: and my jealousy shall depart from thee, and I will

cease and be angry no more.

16:43. Because thou hast not remembered the days of thy youth, but hast provoked me in all these things: wherefore I also have turned all thy ways upon thy head, saith the Lord God, and I have not done according to thy wicked deeds in all thy abominations.

16:44. Behold every one that useth a common proverb, shall use this against thee, saying: As the mother was, so also is her daughter.

16:45. Thou art thy mother's daughter, that cast off her husband, and her children: and thou art the sister of thy sisters, who cast off their husbands, and their children: your mother was a Cethite, and your father an Amorrhite.

16:46. And thy elder sister is Samaria, she and her daughters that dwell at thy left hand: and thy younger sister that dwelleth at thy right hand is Sodom, and her daughters.

16:47. But neither hast thou walked in their ways, nor hast thou done a little less than they

according to their wickednesses: thou hast done almost more wicked things than they in all thy ways.

16:48. As I live, saith the Lord God, thy sister Sodom herself, and her daughters, have not done as thou hast done, and thy daughters.

16:49. Behold this was the iniquity of Sodom thy sister, pride, fulness of bread, and abundance, and the idleness of her, and of her daughters: and they did not put forth their hand to the needy, and the poor.

This was the iniquity of Sodom, etc. . . That is, these were the steps by which the Sodomites came to fall into those abominations for which they were destroyed. For pride, gluttony, and idleness are the highroad to all kinds of lust; especially when they are accompanied with a neglect of the works of mercy.

16:50. And they were lifted up, and committed abominations before me: and I took them away as thou hast seen.

16:51. And Samaria committed not half thy sins: but thou hast surpassed them with thy crimes, and hast justified thy sisters by all thy abominations which thou hast done.

16:52. Therefore do thou also bear thy confusion, thou that hast surpassed thy sisters with thy sins, doing more wickedly than they: for they are justified above thee, therefore be thou also confounded, and bear thy shame, thou that hast justified thy sisters.

16:53. And I will bring back and restore them by bringing back Sodom, with her daughters, and by bringing back Samaria, and her daughters: and I will bring those that return of thee in the midst of them.

I will bring back, etc. . . This relates to the conversion of the Gentiles out of all nations, and of many of the Jews, to the church of Christ.

16:54. That thou mayest bear thy shame, and mayest be confounded in all that thou hast done,

comforting them.

16:55. And thy sister Sodom and her daughters shall return to their ancient state: and Samaria and her daughters shall return to their ancient state: and thou and thy daughters shall return to your ancient state.

Ancient state. . . That is, to their former state of liberty, and their ancient possessions. In the spiritual sense, to the true liberty, and the happy inheritance of the children of God, through faith in Christ.

16:56. And Sodom thy sister was not heard of in thy mouth, in the day of thy pride,

16:57. Before thy malice was laid open: as it is at this time, making thee a reproach of the daughters of Syria, and of all the daughters of Palestine round about thee, that encompass thee on all sides.

16:58. Thou hast borne thy wickedness, and thy disgrace, saith the Lord God.

16:59. For thus saith the Lord God: I will deal with thee, as thou hast despised the oath, in breaking the covenant:

16:60. And I will remember my covenant with thee in the days of thy youth: and I will establish with thee an everlasting covenant.

16:61. And thou shalt remember thy ways, and be ashamed: when thou shalt receive thy sisters, thy elder and thy younger: and I will give them to thee for daughters, but not by thy covenant.

16:62. And I will establish my covenant with thee: and thou shalt know that I am the Lord,

16:63. That thou mayest remember, and be confounded, and mayest no more open thy mouth because of thy confusion, when I shall be pacified toward thee for all that thou hast done, saith the Lord God.

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EZECHIEL CHAPTER 17

The parable of the two eagles and the vine. A promise of the cedar of Christ and his church.

17:1. And the word of the Lord came to me, saying:

17:2. Son of man, put forth a riddle, and speak a parable to the house of Israel,

17:3. And say: Thus saith the Lord God; A large eagle with great wings, long-limbed, full of feathers, and of variety, came to Libanus, and took away the marrow of the cedar.

A large eagle. . . Nabuchodonosor, king of Babylon.

—*Ibid. Came to Libanus. . . That is, to Jerusalem.*

—*Ibid. Took away the marrow of the cedar. . . King Jechonias.*

17:4. He cropped off the top of the twigs thereof: and carried it away into the land of Chanaan, and he set it in a city of merchants.

Chanaan. . . This name, which signifies traffic, is not taken here for Palestine, but for Chaldea: and the city of merchants here mentioned is Babylon.

17:5. And he took of the seed of the land, and put it in the ground for seed, that it might take a firm root over many waters: he planted it on the surface of the earth.

Of the seed of the land, etc. . . Viz., Sedecias, whom he made king.

17:6. And it sprung up and grew into a spreading vine of low stature, and the branches thereof looked towards him: and the roots thereof were

under him. So it became a vine, and grew into branches, and shot forth sprigs.

Towards him. . . Nabuchodonosor, to whom Sedecias swore allegiance.

17:7. And there was another large eagle, with great wings, and many feathers: and behold this vine, bending as it were her roots towards him, stretched forth her branches to him, that he might water it by the furrows of her plantation.

Another large eagle. . . Viz., the king of Egypt.

17:8. It was planted in a good ground upon many waters, that it might bring forth branches, and bear fruit, that it might become a large vine.

17:9. Say thou: Thus saith the Lord God: Shall it prosper then? shall he not pull up the roots thereof, and strip off its fruit, and dry up all the branches it hath shot forth, and make it wither: and this without a strong arm, or many people to

pluck it up by the root?

17:10. Behold, it is planted: shall it prosper then? shall it not be dried up when the burning wind shall touch it, and shall it not wither in the furrows where it grew?

17:11. And the word of the Lord came to me, saying:

17:12. Say to the provoking house: Know you not what these things mean? Tell them: Behold the king of Babylon cometh to Jerusalem: and he shall take away the king and the princes thereof and carry them with him to Babylon.

Shall take away. . . Or, hath taken away, etc., for all this was now done.

17:13. And he shall take one of the king's seed, and make a covenant with him, and take an oath of him. Yea, and he shall take away the mighty men of the land,

17:14. That it may be a low kingdom and not lift itself up, but keep his covenant and observe it.

17:15. But he hath revolted from him and sent ambassadors to Egypt, that it might give him horses, and much people. And shall he that hath done thus prosper, or be saved? and shall he escape that hath broken the covenant?

17:16. As I live, saith the Lord God: In the place where the king dwelleth that made him king, whose oath he hath made void, and whose covenant he broke, even in the midst of Babylon shall he die.

17:17. And not with a great army, nor with much people shall Pharaoh fight against him: when he shall cast up mounts, and build forts, to cut off many souls.

17:18. For he had despised the oath, breaking his covenant, and behold he hath given his hand: and having done all these things, he shall not escape.

17:19. Therefore thus saith the Lord God: As I live, I will lay upon his head the oath he hath despised, and the covenant he hath broken.

17:20. And I will spread my net over him, and he shall be taken in my net: and I will bring him into Babylon, and will judge him there for the transgression by which he hath despised me.

17:21. And all his fugitives with all his bands shall fall by the sword: and the residue shall be scattered into every wind: and you shall know that I the Lord have spoken.

17:22. Thus saith the Lord God: I myself will take of the marrow of the high cedar, and will set it: I will crop off a tender twig from the top of the branches thereof, and I will plant it on a mountain high and eminent.

Of the marrow of the high cedar, etc. . . Of the royal stock of David. — Ibid. A tender twig. . . Viz., Jesus Christ, whom God hath planted in mount Sion, that is, the high mountain of his church, to which all nations flow.

17:23. On the high mountains of Israel will I plant it, and it shall shoot forth into branches and

shall bear fruit, and it shall become a great cedar: and all birds shall dwell under it, and every fowl shall make its nest under the shadow of the branches thereof.

17:24. And all the trees of the country shall know that I the Lord have brought down the high tree, and exalted the low tree: and have dried up the green tree, and have caused the dry tree to flourish. I the Lord have spoken and have done it.

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EZECHIEL CHAPTER 18

One man shall not bear the sins of another, but every one his own; if a wicked man truly repent, he shall be saved; and if a just man leave his justice, he shall perish.

18:1. And the word of the Lord came to me, saying: What is the meaning?

18:2. That you use among you this parable as a proverb in the land of Israel, saying: The fathers have eaten sour grapes, and the teeth of the children are set on edge.

18:3. As I live, saith the Lord God, this parable shall be no more to you a proverb in Israel.

18:4. Behold all souls are mine: as the soul of the father, so also the soul of the son is mine: the soul that sinneth, the same shall die.

18:5. And if a man be just, and do judgment and justice,

18:6. And hath not eaten upon the mountains, nor lifted up his eyes to the idols of the house of Israel: and hath not defiled his neighbour's wife, nor come near to a menstruous woman:

Not eaten upon the mountains. . . That is, of the sacrifices there offered to idols.

18:7. And hath not wronged any man: but hath restored the pledge to the debtor, hath taken nothing away by violence: hath given his bread to the hungry, and hath covered the naked with a garment:

18:8. Hath not lent upon usury, nor taken any increase: hath withdrawn his hand from iniquity, and hath executed true judgment between man and man:

18:9. Hath walked in my commandments, and kept my judgments, to do truth: he is just, he shall surely live, saith the Lord God.

To do truth. . . That is, to act according to truth; for the Hebrews called everything that was just, truth.

18:10. And if he beget a son that is a robber, a shedder of blood, and that hath done some one of these things:

18:11. Though he doth not all these things, but that eateth upon the mountains, and that defileth his neighbour's wife:

18:12. That grieveth the needy and the poor, that taketh away by violence, that restoreth not the pledge, and that lifteth up his eyes to idols, that comitteth abomination:

18:13. That giveth upon usury, and that taketh an increase: shall such a one live? he shall not live. Seeing he hath done all these detestable things, he shall surely die, his blood shall be upon him.

18:14. But if he beget a son, who, seeing all his

father's sins, which he hath done, is afraid, and shall not do the like to them:

18:15. That hath not eaten upon the mountains, nor lifted up his eyes to the idols of the house of Israel, and hath not defiled his neighbour's wife:

18:16. And hath not grieved any man, nor withholden the pledge, nor taken away with violence, but hath given his bread to the hungry, and covered the naked with a garment:

18:17. That hath turned away his hand from injuring the poor, hath not taken usury and increase, but hath executed my judgments, and hath walked in my commandments: this man shall not die for the iniquity of his father, but living he shall live.

18:18. As for his father, because he oppressed and offered violence to his brother, and wrought evil in the midst of his people, behold he is dead in his own iniquity.

18:19. And you say: Why hath not the son borne the iniquity of his father? Verily, because the son

hath wrought judgment and justice, hath kept all my commandments, and done them, living, he shall live.

18:20. The soul that sinneth, the same shall die: the son shall not bear the iniquity of the father, and the father shall not bear the iniquity of the son: the justice of the just shall be upon him, and the wickedness of the wicked shall be upon him.

18:21. But if the wicked do penance for all his sins which he hath committed, and keep all my commandments, and do judgment, and justice, living he shall live, and shall not die.

18:22. I will not remember all his iniquities that he hath done: in his justice which he hath wrought, he shall live.

18:23. Is it my will that a sinner should die, saith the Lord God, and not that he should be converted from his ways, and live?

18:24. But if the just man turn himself away from his justice, and do iniquity according to all the abominations which the wicked man useth to

work, shall he live? all his justices which he hath done, shall not be remembered: in the prevarication, by which he hath prevaricated, and in his sin, which he hath committed, in them he shall die.

18:25. And you have said: The way of the Lord is not right. Hear ye, therefore, O house of Israel: Is it my way that is not right, and are not rather your ways perverse?

18:26. For when the just turneth himself away from his justice, and comitteth iniquity, he shall die therein: in the injustice that he hath wrought he shall die.

18:27. And when the wicked turneth himself away from his wickedness, which he hath wrought, and doeth judgment, and justice: he shall save his soul alive.

18:28. Because he considereth and turneth away himself from all his iniquities which he hath wrought, he shall surely live, and not die.

18:29. And the children of Israel say: The way

of the Lord is not right. Are not my ways right,
O house of Israel, and are not rather your ways
perverse?

18:30. Therefore will I judge every man
according to his ways, O house of Israel, saith the
Lord God. Be converted, and do penance for all
your iniquities: and iniquity shall not be your
ruin.

18:31. Cast away from you all your
transgressions, by which you have transgressed,
and make to yourselves a new heart, and a new
spirit: and why will you die, O house of Israel?

18:32. For I desire not the death of him that
dieth, saith the Lord God, return ye and live.

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EZECHIEL CHAPTER 19

The parable of the young lions, and of the vineyard that is wasted.

19:1. Moreover take thou up a lamentation for the princes of Israel,

19:2. And say: Why did thy mother the lioness lie down among the lions, and bring up her whelps in the midst of young lions?

Thy mother the lioness. . .Jerusalem.

19:3. And she brought out one of her whelps, and he became a lion: and he learned to catch the prey, and to devour men.

One of her whelps. . .Viz., Joachaz, alias Sellum.

19:4. And the nations heard of him, and took him, but not without receiving wounds: and they brought him in chains into the land of Egypt.

19:5. But she seeing herself weakened, and that her hope was lost, took one of her young lions, and set him up for a lion.

One of her young lions. . .Joakim.

19:6. And he went up and down among the lions, and became a lion: and he learned to catch the prey, and to devour men.

19:7. He learned to make widows, and to lay waste their cities: and the land became desolate, and the fulness thereof by the noise of his roaring.

19:8. And the nations came together against him on every side out of the provinces, and they spread their net over him, in their wounds he was taken.

19:9. And they put him into a cage, they brought him in chains to the king of Babylon: and they cast him into prison, that his voice should no more be heard upon the mountains of Israel.

19:10. Thy mother is like a vine in thy blood planted by the water: her fruit and her branches have grown out of many waters.

19:11. And she hath strong rods to make sceptres for them that bear rule, and her stature was exalted among the branches: and she saw her height in the multitude of her branches.

19:12. But she was plucked up in wrath, and cast on the ground, and the burning wind dried up her fruit: her strong rods are withered, and dried up: the fire hath devoured her.

19:13. And now she is transplanted into the desert, in a land not passable, and dry.

19:14. And a fire is gone out from a rod of her branches, which hath devoured her fruit: so that she now hath no strong rod, to be a sceptre of rulers. This is a lamentation, and it shall be for a

lamentation.

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EZECHIEL CHAPTER 20

God refuses to answer the ancients of Israel inquiring by the prophet: but by him setteth his benefits before their eyes, and their heinous sins: threatening yet greater punishments: but still mixed with mercy.

20:1. And it came to pass in the seventh year, in the fifth month, the tenth day of the month: there came men of the ancients of Israel to inquire of the Lord, and they sat before me.

20:2. And the word of the Lord came to me, saying:

20:3. Son of man, speak to the ancients of Israel

and say to them: Thus saith the Lord God: Are you come to inquire of me? As I live, I will not answer you, saith the Lord God.

20:4. If thou judgest them, if thou judgest, O son of man, declare to them the abominations of their fathers.

If thou judgest them. . . Or, if thou wilt enter into the cause and plead against them.

20:5. And say to them: Thus saith the Lord God: In the day when I chose Israel, and lifted up my hand for the race of the house of Jacob: and appeared to them in the land of Egypt, and lifted up my hand for them, saying: I am the Lord your God:

20:6. In that day I lifted up my hand for them to bring them out of the land of Egypt, into a land which I had provided for them, flowing with milk and honey, which excelled amongst all lands.

20:7. And I said to them: Let every man cast away the scandals of his eyes, and defile not

yourselves with the idols of Egypt: I am the Lord your God.

Scandals, etc. . . Offensiones. That is, the abominations or idols, to the worship of which they were allured by their eyes.

20:8. But they provoked me, and would not hearken to me: they did not every man cast away the abominations of his eyes, neither did they forsake the idols of Egypt: and I said I would pour out my indignation upon them, and accomplish my wrath against them in the midst of the land of Egypt.

20:9. But I did otherwise for my name's sake, that it might not be violated before the nations, in the midst of whom they were, and among whom I made myself known to them, to bring them out of the land of Egypt.

20:10. Therefore I brought them out from the land of Egypt, and brought them into the desert.

20:11. And I gave them my statutes, and I

shewed them my judgments, which if a man do, he shall live in them.

20:12. Moreover I gave them also my sabbaths, to be a sign between me and them: and that they might know that I am the Lord that sanctify them.

20:13. But the house of Israel provoked me in the desert: they walked not in my statutes, and they cast away my judgments, which if a man do he shall live in them: and they grievously violated my sabbaths. I said therefore that I would pour out my indignation upon them in the desert, and would consume them.

20:14. But I spared them for the sake of my name, lest it should be profaned before the nations, from which I brought them out, in their sight.

20:15. So I lifted up my hand over them in the desert, not to bring them into the land which I had given them flowing with milk and honey, the best of all lands.

20:16. Because they cast off my judgments, and

walked not in my statutes, and violated my sabbaths: for their heart went after idols.

20:17. Yet my eye spared them, so that I destroyed them not: neither did I consume them in the desert.

20:18. And I said to their children in the wilderness: Walk not in the statutes of your fathers, and observe not their judgments, nor be ye defiled with their idols:

20:19. I am the Lord your God: walk ye in my statutes, and observe my judgments, and do them.

20:20. And sanctify my sabbaths, that they may be a sign between me and you: and that you may know that I am the Lord your God.

20:21. But their children provoked me, they walked not in my commandments, nor observed my judgments to do them: which if a man do, he shall live in them: and they violated my sabbaths: and I threatened to pour out my indignation upon them, and to accomplish my wrath in them in the desert.

20:22. But I turned away my hand, and wrought for my name's sake, that it might not be violated before the nations, out of which I brought them forth in their sight.

20:23. Again I lifted up my hand upon them in the wilderness, to disperse them among the nations, and scatter them through the countries:

20:24. Because they had not done my judgments, and had cast off my statutes, and had violated my sabbaths, and their eyes had been after the idols of their fathers.

20:25. Therefore I also gave them statutes that were not good, and judgments, in which they shall not live.

Statutes that were not good, etc. . . Viz., the laws and ordinances of their enemies; or those imposed upon them by that cruel tyrant the devil, to whose power they were delivered up for their sins.

20:26. And I polluted them in their own gifts, when they offered all that opened the womb, for

their offences: and they shall know that I am the Lord.

I polluted them, etc. . . That is, I gave them up to such blindness in punishment of their offences, as to pollute themselves with the blood of all their firstborn, whom they offered up to their idols in compliance with their wicked devices.

20:27. Wherefore speak to the house of Israel, O son of man, and say to them: Thus saith the Lord God: Moreover in this also your fathers blaspheme me, when they had despised and contemned me;

20:28. And I had brought them into the land, for which I lifted up my hand to give it them: they saw every high hill, and every shady tree, and there they sacrificed their victims: and there they presented the provocation of their offerings, and there they set their sweet odours, and poured forth their libations.

20:29. And I said to them: What meaneth the

high place to which you go? and the name thereof was called High-place even to this day.

20:30. Wherefore say to the house of Israel: Thus saith the Lord God: Verily, you are defiled in the way of your fathers, and you commit fornication with their abominations.

20:31. And you defile yourselves with all your idols unto this day, in the offering of your gifts, when you make your children pass through the fire: and shall I answer you, O house of Israel? As I live, saith the Lord God, I will not answer you.

20:32. Neither shall the thought of your mind come to pass, by which you say: We will be as the Gentiles, and as the families of the earth, to worship stocks and stones.

20:33. As I live, saith the Lord God, I will reign over you with a strong hand, and with a stretched out arm, and with fury poured out.

20:34. And I will bring you out from the people, and I will gather you out of the countries, in

which you are scattered, I will reign over you with a strong hand and with a stretched out arm, and with fury poured out.

20:35. And I will bring you into the wilderness of people, and there will I plead with you face to face.

The wilderness of people. . . That is, a desert in which there are no people.

20:36. As I pleaded against your fathers in the desert of the land of Egypt; even so will I judge you, saith the Lord God.

20:37. And I will make you subject to my sceptre, and will bring you into the bands of the covenant.

20:38. And I will pick out from among you the transgressors, and the wicked, and will bring them out of the land where they sojourn, and they shall not enter into the land of Israel: and you shall know that I am the Lord.

20:39. And as for you, O house of Israel: thus

saith the Lord God: Walk ye every one after your idols, and serve them. But if in this also you hear me not, but defile my holy name any more with your gifts, and with your idols;

Walk ye every one, etc. . . It is not an allowance, much less a commandment to serve idols; but a figure of speech, by which God would have them to understand that if they would walk after their idols, they must not pretend to serve him at the same time: for that he would by no means suffer such a mixture of worship.

20:40. In my holy mountain, in the high mountain of Israel, saith the Lord God, there shall all the house of Israel serve me; all of them I say, in the land in which they shall please me, and there will I require your firstfruits, and the chief of your tithes with all your sanctifications.

In my holy mountain, etc. . . The foregoing verse, to make the sense complete, must be understood so as to

condemn and reject that mixture of worship which the Jews then followed. In this verse, God promises to the true Israelites, especially to those of the Christian church, that they shall serve him in another manner, in his holy mountain, the spiritual Sion: and shall be accepted of by him.

20:41. I will accept of you for an odour of sweetness, when I shall have brought you out from the people, and shall have gathered you out of the lands into which you are scattered, and I will be sanctified in you in the sight of the nations.

20:42. And you shall know that I am the Lord, when I shall have brought you into the land of Israel, into the land for which I lifted up my hand to give it to your fathers.

20:43. And there you shall remember your ways, and all your wicked doings with which you have been defiled; and you shall be displeased with yourselves in your own sight, for all your wicked deeds which you committed.

20:44. And you shall know that I am the Lord, when I shall have done well by you for my own name's sake, and not according to your evil ways, nor according to your wicked deeds, O house of Israel, saith the Lord God.

20:45. And the word of the Lord came to me, saying:

20:46. Son of man, set thy face against the way of the south, and drop towards the south, and prophesy against the forest of the south field.

Of the south. . . Jerusalem lay towards the south of Babylon, (where the prophet then was,) and is here called the forest of the south field, and is threatened with utter desolation.

20:47. And say to the south forest: Hear the word of the Lord: Thus saith the Lord God: Behold I will kindle a fire in thee, and will burn in thee every green tree, and every dry tree: the flame of the fire shall not be quenched: and every face shall be burned in it, from the south

even to the north.

20:48. And all flesh shall see, that I the Lord have kindled it, and it shall not be quenched.

20:49. And I said: Ah, ah, ah, O Lord God: they say of me: Doth not this man speak by parables?

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EZECHIEL CHAPTER 21

The destruction of Jerusalem by the sword is further described: the ruin also of the Ammonites is forshewn. And finally Babylon, the destroyer of others, shall be destroyed.

21:1. And the word of the Lord came to me, saying:

21:2. Son of man, set thy face toward Jerusalem, and let thy speech flow towards the holy places, and prophesy against the land of Israel:

21:3. And say to the land of Israel, Thus saith the Lord God: Behold I come against thee, and I will draw forth my sword out of its sheath, and will

cut off in thee the just, and the wicked.

21:4. And forasmuch as I have cut off in thee the just and the wicked, therefore shall my sword go forth out of its sheath against all flesh, from the south even to the north.

21:5. That all flesh may know that I the Lord have drawn my sword out of its sheath not to be turned back.

21:6. And thou, son of man, mourn with the breaking of thy loins, and with bitterness sigh before them.

21:7. And when they shall say to thee: Why mournest thou? thou shalt say: For that which I hear: because it cometh, and every heart shall melt, and all hands shall be made feeble, and every spirit shall faint, and water shall run down every knee: behold it cometh, and it shall be done, saith the Lord God.

21:8. And the word of the Lord came to me, saying:

21:9. Son of man, prophesy, and say: Thus saith

the Lord God: Say: The sword, the sword is sharpened, and furbished.

21:10. It is sharpened to kill victims: it is furbished that it may glitter: thou removest the sceptre of my son, thou hast cut down every tree.

Thou removest the sceptre of my son. . . He speaks (according to St. Jerome) to the sword of Nabuchodonosor: which was about to remove the sceptre of Israel, whom God here calls his son.

21:11. And I have given it to be furbished, that it may be handled: this sword is sharpened, and it is furbished, that it may be in the hand of the slayer.

21:12. Cry, and howl, O son of man, for this sword is upon my people, it is upon all the princes of Israel, that are fled: they are delivered up to the sword with my people, strike therefore upon thy thigh,

21:13. Because it is tried: and that when it shall overthrow the sceptre, and it shall not be, saith

the Lord God.

21:14. Thou therefore, O son of man, prophesy, and strike thy hands together, and let the sword be doubled, and let the sword of the slain be tripled: this is the sword of a great slaughter, that maketh them stand amazed,

21:15. And languish in heart, and that multiplieth ruins. In all their gates I have set the dread of the sharp sword, the sword that is furbished to glitter, that is made ready for slaughter.

21:16. Be thou sharpened, go to the right hand, or to the left, which way soever thou hast a mind to set thy face.

21:17. And I will clap my hands together, and will satisfy my indignation: I the Lord have spoken.

21:18. And the word of the Lord came to me, saying:

21:19. And thou son of man, set thee two ways, for the sword of the king of Babylon to come:

both shall come forth out of one land: and with his hand he shall draw lots, he shall consult at the head of the way of the city.

21:20. Thou shalt make a way that the sword may come to Rabbath of the children of Ammon, and to Juda unto Jerusalem the strong city.

21:21. For the king of Babylon stood in the highway, at the head of two ways, seeking divination, shuffling arrows: he inquired of the idols, and consulted entrails.

21:22. On his right hand was the divination for Jerusalem, to set battering rams, to open the mouth in slaughter, to lift up the voice in howling, to set engines against the gates, to cast up a mount, to build forts.

21:23. And he shall be in their eyes as one consulting the oracle in vain, and imitating the leisure of sabbaths: but he will call to remembrance the iniquity that they may be taken.

21:24. Therefore thus saith the Lord God: Because you have remembered your iniquity, and

have discovered your prevarications, and your sins have appeared in all your devices: because, I say, You have remembered, you shall be taken with the hand.

21:25. But thou profane wicked prince of Israel, whose day is come that hath been appointed in the time of iniquity:

Thou profane, etc. . . He speaks to king Sedecias, who had broken his oath, and was otherwise a wicked prince.

21:26. Thus saith the Lord God: Remove the diadem, take off the crown: is it not this that hath exalted the low one, and brought down him that was high?

Is it not this that hath exalted the low one. . . The royal crown of Juda had exalted Sedecias from a private state and condition to the sovereign power, as the loss of it had brought down Jechonias, etc.

21:27. I will shew it to be iniquity, iniquity, iniquity: but this was not done till he came to whom judgment belongeth, and I will give it him.

I will shew it to be iniquity, etc. . . Or, I will overturn it, viz., the crown of Juda for the manifold iniquities of the kings: but it shall not be utterly removed, till Christ come whose right it is: and who shall reign in the spiritual house of Jacob, that is, in his church, for evermore.

21:28. And thou son of man, prophesy, and say: Thus saith the Lord God concerning the children of Ammon, and concerning their reproach, and thou shalt say: O sword, O sword, come out of the scabbard to kill, be furbished to destroy, and to glitter,

Concerning their reproach. . . By which they had reproached and insulted over the Jews, at the time of the destruction of Jerusalem.

21:29. Whilst they see vain things in thy regard,

and they divine lies: to bring thee upon the necks of the wicked that are wounded, whose appointed day is come in the time of iniquity.

21:30. Return into thy sheath. I will judge thee in the place wherein thou wast created, in the land of thy nativity.

Return into thy sheath, etc. . . The sword of Babylon, after raging against many nations, was shortly to be judged and destroyed at home by the Medes and Persians.

21:31. And I will pour out upon thee my indignation: in the fire of my rage will I blow upon thee, and will give thee into the hands of men that are brutish and contrive thy destruction.

21:32. Thou shalt be fuel for the fire, thy blood shall be in the midst of the land, thou shalt be forgotten: for I the Lord have spoken it.

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EZECHIEL CHAPTER 22

The general corruption of the inhabitants of Jerusalem: for which God will consume them as dross in his furnace.

22:1. And the word of the Lord came to me, saying:

22:2. And thou son of man, dost thou not judge, dost thou not judge the city of blood?

22:3. And thou shalt shew her all her abominations, and shalt say: Thus saith the Lord God: This is the city that sheddeth blood in the midst of her, that her time may come: and that hath made idols against herself, to defile herself.

22:4. Thou art become guilty in thy blood which thou hast shed: and thou art defiled in thy idols which thou hast made: and thou hast made thy days to draw near, and hast brought on the time of thy years: therefore have I made thee a reproach to the Gentiles, and a mockery to all countries.

22:5. Those that are near, and those that are far from thee, shall triumph over thee: thou filthy one, infamous, great in destruction.

22:6. Behold the princes of Israel, every one hath employed his arm in thee to shed blood.

22:7. They have abused father and mother in thee, they have oppressed the stranger in the midst of thee, they have grieved the fatherless and widow in thee.

22:8. Thou hast despised my sanctuaries, and profaned my sabbaths.

22:9. Slanderers have been in thee to shed blood, and they have eaten upon the mountains in thee, they have committed wickedness in the midst of

thee.

22:10. They have discovered the nakedness of their father in thee, they have humbled the uncleanness of the menstruous woman in thee.

22:11. And every one hath committed abomination with his neighbour's wife, and the father in law hath wickedly defiled his daughter in law, the brother hath oppressed his sister the daughter of his father in thee.

22:12. They have taken gifts in thee to shed blood: thou hast taken usury and increase, and hast covetously oppressed thy neighbours: and thou hast forgotten me, saith the Lord God.

22:13. Behold, I have clapped my hands at thy covetousness, which thou hast exercised: and at the blood that hath been shed in the midst of thee.

22:14. Shall thy heart endure, or shall thy hands prevail in the days which I will bring upon thee: I the Lord have spoken, and will do it.

22:15. And I will disperse thee in the nations, and will scatter thee among the countries, and I

will put an end to thy uncleanness in thee.

22:16. And I will possess thee in the sight of the Gentiles, and thou shalt know that I am the Lord.

22:17. And the word of the Lord came to me, saying:

22:18. Son of man, the house of Israel is become dross to me: all these are brass, and tin, and iron, and lead, in the midst of the furnace: they are become the dross of silver.

22:19. Therefore thus saith the Lord God: Because you are all turned into dross, therefore behold I will gather you together in the midst of Jerusalem.

22:20. As they gather silver, and brass, and tin, and iron, and lead in the midst of the furnace: that I may kindle a fire in it to melt it: so will I gather you together in my fury and in my wrath, and will take my rest, and I will melt you down.

22:21. And will gather you together, and will burn you in the fire of my wrath, and you shall be melted in the midst thereof.

22:22. As silver is melted in the midst of the furnace, so shall you be in the midst thereof: and you shall know that I am the Lord, when I have poured out my indignation upon you.

22:23. And the word of the Lord came to me, saying:

22:24. Son of man, say to her: Thou art a land that is unclean, and not rained upon in the day of wrath.

22:25. There is a conspiracy of prophets in the midst thereof: like a lion that roareth and catcheth the prey, they have devoured souls, they have taken riches and hire, they have made many widows in the midst thereof.

22:26. Her priests have despised my law, and have defiled my sanctuaries: they have put no difference between holy and profane: nor have distinguished between the polluted and the clean: and they have turned away their eyes from my sabbaths, and I was profaned in the midst of them.

22:27. Her princes in the midst of her, are like

wolves ravening the prey to shed blood, and to destroy souls, and to run after gains through covetousness.

22:28. And her prophets have daubed them without tempering the mortar, seeing vain things, and divining lies unto them, saying: Thus saith the Lord God: when the Lord hath not spoken.

22:29. The people of the land have used oppression, and committed robbery: they afflicted the needy and poor, and they oppressed the stranger by calumny without judgment.

22:30. And I sought among them for a man that might set up a hedge, and stand in the gap before me in favour of the land, that I might not destroy it: and I found none.

22:31. And I poured out my indignation upon them, in the fire of my wrath I consumed them: I have rendered their way upon their own head, saith the Lord God.

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EZECHIEL CHAPTER 23

Under the names of the two harlots, Oolla and Ooliba, are described the manifold disloyalties of Samaria and Jerusalem, with the punishment of them both.

23:1. And the word of the Lord came to me, saying:

23:2. Son of man, there were two women, daughters of one mother.

23:3. And they committed fornication in Egypt, in their youth they committed fornication: there were their breasts pressed down, and the teats of their virginity were bruised.

Committed fornication. . . That is, idolatry.

23:4. And their names were Oolla the elder, and Ooliba her younger sister: and I took them, and they bore sons and daughters. Now for their names, Samaria is Oolla, and Jerusalem is Ooliba.

Oolla and Ooliba. . . God calls the kingdom of Israel Oolla, which signifies their own habitation, because they separated themselves from his temple: and the kingdom of Juda, Ooliba, which signifies his habitation in her, because of his temple among them in Jerusalem.

23:5. And Oolla committed fornication against me, and doted on her lovers, on the Assyrians that came to her,

On the Assyraians, etc. . . That is, the idols of the Assyrians: for all that is said in this chapter of the fornications of Israel and Juda, is to be understood in a spiritual sense, of their disloyalty to the Lord, by

worshipping strange gods.

23:6. Who were clothed with blue, princes, and rulers, beautiful youths, all horsemen, mounted upon horses.

23:7. And she committed her fornications with those chosen men, all sons of the Assyrians: and she defiled herself with the uncleanness of all them on whom she doted.

23:8. Moreover also she did not forsake her fornications which she had committed in Egypt: for they also lay with her in her youth, and they bruised the breasts of her virginity, and poured out their fornication upon her.

23:9. Therefore have I delivered her into the hands of her lovers, into the hands of the sons of the Assyrians, upon whose lust she doted.

23:10. They discovered her disgrace, took away her sons and daughters, and slew her with the sword: and they became infamous women, and they executed judgments in her.

23:11. And when her sister Oolibab saw this, she was mad with lust more than she: and she carried her fornication beyond the fornication of her sister.

23:12. Impudently prostituting herself to the children of the Assyrians, the princes, and rulers that came to her, clothed with divers colours, to the horsemen that rode upon horses, and to young men all of great beauty.

23:13. And I saw that she was defiled, and that they both took one way.

23:14. And she increased her fornications: and when she had seen men painted on the wall, the images of the Chaldeans set forth in colours,

23:15. And girded with girdles about their reins, and with dyed turbans on their heads, the resemblance of all the captains, the likeness of the sons of Babylon, and of the land of the Chaldeans wherein they were born,

23:16. She doted upon them with the lust of her eyes, and she sent messengers to them into

Chaldea.

23:17. And when the sons of Babylon were come to her to the bed of love, they defiled her with their fornications, and she was polluted by them, and her soul was gluttoned with them.

23:18. And she discovered her fornications, and discovered her disgrace: and my soul was alienated from her, as my soul was alienated from her sister.

23:19. For she multiplied her fornications, remembering the days of her youth, in which she played the harlot in the land of Egypt.

23:20. And she was mad with lust after lying with them whose flesh is as the flesh of asses: and whose issue as the issue of horses.

23:21. And thou hast renewed the wickedness of thy youth, when thy breasts were pressed in Egypt, and the paps of thy virginity broken.

23:22. Therefore, Ooliba, thus saith the Lord God: Behold I will raise up against thee all thy lovers with whom thy soul hath been gluttoned:

and I will gather them together against thee round about.

23:23. The children of Babylon, and all the Chaldeans, the nobles, and the kings, and princes, all the sons of the Assyrians, beautiful young men, all the captains, and rulers, the princes of princes, and the renowned horsemen.

23:24. And they shall come upon thee well appointed with chariot and wheel, a multitude of people: they shall be armed against thee on every side with breastplate, and buckler, and helmet: and I will set judgment before them, and they shall judge thee by their judgments.

23:25. And I will set my jealousy against thee, which they shall execute upon thee with fury: they shall cut off thy nose and thy ears: and what remains shall fall by the sword: they shall take thy sons, and thy daughters, and thy residue shall be devoured by fire.

23:26. And they shall strip thee of thy garments, and take away the instruments of thy glory.

23:27. And I will put an end to thy wickedness in thee, and thy fornication brought out of the land of Egypt: neither shalt thou lift up thy eyes to them, nor remember Egypt any more.

23:28. For thus saith the Lord God: Behold, I will deliver thee into the hands of them whom thou hatest, into their hands with whom thy soul hath been gluttred.

23:29. And they shall deal with thee in hatred, and they shall take away all thy labours, and shall let thee go naked, and full of disgrace, and the disgrace of thy fornication shall be discovered, thy wickedness, and thy fornications.

23:30. They have done these things to thee, because thou hast played the harlot with the nations among which thou wast defiled with their idols.

23:31. Thou hast walked in the way of thy sister and I will give her cup into thy hand.

23:32. Thus saith the Lord God: Thou shalt drink thy sister's cup, deep and wide: thou shalt

be had in derision and scorn, which containeth very much.

23:33. Thou shalt be filled with drunkenness, and sorrow: with the cup of grief and sadness, with the cup of thy sister Samaria.

23:34. And thou shalt drink it, and shalt drink it up even to the dregs, and thou shalt devour the fragments thereof, thou shalt rend thy breasts: because I have spoken it, saith the Lord God.

23:35. Therefore thus saith the Lord God: Because thou hast forgotten me, and hast cast me off behind thy back, bear thou also thy wickedness, and thy fornications.

23:36. And the Lord spoke to me, saying: Son of man, dost thou judge Oolla, and Ooliba, and dost thou declare to them their wicked deeds?

23:37. Because they have committed adultery, and blood is in their hands, and they have committed fornication with their idols: moreover also their children, whom they bore to me, they have offered to them to be devoured.

23:38. Yea, and they have done this to me. They polluted my sanctuary on the same day, and profaned my sabbaths.

23:39. And when they sacrificed their children to their idols, and went into my sanctuary the same day to profane it: they did these things even in the midst of my house.

23:40. They sent for men coming from afar, to whom they had sent a messenger: and behold they came: for whom thou didst wash thyself, and didst paint thy eyes, and wast adorned with women's ornaments.

23:41. Thou satest on a very fine bed, and a table was decked before thee: whereupon thou didst set my incense, and my ointment.

23:42. And there was in her the voice of a multitude rejoicing: and to some that were brought of the multitude of men, and that came from the desert, they put bracelets on their hands, and beautiful crowns on their heads.

23:43. And I said to her that was worn out in her

adulteries: Now will this woman still continue in her fornication.

23:44. And they went in to her, as to a harlot: so went they in unto Oolla, and Ooliba, wicked women.

23:45. They therefore are just men: these shall judge them as adulteresses are judged, and as shedders of blood are judged: because they are adulteresses, and blood is in their hands.

23:46. For thus saith the Lord God: Bring a multitude upon them, and deliver them over to tumult and rapine:

23:47. And let the people stone them with stone, and let them be stabbed with their swords: they shall kill their sons and daughters, and their houses they shall burn with fire.

23:48. And I will take away wickedness out of the land: and all women shall learn, not to do according to the wickedness of them.

23:49. And they shall render your wickedness upon you, and you shall bear the sins of your

idols: and you shall know that I am the Lord God.

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EZECHIEL CHAPTER 24

Under the parable of a boiling pot is shewn the utter destruction of Jerusalem: for which the Jews at Babylon shall not dare to mourn.

24:1. And the word of the Lord came to me in the ninth year, in the tenth month, the tenth day of the month, saying:

24:2. Son of man, write thee the name of this day, on which the king of Babylon hath set himself against Jerusalem to day.

24:3. And thou shalt speak by a figure a parable to the provoking house, and say to them: Thus saith the Lord God: Set on a pot, set it on, I say,

and put water in it.

24:4. Heap together into it the pieces thereof, every good piece, the thigh and the shoulder, choice pieces and full of bones.

24:5. Take the fattest of the flock, and lay together piles of bones under it: the seething thereof is boiling hot, and the bones thereof are thoroughly sodden in the midst of it.

24:6. Therefore thus saith the Lord God: Woe to the bloody city, to the pot whose rust is in it, and its rust is not gone out of it: cast it out piece by piece, there hath no lot fallen upon it.

24:7. For her blood is in the midst of her, she hath shed it upon the smooth rock: she hath not shed it upon the ground, that it might be covered with dust.

24:8. And that I might bring my indignation upon her, and take my vengeance: I have shed her blood upon the smooth rock, that it should not be covered.

24:9. Therefore thus saith the Lord God: Woe to

the bloody city, of which I will make a great bonfire.

24:10. Heap together the bones, which I will burn with fire: the flesh shall be consumed, and the whole composition shall be sodden, and the bones shall be consumed.

24:11. Then set it empty upon burning coals, that it may be hot, and the brass thereof may be melted: and let the filth of it be melted in the midst thereof, and let the rust of it be consumed.

24:12. Great pains have been taken, and the great rust thereof is not gone out, not even by fire.

24:13. Thy uncleanness is execrable: because I desired to cleanse thee, and thou art not cleansed from thy filthiness: neither shalt thou be cleansed, before I cause my indignation to rest in thee.

24:14. I the Lord have spoken: it shall come to pass, and I will do it: I will not pass by, nor spare, nor be pacified: I will judge thee according to thy ways, and according to thy

doings, saith the Lord.

24:15. And the word of the Lord came to me, saying:

24:16. Son of man, behold I take from thee the desire of thy eyes with a stroke, and thou shall not lament, nor weep; neither shall thy tears run down.

24:17. Sigh in silence, make no mourning for the dead: let the tire of thy head be upon thee, and thy shoes on thy feet, and cover not thy face, nor eat the meat of mourners.

24:18. So I spoke to the people in the morning, and my wife died in the evening: and I did in the morning as he had commanded me.

24:19. And the people said to me: Why dost thou not tell us what these things mean that thou doest?

24:20. And I said to them: The word of the Lord came to me, saying:

24:21. Speak to the house of Israel: Thus saith the Lord God: Behold I will profane my

sanctuary, the glory of your realm, and the thing that your eyes desire, and for which your soul feareth: your sons, and your daughters, whom you have left, shall fall by the sword.

24:22. And you shall do as I have done: you shall not cover your faces, nor shall you eat the meat of mourners.

24:23. You shall have crowns on your heads, and shoes on your feet: you shall not lament nor weep, but you shall pine away for your iniquities, and every one shall sigh with his brother.

24:24. And Ezechiel shall be unto you for a sign of things to come: according to all that he hath done, so shall you do, when this shall come to pass: and you shall know that I am the Lord God.

24:25. And thou, O son of man, behold in the day wherein I will take away from them their strength, and the joy of their glory, and the desire of their eyes, upon which their souls rest, their sons and their daughters.

24:26. In that day when he that escapeth shall

come to thee, to tell thee:

24:27. In that day, I say, shall thy mouth be opened to him that hath escaped, and thou shalt speak, and shalt be silent no more: and thou shalt be unto them for a sign of things to come, and you shall know that I am the Lord.

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EZECHIEL CHAPTER 25

A prophecy against the Ammonites, Moabites, Edomites, and Philistines, for their malice against the Israelites.

25:1. And the word of the Lord came to me, saying:

25:2. Son of man, set thy face against the children of Ammon, and thou shalt prophesy of them.

25:3. And thou shalt say to the children of Ammon: Hear ye the word of the Lord God: Thus saith the Lord God: Because thou hast said: Ha, ha, upon my sanctuary, because it was

profaned: and upon the land of Israel, because it was laid waste: and upon the house of Juda, because they are led into captivity:

25:4. Therefore will I deliver thee to the men of the east for an inheritance, and they shall place their sheepcotes in thee, and shall set up their tents in thee: they shall eat thy fruits: and they shall drink thy milk.

25:5. And I will make Rabbath a stable for camels, and the children of Ammon a couching place for flocks: and you shall know that I am the Lord.

Rabbath. . . The capital city of the Ammonites: it was afterwards called Philadelphia.

25:6. For thus saith the Lord God: Because thou hast clapped thy hands and stamped with thy foot, and hast rejoiced with all thy heart against the land of Israel:

25:7. Therefore behold I will stretch forth my hand upon thee, and will deliver thee to be the

spoil of nations, and will cut thee off from among the people, and destroy thee out of the lands, and break thee in pieces: and thou shalt know that I am the Lord.

25:8. Thus saith the Lord God: Because Moab and Seir have said: Behold the house of Juda is like all other nations:

25:9. Therefore behold I will open the shoulder of Moab from the cities, from his cities, I say, and his borders, the noble cities of the land of Bethiesimoth, and Beelmeon, and Cariathaim,

25:10. To the people of the east with the children of Ammon, and I will give it them for an inheritance: that there may be no more any remembrance of the children of Ammon among the nations.

25:11. And I will execute judgments in Moab: and they shall know that I am the Lord.

25:12. Thus saith the Lord God: Because Edom hath taken vengeance to revenge herself of the children of Juda, and hath greatly offended, and

hath sought revenge of them:

25:13. Therefore thus saith the Lord God: I will stretch forth my hand upon Edom, and will take away out of it man and beast, and will make it desolate from the south: and they that are in Dedan shall fall by the sword.

25:14. And I will lay my vengeance upon Edom by the hand of my people Israel: and they shall do in Edom according to my wrath, and my fury: and they shall know my vengeance, saith the Lord God.

25:15. Thus saith the Lord God: Because the Philistines have taken vengeance, and have revenged themselves with all their mind, destroying and satisfying old enmities:

25:16. Therefore thus saith the Lord God: Behold I will stretch forth my hand upon the Philistines, and will kill the killers, and will destroy the remnant of the sea coast.

25:17. And I will execute great vengeance upon them, rebuking them in fury: and they shall

know that I am the Lord, when I shall lay my vengeance upon them.

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EZECHIEL CHAPTER 26

A prophecy of the destruction of the famous city of Tyre by Nabuchodonosor.

26:1. And it came to pass in the eleventh year, the first day of the month, that the word of the Lord came to me, saying:

26:2. Son of man, because Tyre hath said of Jerusalem: Aha, the gates of the people are broken, she is turned to me: I shall be filled, now she is laid waste.

26:3. Therefore thus saith the Lord God: Behold I come against thee, O Tyre, and I will cause many nations to come up to thee, as the waves of

the sea rise up.

26:4. And they shall break down the walls of Tyre, and destroy the towers thereof: and I will scrape her dust from her, and make her like a smooth rock.

26:5. She shall be a drying place for nets in the midst of the sea, because I have spoken it, saith the Lord God: and she shall be a spoil to the nations.

26:6. Her daughters also that are in the field, shall be slain by the sword: and they shall know that I am the Lord.

26:7. For thus saith the Lord God: Behold I will bring against Tyre Nabuchodonosor king of Babylon, the king of kings, from the north, with horses, and chariots, and horsemen, and companies, and much people.

26:8. Thy daughters that are in the field, he shall kill with the sword: and he shall compass thee with forts, and shall cast up a mount round about: and he shall lift up the buckler against

thee.

26:9. And he shall set engines of war and battering rams against thy walls, and shall destroy thy towers with his arms.

26:10. By reason of the multitude of his horses, their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and wheels, and chariots, when they shall go in at thy gates, as by the entrance of a city that is destroyed.

26:11. With the hoofs of his horses he shall tread down all thy streets, thy people he shall kill with the sword, and thy famous statues shall fall to the ground.

26:12. They shall waste thy riches, they shall make a spoil of thy merchandise: and they shall destroy thy walls, and pull down thy fine houses: and they shall lay thy stones and thy timber, and thy dust in the midst of the waters.

26:13. And I will make the multitude of thy songs to cease, and the sound of thy harps shall be heard no more.

26:14. And I will make thee like a naked rock, thou shalt be a drying place for nets, neither shalt thou be built any more: for I have spoken it, saith the Lord God.

26:15. Thus saith the Lord God to Tyre: Shall not the islands shake at the sound of thy fall, and the groans of thy slain when they shall be killed in the midst of thee?

26:16. Then all the princes of the sea shall come down from their thrones: and take off their robes, and cast away their brodered garments, and be clothed with astonishment: they shall sit on the ground, and with amazement shall wonder at thy sudden fall.

26:17. And taking up a lamentation over thee, they shall say to thee: How art thou fallen, that dwellest in the sea, renowned city that wast strong in the sea, with thy inhabitants whom all did dread?

26:18. Now shall the ships be astonished in the day of thy terror: and the islands in the sea shall

be troubled because no one cometh out of thee.

26:19. For thus saith the Lord God: When I shall make thee a desolate city like the cities that are not inhabited: and shall bring the deep upon thee, and many waters shall cover thee:

26:20. And when I shall bring thee down with those that descend into the pit to the everlasting people, and shall set thee in the lowest parts of the earth, as places desolate of old, with them that are brought down into the pit, that thou be not inhabited: and when I shall give glory in the land of the living,

26:21. I will bring thee to nothing, and thou shalt not be, and if thou be sought for, thou shalt not be found any more for ever, saith the Lord God.

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EZECHIEL CHAPTER 27

A description of the glory and riches of Tyre: and of her irrecoverable fall.

27:1. And the word of the Lord came to me, saying:

27:2. Thou therefore, O son of man, take up a lamentation for Tyre:

27:3. And say to Tyre that dwelleth at the entry of the sea, being the mart of the people for many islands: Thus saith the Lord God: O Tyre, thou hast said: I am of perfect beauty,

27:4. And situate in the heart of the sea. Thy neighbours, that built thee, have perfected thy

beauty:

27:5. With fir trees of Sanir they have built thee with all sea planks: they have taken cedars from Libanus to make thee masts.

Sea planks. . . That is, timber brought by sea to build the city.

27:6. They have cut thy oars out of the oaks of Basan: and they have made thee benches of Indian ivory and cabins with things brought from the islands of Italy.

27:7. Fine broidered linen from Egypt was woven for thy sail, to be spread on thy mast: blue and purple from the islands of Elisa, were made thy covering.

27:8. The inhabitants of Sidon, and the Arabians were thy rowers: thy wise men, O Tyre, were thy pilots.

27:9. The ancients of Gebal, and the wise men thereof furnished mariners for the service of thy various furniture: all the ships of the sea, and

their mariners were thy factors.

27:10. The Persians, and Lydians, and the Libyans were thy soldiers in thy army: they hung up the buckler and the helmet in thee for thy ornament.

27:11. The men of Arad were with thy army upon thy walls round about: the Pygmies also that were in thy towers, hung up their quivers on thy walls round about: they perfected thy beauty.

Pygmies. . . That is, strong and valiant men. In Hebrew, Gammadim.

27:12. The Carthaginians thy merchants supplied thy fairs with a multitude of all kinds of riches, with silver, iron, tin, and lead,

27:13. Greece, Thubal, and Mosoch, they were thy merchants, they brought to thy people slaves and vessels of brass.

27:14. From the house of Thogorma they brought horses, and horsemen, and mules to thy market.

27:15. The men of Dedan were thy merchants: many islands were the traffic of thy hand, they exchanged for thy price teeth of ivory and ebony.

27:16. The Syrian was thy merchant: by reason of the multitude of thy works, they set forth precious stones, and purple, and brodered works, and fine linen, and silk, and chodchod in thy market.

Chodchod. . . It is the Hebrew name for some precious stone; but of what kind in particular interpreters are not agreed.

27:17. Juda and the land of Israel, they were thy merchants with the best corn: they set forth balm, and honey, and oil and rosin in thy fairs.

27:18. The men of Damascus were thy merchants in the multitude of thy works, the multitude of divers riches, in rich wine, in wool of the best colour.

27:19. Dan, and Greece, and Mosel have set

forth in thy marts wrought iron: stacte, and calamus were in thy market.

27:20. The men of Dedan were thy merchants in tapestry for seats.

27:21. Arabia, and all the princes of Cedar, they were the merchants of thy hand: thy merchants came to thee with lambs, and rams, and kids.

27:22. The sellers of Saba, and Reema, they were thy merchants: with all the best spices, and precious stones, and gold, which they set forth in thy market.

27:23. Haran, and Chene, and Eden were thy merchants; Saba, Assur, and Chelmad sold to thee.

27:24. They were thy merchants in divers manners, with bales of blue cloth, and of embroidered work, and of precious riches, which were wrapped up and bound with cords: they had cedars also in thy merchandise.

27:25. The ships of the sea, were thy chief in thy merchandise: and thou wast replenished, and

glorified exceedingly in the heart of the sea.

27:26. Thy rowers have brought thee into great waters: the south wind hath broken thee in the heart of the sea.

27:27. Thy riches, and thy treasures, and thy manifold furniture, thy mariners, and thy pilots, who kept thy goods, and were chief over thy people: thy men of war also, that were in thee, with all thy multitude that is in the midst of thee: shall fall in the heart of the sea in the day of thy ruin.

27:28. Thy fleets shall be troubled at the sound of the cry of thy pilots.

27:29. And all that handled the oar shall come down from their ships: the mariners, and all the pilots of the sea shall stand upon the land:

27:30. And they shall mourn over thee with a loud voice and shall cry bitterly: and they shall cast up dust upon their heads and shall be sprinkled with ashes.

27:31. And they shall shave themselves bald for

thee, and shall be girded with haircloth: and they shall weep for thee with bitterness of soul, with most bitter weeping.

27:32. And they shall take up a mournful song for thee, and shall lament thee: What city is like Tyre, which is become silent in the midst of the sea?

27:33. Which by thy merchandise that went from thee by sea didst fill many people: which by the multitude of thy riches, and of thy people didst enrich the kings of the earth.

27:34. Now thou art destroyed by the sea, thy riches are in the bottom of the waters, and all the multitude that was in the midst of thee is fallen.

27:35. All the inhabitants of the islands are astonished at thee: and all their kings being struck with the storm have changed their countenance.

27:36. The merchants of people have hissed at thee: thou art brought to nothing, and thou shalt never be any more.

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EZECHIEL CHAPTER 28

The king of Tyre, who affected to be like to God, shall fall under the like sentence with Lucifer. The judgment of Sidon. The restoration of Israel.

28:1. And the word of the Lord came to me, saying:

28:2. Son of man, say to the prince of Tyre: Thus saith the Lord God: Because thy heart is lifted up, and thou hast said: I am God, and I sit in the chair of God in the heart of the sea: whereas thou art a man, and not God: and hast set thy heart as if it were the heart of God.

28:3. Behold thou art wiser than Daniel: no

secret is hid from thee.

Thou art wiser than Daniel. . . Viz., in thy own conceit. The wisdom of Daniel was so much celebrated in his days, that it became a proverb amongst the Chaldeans, when any one would express an extraordinary wisdom, to say he was as wise as Daniel.

28:4. In thy wisdom and thy understanding thou hast made thyself strong: and hast gotten gold and silver into thy treasures.

28:5. By the greatness of thy wisdom, and by thy traffic thou hast increased thy strength: and thy heart is lifted up with thy strength.

28:6. Therefore, thus saith the Lord God: Because thy heart is lifted up as the heart of God:

28:7. Therefore behold, I will bring upon thee strangers: the strongest of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy beauty.

28:8. They shall kill thee, and bring thee down:

and thou shalt die the death of them that are slain in the heart of the sea.

28:9. Wilt thou yet say before them that slay thee: I am God; whereas thou art a man, and not God, in the hand of them that slay thee?

28:10. Thou shalt die the death of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord God.

28:11. And the word of the Lord came to me, saying: Son of man, take up a lamentation upon the king of Tyre:

28:12. And say to him: Thus saith the Lord God: Thou wast the seal of resemblance, full of wisdom, and perfect in beauty.

Thou wast the seal of resemblance. . . The king of Tyre, by his dignity and his natural perfections, bore in himself a certain resemblance to God, by reason of which he might be called the seal of resemblance, etc. But what is here said to him is commonly understood of Lucifer, the king over all the children

of pride.

28:13. Thou wast in the pleasures of the paradise of God: every precious stone was thy covering: the sardius, the topaz, and the jasper, the chrysolite, and the onyx, and the beryl, the sapphire, and the carbuncle, and the emerald: gold the work of thy beauty: and thy pipes were prepared in the day that thou wast created.

28:14. Thou a cherub stretched out, and protecting, and I set thee in the holy mountain of God, thou hast walked in the midst of the stones of fire.

A cherub stretched out. . . That is, thy wings extended. This alludes to the figure of the cherubims in the sanctuary, which with stretched out wings covered the ark. —Ibid. The stones of fire. . . That is, bright and precious stones which sparkle like fire.

28:15. Thou wast perfect in thy ways from the day of thy creation, until iniquity was found in

thee.

28:16. By the multitude of thy merchandise, thy inner parts were filled with iniquity, and thou hast sinned: and I cast thee out from the mountain of God, and destroyed thee, O covering cherub, out of the midst of the stones of fire.

28:17. And thy heart was lifted up with thy beauty: thou hast lost thy wisdom in thy beauty, I have cast thee to the ground: I have set thee before the face of kings, that they might behold thee.

28:18. Thou hast defiled thy sanctuaries by the multitude of thy iniquities, and by the iniquity of thy traffic: therefore I will bring forth a fire from the midst of thee, to devour thee, and I will make thee as ashes upon the earth in the sight of all that see thee.

28:19. All that shall see thee among the nations, shall be astonished at thee: thou art brought to nothing, and thou shalt never be any more.

28:20. And the word of the Lord came to me,

saying:

28:21. Son of man, set thy face against Sidon:
and thou shalt prophesy of it,

28:22. And shalt say: Thus saith the Lord God:
Behold I come against thee, Sidon, and I will be
glorified in the midst of thee: and they shall
know that I am the Lord, when I shall execute
judgments in her, and shall be sanctified in her.

28:23. And I will send into her pestilence, and
blood in her streets: and they shall fall being
slain by the sword on all sides in the midst
thereof: and they shall know that I am the Lord.

28:24. And the house of Israel shall have no
more a stumblingblock of bitterness, nor a thorn
causing pain on every side round about them, of
them that are against them: and they shall know
that I am the Lord God.

28:25. Thus saith the Lord God: When I shall
have gathered together the house of Israel out of
the people among whom they are scattered: I
will be sanctified in them before the Gentiles:

and they shall dwell in their own land, which I gave to my servant Jacob.

28:26. And they shall dwell therein secure, and they shall build houses, and shall plant vineyards, and shall dwell with confidence, when I shall have executed judgments upon all that are their enemies round about: and they shall know that I am the Lord their God.

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EZECHIEL CHAPTER 29

The king of Egypt shall be overthrown, and his kingdom wasted: it shall be given to Nabuchodonosor for his service against Tyre.

29:1. In the tenth year, the tenth month, the eleventh day of the month, the word of the Lord came to me, saying:

29:2. Son of man, set thy face against Pharaoh king of Egypt: and thou shalt prophesy of him, and of all Egypt:

29:3. Speak, and say: Thus saith the Lord God: Behold, I come against thee, Pharaoh king of Egypt, thou great dragon that liest in the midst of

thy rivers, and sayest: The river is mine, and I made myself.

29:4. But I will put a bridle in thy jaws: and I will cause the fish of thy rivers to stick to thy scales: and I will draw thee out of the midst of thy rivers, and all thy fish shall stick to thy scales.

29:5. And I will cast thee forth into the desert, and all the fish of thy river: thou shalt fall upon the face of the earth, thou shalt not be taken up, nor gathered together: I have given thee for meat to the beasts of the earth, and to the fowls of the air.

29:6. And all the inhabitants of Egypt shall know that I am the Lord: because thou hast been a staff of a reed to the house of Israel.

29:7. When they took hold of thee with the hand thou didst break, and rent all their shoulder: and when they leaned upon thee, thou brokest, and weakenest all their loins.

29:8. Therefore thus saith the Lord God: Behold, I will bring the sword upon thee: and cut

off man and beast out of thee.

29:9. And the land of Egypt shall become a desert, and a wilderness: and they shall know that I am the Lord, because thou hast said: The river is mine, and I made it.

29:10. Therefore, behold I come against thee, and thy rivers: and I will make the land of Egypt utterly desolate, and wasted by the sword, from the tower of Syene, even to the borders of Ethiopia.

29:11. The foot of man shall not pass through it, neither shall the foot of beasts go through it: nor shall it be inhabited during forty years.

29:12. And I will make the land of Egypt desolate in the midst of the lands that are desolate, and the cities thereof in the midst of the cities that are destroyed, and they shall be desolate for forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries.

29:13. For thus saith the Lord God: At the end

of forty years I will gather the Egyptians from the people among whom they had been scattered.

29:14. And I will bring back the captivity of Egypt, and will place them in the land of Phatures, in the land of their nativity, and they shall be there a low kingdom:

29:15. It shall be the lowest among other kingdoms, and it shall no more be exalted over the nations, and I will diminish them that they shall rule no more over the nations.

29:16. And they shall be no more a confidence to the house of Israel, teaching iniquity, that they may flee, and follow them: and they shall know that I am the Lord God.

29:17. And it came to pass in the seven and twentieth year in the first month, in the first of the month: that the word of the Lord came to me, saying:

29:18. Son of man, Nabuchodonosor king of Babylon hath made his army to undergo hard service against Tyre: every head was made bald,

and every shoulder was peeled and there hath been no reward given him, nor his army for Tyre, for the service that he rendered me against it.

29:19. Therefore thus saith the Lord God:
Behold, I will set Nabuchodonosor the king of Babylon in the land of Egypt: and he shall take her multitude, and take the booty thereof for a prey, and rifle the spoils thereof: and it shall be wages for his army.

29:20. And for the service that he hath done me against it: I have given him the land of Egypt, because he hath laboured for me, saith the Lord God.

29:21. In that day a horn shall bud forth to the house of Israel, and I will give thee an open mouth in the midst of them: and they shall know that I am the Lord.

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EZECHIEL CHAPTER 30

The desolation of Egypt and her helpers: all her cities shall be wasted.

30:1. And the word of the Lord came to me, saying:

30:2. Son of man prophesy, and say: Thus saith the Lord God: Howl ye, Woe, woe to the day:

30:3. For the day is near, yea the day of the Lord is near: a cloudy day, it shall be the time of the nations.

30:4. And the sword shall come upon Egypt: and there shall be dread in Ethiopia, when the wounded shall fall in Egypt, and the multitude

thereof shall be taken away, and the foundations thereof shall be destroyed.

30:5. Ethiopia, and Libya, and Lydia, and all the rest of the crowd, and Chub, and the children of the land of the covenant, shall fall with them by the sword.

30:6. Thus saith the Lord God: They also that uphold Egypt shall fall, and the pride of her empire shall be brought down: from the tower of Syene shall they fall in it by the sword, saith the Lord the God of hosts.

30:7. And they shall be desolate in the midst of the lands that are desolate, and the cities thereof shall be in the midst of the cities that are wasted.

30:8. And they shall know that I am the Lord: when I shall have set a fire in Egypt, and all the helpers thereof shall be destroyed.

30:9. In that day shall messengers go forth from my face in ships to destroy the confidence of Ethiopia, and there shall be dread among them in the day of Egypt: because it shall certainly come.

30:10. Thus saith the Lord God: I will make the multitude of Egypt to cease by the hand of Nabuchodonosor the king of Babylon.

30:11. He and his people with him, the strongest of nations, shall be brought to destroy the land: and they shall draw their swords upon Egypt: and shall fill the land with the slain.

30:12. And I will make the channels of the rivers dry, and will deliver the land into the hand of the wicked: and will lay waste the land and all that is therein by the hands of strangers, I the Lord have spoken it.

30:13. Thus saith the Lord God: I will also destroy the idols, and I will make an end of the idols of Memphis: and there shall: be no more a prince of the land of Egypt and I will cause a terror in the land of Egypt.

30:14. And I will destroy the land of Phatures, and will make a fire in Taphnis, and will execute judgments in Alexandria.

Alexandria. . . In the Hebrew, No: which was the ancient name of that city, which was afterwards rebuilt by Alexander the Great, and from his name called Alexandria.

30:15. And I will pour out my indignation upon Pelusium the strength of Egypt, and will cut off the multitude of Alexandria.

30:16. And I will make a fire in Egypt: Pelusium shall be in pain like a woman in labour, and Alexandria shall be laid waste, and in Memphis there shall be daily distresses.

30:17. The young men of Heliopolis, and of Bubastus shall fall by the sword, and they themselves shall go into captivity.

30:18. And in Taphnis the day shall be darkened, when I shall break there the sceptres of Egypt, and the pride of her power shall cease in her: a cloud shall cover her, and her daughters shall be led into captivity.

30:19. And I will execute judgments in Egypt:

and they shall know that I am the Lord.

30:20. And it came to pass in the eleventh year, in the first month, in the seventh day of the month, that the word of the Lord came, me, saying:

30:21. Son of man, I have broken the arm of Pharaoh king of Egypt: and behold it is not bound up, to be healed, to be tied up with clothes, and swathed with linen, that it might recover strength, and hold the sword.

30:22. Therefore, thus saith the Lord God: Behold, I come against Pharaoh king of Egypt, and I will break into pieces his strong arm, which is already broken: and I will cause the sword to fall out of his hand:

30:23. And I will disperse Egypt among the nations, and scatter them through the countries.

30:24. And I will strengthen the arms of the king of Babylon, and will put my sword in his hand: and I will break the arms of Pharaoh, and they shall groan bitterly being slain before his face.

30:25. And I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall: and they shall know that I am the Lord, when I shall have given my sword into the hand of the king of Babylon, and he shall have stretched it forth upon the land of Egypt.

30:26. And I will disperse Egypt among the nations, and will scatter them through the countries, and they shall know that I am the Lord.

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EZECHIEL CHAPTER 31

The Assyrian empire fell for their pride: the Egyptian shall fall in like manner.

31:1. And it came to pass, in the eleventh year, the third month the first day of the month, that the word of the Lord came to me, saying:

31:2. Son of man, speak to Pharaoh king of Egypt, and to his people: To whom art thou like in thy greatness?

31:3. Behold, the Assyrian like a cedar in Libanus, with fair branches, and full of leaves, of a high stature, and his top was elevated among the thick boughs.

31:4. The waters nourished him, the deep set him tip on high, the streams thereof ran round about his roots, and it sent, forth its rivulets to all the trees of the country.

31:5. Therefore was his height exalted above all the trees of the country and his branches were multiplied, and his boughs were elevated because of many waters.

31:6. And when he had spread forth his shadow, all the fowls of the air made their nests in his boughs, and all the beasts of the forest brought forth their young under his branches, and the assembly of many nations dwelt under his shadow.

31:7. And he was most beautiful for his greatness, and for the spreading of his branches: for his root was near great waters.

31:8. The cedars in the paradise of God were not higher than he, the fir trees did not equal his top, neither were the plane trees to be compared with him for branches: no tree in the paradise of God

was like him in his beauty.

31:9. For I made him beautiful and thick set with many branches: and all the trees of pleasure, that were in the paradise of God, envied him.

31:10. Therefore thus saith the Lord God: Because he was exalted in height, and shot up his top green and thick, and his heart was lifted up in his height:

31:11. I have delivered him into the hands of the mighty one of the nations, he shall deal with him: I have cast him out according to his wickedness.

I have delivered. . . Here the time past is put for the future, i. e., I shall deliver. —Ibid. The mighty one, etc. . . Viz., Nabuchodonosor, who conquered both the Assyrians and Egyptians.

31:12. And strangers, and the most cruel of the nations shall cut him down, and cast him away upon the mountains, and his boughs shall fall in every valley, and his branches shall be broken on

every rock of the country: and all the people of the earth shall depart from his shadow, and leave him.

31:13. All the fowls of the air dwelt upon his ruins, and all the beasts of the field were among his branches.

31:14. For which cause none of the trees by the waters shall exalt themselves for their height: nor shoot up their tops among the thick branches and leaves, neither shall any of them that are watered stand up in their height: for they are all delivered unto death to the lowest parts of the earth, in the midst of the children of men, with them that go down into the pit.

31:15. Thus saith the Lord God: In the day when he went down to hell, I brought in mourning, I covered him with the deep: and I withheld its rivers, and restrained the many waters: Libanus grieved for him, and all the trees of the field trembled.

31:16. I shook the nations with the sound of his

fall, when I brought him down to hell with them that descend into the pit: and all the trees of pleasure, the choice and best in Libanus, all that were moistened with waters, were comforted in the lowest parts of the earth.

31:17. For they also shall go down with him to hell to them that are slain by the sword; and the arm of every one shall sit down under his shadow in the midst of the nations.

31:18. To whom art thou like, O thou that art famous and lofty among the trees of pleasure? Behold, thou art brought down with the trees of pleasure to the lowest parts of the earth: thou shalt sleep in the midst of the uncircumcised, with them that are slain by the sword: this is Pharao, and all his multitude, saith the Lord God.

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EZECHIEL CHAPTER 32

The prophet's lamentation for the king of Egypt.

32:1. And it came to pass in the twelfth year, in the twelfth month, in the first day of the month, that the word of the Lord came to me, saying:

32:2. Son of man, take up a lamentation for Pharaoh the king of Egypt, and say to him: Thou art like the lion of the nations, and the dragon that is in the sea: and thou didst push with the horn in thy rivers, and didst trouble the waters with thy feet, and didst trample upon their streams.

32:3. Therefore, thus saith the Lord God: I will spread out my net over thee with the multitude of

many people, and I will draw thee up in my net.

32:4. And I will throw thee out on the land, I will cast thee away into the open field and I will cause all the fowls of the air to dwell upon thee, and I will fill the beasts of all the earth with thee.

32:5. And I will lay thy flesh upon the mountains, and will fill thy hills with thy corruption,

32:6. And I will water the earth with thy stinking blood upon the mountains, and the valleys shall be filled with thee.

32:7. And I will cover the heavens, when thou shalt be put out, and I will make the stars thereof dark: I will cover the sun with a cloud, and the moon shall not give her light.

32:8. I will make all the lights of heaven to mourn over thee and I will cause darkness upon thy land, saith the Lord God, when thy wounded shall fall in the midst of the land, saith the Lord God.

32:9. And I shall provoke to anger the heart of

many people, when I shall have brought in thy destruction among the nations upon the lands, which thou knowest not.

32:10. And I will make many people to be amazed at thee, and their kings shall be horribly afraid for thee, when my sword shall begin to fly upon their faces: and they shall be astonished on a sudden, every one for his own life, in the day of their ruin.

32:11. For thus saith the Lord God: The sword of the king of Babylon shall come upon thee,

32:12. By the swords of the mighty I will overthrow thy multitude: all these nations are invincible: and they shall waste the pride of Egypt, and the multitude thereof shall be destroyed.

32:13. I will destroy also all the beasts thereof that were beside the great waters: and the foot of man shall trouble them no more, neither shall the hoof of beasts trouble them.

32:14. Then will I make their waters clear, and

cause their rivers to run like oil, saith the Lord God:

32:15. When I shall have made the land of Egypt desolate: and the land shall be destitute of her fulness, when I shall have struck all the inhabitants thereof and they shall know that I am the Lord.

32:16. This is the lamentation, and they shall lament therewith: the daughters of the nations shall lament therewith for Egypt, and for the multitude thereof they shall lament therewith, saith the Lord God.

32:17. And it came to pass in the twelfth year, in the fifteenth day of the month, that the word of the Lord came to me saying:

32:18. Son of man, sing a mournful song for the multitude of Egypt: and cast her down, both her, and the daughters of the mighty nations to the lowest part of the earth, with them that go down into the pit.

32:19. Whom dost thou excel in beauty? go

down and sleep with the uncircumcised.

32:20. They shall fall in the midst of them that are slain with the sword: the sword is given, they have drawn her down, and all her people.

32:21. The most mighty among the strong ones shall speak to him from the midst of hell, they that went down with his helpers and slept uncircumcised, slain by the sword.

32:22. Assur is there, and all his multitude: their graves are round about him, all of them slain, and that fell by the sword.

32:23. Whose graves are set in the lowest parts of the pit: and his multitude lay round about his grave: all of them slain, and fallen by the sword, they that heretofore spread terror in the land of the living.

32:24. There is Elam and all his multitude round about his grave, all of them slain, and fallen by the sword; that went down uncircumcised to the lowest parts of the earth: that caused their terror in the land of the living, and they have borne

their shame with them that go down into the pit.

32:25. In the midst of the slain they have set him a bed among all his people: their graves are round about him: all these are uncircumcised, and slain by the sword: for they spread their terror in the land of the living, and have borne their shame with them that descend into the pit: they are laid in the midst of the slain.

32:26. There is Mosoch, and Thubal, and all their multitude: their graves are round about him: all of them uncircumcised and slain, and fallen by the sword: though they spread their terror in the land of the living.

32:27. And they shall not sleep with the brave, and with them that fell uncircumcised, that went down to hell with their weapons, and laid their swords under their heads, and their iniquities were in their bones, because they were the terror of the mighty in the land of the living.

32:28. So thou also shalt be broken in the midst of the uncircumcised, and shalt sleep with them

that are slain by the sword.

32:29. There is Edom, and her kings, and all her princes, who with their army are joined with them that are slain by the sword: and have slept with the uncircumcised, and with them that go down into the pit.

32:30. There are all the princes of the north, and all the hunters: who were brought down with the slain, fearing, and confounded in their strength: who slept uncircumcised with them that are slain by the sword, and have borne their shame with them that go down into the pit.

32:31. Pharaos saw them, and he was comforted concerning all his multitude, which was slain by the sword: Pharaos, and all his army, saith the Lord God:

32:32. Because I have spread my terror in the land of the living, and he hath slept in the midst of the uncircumcised with them that are slain by the sword: Pharaos and all his multitude, saith the Lord God.

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EZECHIEL CHAPTER 33

The duty of the watchman appointed by God: the justice of God's ways: his judgments upon the Jews.

33:1. And the word of the Lord came to me, saying:

33:2. Son of man, speak to the children of thy people, and say to them: When I bring the sword upon a land, if the people of the land take a man, one of their meanest, and make him a watchman over them:

33:3. And he sees the sword coming upon the land, and sound the trumpet, and tell the people:

33:4. Then he that heareth the sound of the

trumpet, whosoever he be, and doth not look to himself, if the sword come, and cut him off: his blood shall be upon his own head.

33:5. He heard the sound of the trumpet, and did not look to himself, his blood shall be upon him: but if he look to himself, he shall save his life.

33:6. And if the watchman see the sword coming, and sound not the trumpet: and the people look not to themselves, and the sword come, and cut off a soul from among them: he indeed is taken away in his iniquity, but I will require his blood at the hand of the watchman.

33:7. So thou, O son of man, I have made thee a watchman to the house of Israel: therefore thou shalt hear the word from my mouth, and shalt tell it them from me.

33:8. When I say to the wicked: O wicked man, thou shalt surely die: if thou dost not speak to warn the wicked man from his way: that wicked man shall die in his iniquity, but I will require his blood at thy hand.

33:9. But if thou tell the wicked man, that he may be converted from his ways, and he be not converted from his way he shall die in his iniquity: but thou hast delivered thy soul.

33:10. Thou therefore, O son of man, say to the house of Israel: Thus you have spoken, saying: Our iniquities, and our sins are upon us, and we pine away in them: how then can we live?

33:11. Say to them: As I live, saith the Lord God, I desire not the death of the wicked, but that the wicked turn from his way, and live. Turn ye, turn ye from your evil ways: and why will you die, O house of Israel?

33:12. Thou therefore, O son of man, say to the children of thy people: The justice of the just shall not deliver him, in what day soever he shall sin: and the wickedness of the wicked shall not hurt him, in what day soever he shall turn from his wickedness: and the just shall not be able to live in his justice, in what day soever he shall sin.

33:13. Yea, if I shall say to the just that he shall

surely live, and he, trusting in his justice, commit iniquity: all his justices shall be forgotten, and his iniquity, which he hath committed, in the same shall he die.

33:14. And it I shall say to the wicked: Thou shalt surely die: and he do penance for his sin, and do judgment and justice,

33:15. And if that wicked man restore the pledge, and render what he had robbed, and walk in the commandments of life, and do no unjust thing: he shall surely live, and shall not die.

33:16. None of his sins, which he hath committed, shall be imputed to him: he hath done judgment and justice, he shall surely live.

33:17. And the children of thy people have said: The way of the Lord is not equitable: whereas their own way is unjust.

33:18. For when the just shall depart from his justice, and commit iniquities, he shall die in them.

33:19. And when the wicked shall depart from

his wickedness, and shall do judgments, and justice, he shall live in them.

33:20. And you say: The way of the Lord is not right, I will judge every one of you according to his ways, O house of Israel.

33:21. And it came to pass in the twelfth year of our captivity, in the tenth month, in the fifth day of the month, that there came to me one that was fled from Jerusalem, saying: The city is laid waste.

33:22. And the hand of the Lord had been upon me in the evening, before he that was fled came: and he opened my mouth till he came to me in the morning, and my mouth being opened, I was silent no more.

33:23. And the word of the Lord came to me, saying:

33:24. Son of man, they that dwell in these ruinous places in the land of Israel, speak, saying: Abraham was one, and he inherited the land, but we are many, the land is given us in

possession.

33:25. Therefore say to them: Thus saith the Lord God: You that eat with the blood and lift up your eyes to your uncleannesses, and that shed blood: shall you possess the land by inheritance?

33:26. You stood on your swords, you have committed abominations, and every one hath defiled his neighbours wife; and shall you possess the land by inheritance?

33:27. Say thou thus to them: Thus saith the Lord God: As I live, they that dwell in the ruinous places, shall fall by the sword: and he that is in the field, shall be given to the beasts to be devoured: and they that are in holds, and caves, shall die of the pestilence.

33:28. And I will make the land a wilderness, and a desert, and the proud strength thereof shall fail, and the mountains of Israel shall be desolate, because there is none to pass by them,

33:29. And they shall know that I am the Lord, when I shall have made their land waste and

desolate, for all their abominations which they have committed.

33:30. And thou son of man: the children of thy people, that talk of thee by the walls, and in the doors of the houses, and speak one to another each man to his neighbour, saying: Come, and let us hear what is the word that cometh forth from the Lord.

33:31. And they come to thee, as if people were coming in, and my people sit before thee: and hear thy words, and do them not: for they turn them into a song of their mouth, and their heart goeth after their covetousness.

33:32. And thou art to them as a musical song which is sung with a sweet and agreeable voice: and they hear thy words, and do them not.

33:33. And when that which was foretold shall come to pass, for behold it is coming, then shall they know that a prophet hath been among them.

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EZECHIEL CHAPTER 34

Evil pastors are reproved. Christ the true pastor shall come, and gather together his flock from all parts of the earth, and preserve it for ever.

34:1. And the word of the Lord came to me, it saying:

34:2. Son of man, prophesy concerning the shepherds of Israel: prophesy, and say to the shepherds: Thus saith the Lord God: Woe to the shepherds of Israel, that fed themselves: should not the flocks be fed by the shepherds?

Shepherds. . . That is, princes, magistrates, chief priests, and scribes.

34:3. You ate the milk, and you clothed yourselves with the wool, and you killed that which was fat: but my flock you did not feed.

34:4. The weak you have not strengthened, and that which was sick you have not healed, that which was broken you have not bound up, and that which was driven away you have not brought again, neither have you sought that which was lost: but you ruled over them with rigour, and with a high hand.

34:5. And my sheep were scattered, because there was no shepherd and they became the prey of all the beasts of the field, and were scattered.

34:6. My sheep have wandered in every mountain, and in every high hill: and my flocks were scattered upon the face of the earth, and there was none that sought them, there was none, I say, that sought them.

34:7. Therefore, ye shepherds, hear the word of the Lord:

34:8. As I live, saith the Lord God, forasmuch as my flocks have been made a spoil, and my sheep are become a prey to all the beasts of the field, because there was no shepherd: for my shepherds did not seek after my flock, but the shepherds fed themselves, and fed not my flocks:

34:9. Therefore, ye shepherds, hear the word of the Lord:

34:10. Thus saith the Lord God: Behold I myself come upon the shepherds, I will require my flock at their hand, and I will cause them to cease from feeding the flock any more, neither shall the shepherds feed themselves any more: and I will deliver my flock from their mouth, and it shall no more be meat for them.

34:11. For thus saith the Lord God: Behold I myself will seek my sheep, and will visit them.

34:12. As the shepherd visiteth his flock in the day when he shall be in the midst of his sheep that were scattered, so will I visit my sheep, and will deliver them out of all the places where they

have been scattered in the cloudy and dark day.

34:13. And I will bring them out from the peoples, and will gather them out of the countries, and will bring them to their own land: and I will feed them in the mountains of Israel, by the rivers, and in all the habitations of the land.

34:14. I will feed them in the most fruitful pastures, and their pastures shall be in the high mountains of Israel: there shall they rest on the green grass, and be fed in fat pastures upon the mountains of Israel.

34:15. I will feed my sheep: and I will cause them to lie down, saith the Lord God.

34:16. I will seek that which was lost: and that which was driven away, I will bring again: and I will bind up that which was broken, and I will strengthen that which was weak, and that which was fat and strong I will preserve, and I will feed them in judgment.

34:17. And as for you, O my flocks, thus saith the Lord God: Behold I judge between cattle and

cattle, of rams and of he goats.

34:18. Was it not enough for you to feed upon good pastures? but you must also tread down with your feet the residue of your pastures: and when you drank the clearest water, you troubled the rest with your feet.

34:19. And my sheep were fed with that which you had trodden with your feet: and they drank what your feet had troubled.

34:20. Therefore thus saith the Lord God to you: Behold, I myself will judge between the fat cattle and the lean.

34:21. Because you thrust with sides and shoulders, and struck all the weak cattle with your horns, till they were scattered abroad:

34:22. I will save my flock, and it shall be no more a spoil, and I will judge between cattle and cattle.

34:23. And I *will set up one shepherd over them*, and he shall feed them, even my servant David: he shall feed them, and he shall be their shepherd.

David. . . Christ, who is of the house of David.

34:24. And I the Lord will be their God: and my servant David the prince in the midst of them: I the Lord have spoken it.

34:25. And I will make a covenant of peace with them, and will cause the evil beasts to cease out of the land: and they that dwell in the wilderness shall sleep secure in the forests.

34:26. And I will make them a blessing round about my hill: and I will send down the rain in its season, there shall be showers of blessing.

34:27. And the tree of the field shall yield its fruit, and the earth shall yield her increase, and they shall be in their land without fear: and they shall know that I am the Lord, when I shall have broken the bonds of their yoke, and shall have delivered them out of the hand of those that rule over them.

34:28. And they shall be no more for a spoil to the nations, neither shall the beasts of the earth

devour them: but they shall dwell securely without, any terror.

34:29. And I will raise up for them a bud of renown: and they shall be no more consumed with famine in the land, neither shall they bear any more the reproach of the Gentiles.

A bud of renown. . . Germen nominatum. He speaks of Christ our Lord, the illustrious bud of the house of David, renowned over all the earth. See Jer. 33.15.

34:30. And they shall know that I the Lord their God am with them, and that they are my people the house of Israel: saith the Lord God.

34:31. And you my flocks, the flocks of my pasture are men: and I am the Lord your God, saith the Lord God.

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EZECHIEL CHAPTER 35

The judgment of mount Seir, for their hatred of Israel.

35:1. And the word of the Lord came to me, saying:

35:2. Son of man, set thy face against mount Seir, and prophesy concerning it, and say to it:

35:3. Thus saith the Lord God: Behold I come against thee, mount Seir, and I will stretch forth my hand upon thee, and I will make thee desolate and waste.

35:4. I will destroy thy cities, and thou shalt be desolate: and thou shalt know that I am the Lord.

35:5. Because thou hast been an everlasting enemy, and hast shut up the children of Israel in the hands of the sword in the time of their affliction, in the time of their last iniquity.

35:6. Therefore as I live, saith the Lord God, I will deliver thee up to blood, and blood shall pursue thee: and whereas thou hast hated blood, blood shall pursue thee.

35:7. And I will make mount Seir waste and desolate: and I will take away from it him that goeth and him that returneth.

35:8. And I will fill his mountains with his men that are slain: in thy hills, and in thy valleys, and in thy torrents they shall fall that are slain with the sword.

35:9. I will make thee everlasting desolations, and thy cities shall not be inhabited: and thou shalt know that I am the Lord God.

35:10. Because thou hast said: The two nations, and the two lands shall be mine, and I will possess them by inheritance: whereas the Lord

was there.

35:11. Therefore as I live, saith the Lord God, I will do according to thy wrath, and according to thy envy, which thou hast exercised in hatred to them: and I will be made known by them, when I shall have judged thee.

35:12. And thou shalt know that I the Lord have heard all thy reproaches, that thou hast spoken against the mountains of Israel, saying. They are desolate, they are given to us to consume.

35:13. And you rose up against me with your mouth, and have derogated from me by your words: I have heard them.

35:14. Thus saith the Lord God: When the whole earth shall rejoice, I will make thee a wilderness.

35:15. As thou hast rejoiced over the inheritance of the house of Israel, because it was laid waste, so will I do to thee: thou shalt be laid waste, O mount Seir, and all Idumea: and they shall know that I am the Lord.

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EZECHIEL CHAPTER 36

The restoration of Israel, not for their merits, but by God's special grace. Christ's baptism.

36:1. And thou son of man, prophesy to the mountains of Israel, and say: Ye mountains of Israel, hear the word of the Lord:

36:2. Thus saith the Lord God: Because the enemy hath said to you: Aha, the everlasting heights are given to us for an inheritance.

36:3. Therefore prophesy, and say: Thus saith the Lord God: Because you have been desolate, and trodden under foot on every side, and made an inheritance to the rest of the nations, and are

become the subject of the talk, and the reproach of the people:

36:4. Therefore, ye mountains of Israel, hear the word of the Lord God: Thus saith the Lord God to the mountains, and to the hills, to the brooks, and to the valleys, and to desolate places, and ruinous walls, and to the cities that are forsaken, that are spoiled, and derided by the rest of the nations round about.

36:5. Therefore thus saith the Lord God: In the fire of my zeal I have spoken of the rest of the nations, and of all Edom, who have taken my land to themselves, for an inheritance with joy, and with all the heart, and with the mind: and have cast it out to lay it waste.

36:6. Prophecy therefore concerning the land of Israel, and say to the mountains, and to the hills, to the ridges, and to the valleys: Thus saith the Lord God: Behold I have spoken in my zeal, and in my indignation, because you have borne the shame of the Gentiles.

36:7. Therefore thus saith the Lord God: I have lifted up my hand, that the Gentiles who are round about you, shall themselves bear their shame.

36:8. But as for you, O mountains of Israel, shoot ye forth your branches, and yield your fruit to my people of Israel: for they are at hand to come.

36:9. For I, I am for you, and I will turn to you, and you shall be ploughed and sown.

36:10. And I will multiply men upon you, and all the house of Israel: and the cities shall be inhabited, and the ruinous places shall be repaired.

36:11. And I will make you abound with men and with beasts: and they shall be multiplied, and increased: and I will settle you as from the beginning, and will give you greater gifts, than you had from the beginning: and you shall know that I am the Lord.

36:12. And I will bring men upon you, my

people Israel, and they shall possess thee for their inheritance: and thou shalt be their inheritance, and shalt no more henceforth be without them.

36:13. Thus saith the Lord God: Because thy say of you: Thou art a devourer of men, and one that suffocatest thy nation:

36:14. Therefore thou shalt devour men no more nor destroy thy nation any more, saith the Lord God.

36:15. Neither will I cause men to hear in thee the shame of the nations any more, nor shalt thou bear the reproach of the people, nor lose thy nation any more, saith the Lord God.

Nor lose thy nation any more. . . This whole promise principally relates to the church of Christ, and God's perpetual protection of her: for as the carnal Jews, they have been removed out of their land these sixteen hundred years.

36:16. And the word of the Lord came to me, saying:

36:17. Son of man, when the house of Israel dwelt in their own land, they defiled it with their ways, and with their doings: their way was before me like the uncleanness of a menstruous woman.

36:18. And I poured out my indignation upon them for the blood which they had shed upon the land, and with their idols they defiled it.

36:19. And I scattered them among the nations, and they are dispersed through the countries: I have judged them according to their ways, and their devices.

36:20. And when they entered among the nations whither they went, they profaned my holy name, when it was said of them: This is the people of the Lord, and they are come forth out of his land.

36:21. And I have regarded my own holy name, which the house of Israel hath profaned among the nations to which they went in.

36:22. Therefore thou shalt say to the house of Israel: Thus saith the Lord God: It is not for

your sake that I will do this, O house of Israel, but for my holy name's sake, which you have profaned among the nations whither you went.

36:23. And I will sanctify my great name, which was profaned among the Gentiles, which you have profaned in the midst of them: that the Gentiles may know that I am the Lord, saith the Lord of hosts, when I shall be sanctified in you before their eyes.

36:24. For I will take you from among the Gentiles, and will gather you together out of all the countries, and will bring you into your own land.

36:25. And I will pour upon you clean water, and you shall be cleansed from all your filthiness, and I will cleanse you from all your idols.

36:26. And I will give you a new heart, and put a new spirit within you: and I will take away the stony heart out of your flesh, and will give you a heart of flesh.

36:27. And I will put my spirit in the midst of

you: and I will cause you to walk in my commandments, and to keep my judgments, and do them.

36:28. And you shall dwell in the land which I gave to your fathers, and you shall be my people, and I will be your God.

36:29. And I will save you from all your uncleannesses: and I will call for corn, and will multiply it, and will lay no famine upon you.

36:30. And I will multiply the fruit of the tree, and the increase of the field, that you bear no more the reproach of famine among the nations.

36:31. And you shall remember your wicked ways, and your doings that were not good: and your iniquities, and your wicked deeds shall displease you.

36:32. It is not for your sakes that I will do this, saith the Lord God, be it known to you: be confounded, and ashamed at your own ways, O house of Israel.

36:33. Thus saith the Lord God: In the day that I

shall cleanse you from all your iniquities, and shall cause the cities to be inhabited, and shall repair the ruinous places,

36:34. And the desolate land shall be tilled, which before was waste in the sight of all that passed by,

36:35. They shall say: This land that was untilled is become as a garden of pleasure: and the cities that were abandoned, and desolate, and destroyed, are peopled and fenced.

36:36. And the nations, that shall be left round about you, shall know that I the Lord have built up what was destroyed, and planted what was desolate, that I the Lord have spoken and done it.

36:37. Thus saith the Lord God: Moreover in this shall the house of Israel find me, that I will do it for them: I will multiply them as a flock of men,

36:38. As a holy flock, as the flock of Jerusalem in her solemn feasts: so shall the waste cities be full of flocks of men: and they shall know that I

am the Lord.

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EZECHIEL CHAPTER 37

A vision of the resurrection of dry bones, foreshewing the deliverance of the people from their captivity. Juda and Israel shall be all one kingdom under Christ. God's everlasting covenant with the church.

37:1. The hand of the Lord was upon me, and brought me forth in the spirit of the Lord: and set me down in the midst of a plain that was full of bones.

37:2. And he led me about through them on every side: now they were very many upon the face of the plain, and they were exceeding dry.

37:3. And he said to me: Son of man, dost thou

think these bones shall live and I answered: O Lord God, thou knowest.

37:4. And he said to me: Prophecy concerning these bones; and say to them: Ye dry bones, hear the word of the Lord.

37:5. Thus saith the Lord God to these bones: Behold, I will send spirit into you, and you shall live.

Spirit. . . That is, soul, life, and breath.

37:6. And I will lay sinews upon you, and will cause flesh to grow over you, and will cover you with skin: and I will give you spirit and you shall live, and you shall know that I am the Lord.

37:7. And I prophesied as he had commanded me: and as I prophesied there was a noise, and behold a commotion: and the bones came together, each one, its joint.

37:8. And I saw, and behold the sinews, and the flesh came up upon them: and the skin was stretched out over them, but there was no spirit in

them.

37:9. And he said to me: Prophecy to the spirit, prophecy, O son of man, and say to the spirit: Thus saith the Lord God: Come, spirit, from the four winds, and blow upon these slain, and let them live again.

37:10. And I prophesied as he had commanded me: and the spirit came into them, and they lived: and they stood up upon their feet, an exceeding great army.

37:11. And he said to me: Son of man: All these bones are the house of Israel: they say: Our bones are dried up, and our hope is lost, and we are cut off.

37:12. Therefore prophecy, and say to them: Thus saith the Lord God: Behold I will open your graves, and will bring you out of your sepulchres, O my people: and will bring you into the land of Israel.

37:13. And you shall know that I am the Lord, when I shall have opened your sepulchres, and

shall have brought you out of your graves, O my people:

37:14. And shall have put my spirit in you, and you shall live, and I shall make you rest upon your own land: and you shall know that I the Lord have spoken, and done it, saith the Lord God:

37:15. And the word of the Lord came to me, saying:

37:16. And thou son of man, take thee a stick: and write upon it: Of Juda, and of the children of Israel his associates: and take another stick and write upon it: For Joseph the stick of Ephraim, and for all the house of Israel, and of his associates.

37:17. And join them one to the other into one stick, and they shall become one in thy hand.

37:18. And when the children of thy people shall speak to thee, saying: Wilt thou not tell us what thou meanest by this?

37:19. Say to them: Thus saith the Lord God:

Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel that are associated with him, and I will put them together with the stick of Juda, and will make them one stick: and they shall be one in his hand.

37:20. And the sticks whereon thou hast written, shall be in thy hand, before their eyes.

37:21. And thou shalt say to them: Thus saith the Lord God: Behold, I will take of the children of Israel from the midst of the nations whither they are gone: and I will gather them on every side, and will bring them to their own land.

37:22. And I will make them one nation in the land on the mountains of Israel, and one king shall be king over them all: and they shall no more be two nations, neither shall they be divided any more into two kingdoms.

37:23. Nor shall they be defiled any more with their idols, nor with their abominations, nor with all their iniquities: and I will save them out of all the places in which they have sinned, and I will

cleanse them: and they shall be my people, and I will be their God.

37:24. And my servant David shall be king over them, and they shall have one shepherd: they shall walk in my judgments, and shall keep my commandments, and shall do them.

37:25. And they shall dwell in the land which I gave to my servant Jacob, wherein your fathers dwelt, and they shall dwell in it, they and their children, and their children's children, for ever: and David my servant shall be their prince for ever.

37:26. And I will make a covenant of peace with them, it shall be an everlasting covenant with them: and I will establish them, and will multiply them, and will set my sanctuary in the midst of them for ever.

37:27. And my tabernacle shall be with them: and I will be their God, and they shall be my people.

37:28. And the nations shall know that I am the

Lord the sanctifier of Israel, when my sanctuary shall be in the midst of them for ever.

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EZECHIEL CHAPTER 38

Gog shall persecute the church in the latter days. He shall be overthrown.

38:1. And the word of the Lord came to me, saying:

38:2. Son of man, set thy face against Gog, the land of Magog, the chief prince of Mosoch and Thubal: and prophesy of him,

Gog. . . This name, which signifies hidden or covered, is taken in this place, either for the persecutors of the church of God in general, or some arch-persecutor in particular: such as Antichrist shall be in the latter days. See Apoc. 20.8. And what is said of the

punishment of Gog, is verified by the unhappy ends of persecutors.—Ibid. Magog. . . Scythia or Tartary, from whence the Turks, and other enemies of the church of Christ, originally sprung.

38:3. And say to him: Thus saith the Lord God: Behold, I come against thee, O Gog, the chief prince of Mosoch and Thubal.

38:4. And I will turn thee about, and I will put a bit in thy jaws: and I will bring thee forth, and all thy army, horses and horsemen all clothed with coats of mail, a great multitude, armed with spears and shields and swords.

38:5. The Persians, Ethiopians, and Libyans with them, all with shields and helmets.

38:6. Gomer, and all his bands, the house of Thogorma, the northern parts and all his strength, and many peoples with thee.

38:7. Prepare and make thyself ready, and all thy multitude that is assembled about thee, and be thou commander over them.

38:8. After many days thou shalt be visited: at the end of years thou shalt come to the land that is returned from the sword, and is gathered out of many nations, to the mountains of Israel which have been continually waste: but it hath been brought forth out of the nations, and they shall all of them dwell securely in it.

38:9. And thou shalt go up and come like a storm, and like a cloud to cover the land, thou and all thy bands and many people with thee.

38:10. Thus saith the Lord God: In that day projects shall enter into thy heart, and thou shalt conceive a mischievous design.

38:11. And thou shalt say: I will go up to the land which is without a wall, I will come to them that are at rest, and dwell securely: all these dwell without a wall, they have no bars nor gates:

38:12. To take spoils, and lay hold on the prey, to lay thy hand upon them that had been wasted, and afterwards restored, and upon the people that is gathered together out of the nations, which

hath begun to possess and to dwell in the midst of the earth.

38:13. Saba, and Dedan, and the merchants of Tharsis, and all the lions thereof shall say to thee: Art thou come to take spoils? behold, thou hast gathered thy multitude to take a prey, to take silver, and gold, and to carry away goods and substance, and to take rich spoils.

38:14. Therefore, thou son of man, prophesy and say to Gog: Thus saith the Lord God: Shalt thou not know, in that day, when my people of Israel shall dwell securely?

38:15. And thou shalt come out of thy place from the northern parts, thou and many people with thee, all of them riding upon horses, a great company and a mighty army.

38:16. And thou shalt come upon my people of Israel like a cloud, to cover the earth. Thou shalt be in the latter days, and I will bring thee upon my land: that the nations may know me, when I shall be sanctified in thee, O Gog, before their

eyes.

38:17. Thus saith the Lord God: Thou then art he, of whom I have spoken in the days of old, by my servants the prophets of Israel, who prophesied in the days of those times that I would bring thee upon them.

38:18. And it shall come to pass in that day, in the day of the coming of Gog upon the land of Israel, saith the Lord God, that my indignation shall come up in my wrath.

38:19. And I have spoken in my zeal, and in the fire of my anger, that in that day there shall be a great commotion upon the land of Israel:

38:20. So that the fishes of the sea, and the birds of the air, and the beasts of the field, and every creeping thing that creepeth upon the ground, and all men that are upon the face of the earth, shall be moved at my presence: and the mountains shall be thrown down, and the hedges shall fall, and every wall shall fall to the ground.

38:21. And I will call in the sword against him in

all my mountains, saith the Lord God: every man's sword shall be pointed against his brother.

38:22. And I will judge him with pestilence, and with blood, and with violent rain, and vast hailstones: I will rain fire and brimstone upon him, and upon his army, and upon the many nations that are with him.

38:23. And I will be magnified, and I will be sanctified: and I will be known in the eyes of many nations and they shall know that I am the Lord.

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EZECHIEL CHAPTER 39

God's judgments upon Gog. God's people were punished for their sins: but shall be favoured with everlasting kindness.

39:1. And thou, son of man, prophesy against Gog, and say: Thus saith the Lord God: Behold, I come against thee, O Gog, the chief prince of Mosoch and Thubal.

39:2. And I will turn thee round, and I will lead thee out, and will make thee go up from the northern parts: and will bring thee upon the mountains of Israel.

39:3. And I will break thy bow in thy left hand,

and I will cause thy arrows to fall out of thy right hand.

39:4. Thou shalt fall upon the mountains of Israel, thou and all thy bands, and thy nations that are with thee: I have given thee to the wild beasts, to the birds, and to every fowl, and to the beasts of the earth to be devoured.

39:5. Thou shalt fall upon the face of the field: for I have spoken it, saith the Lord God.

39:6. And I will send a fire on Magog, and on them that dwell confidently in the islands: and they shall know that I am the Lord.

39:7. And I will make my holy name known in the midst of my people Israel, and my holy name shall be profaned no more: and the Gentiles shall know that I am the Lord, the Holy One of Israel.

39:8. Behold it cometh, and it is done, saith the Lord God: this is the day whereof I have spoken.

39:9. And the inhabitants shall go forth of the cities of Israel, and shall set on fire and burn the weapons, the shields, and the spears, the bows

and the arrows, and the handstaves and the pikes: and they shall burn them with fire seven years.

39:10. And they shall not bring wood out of the countries, nor cut down out of the forests: for they shall burn the weapons with fire, and shall make a prey of them to whom they had been a prey, and they shall rob those that robbed them, saith the Lord God.

39:11. And it shall come to pass in that day, that I will give Gog a noted place for a sepulchre in Israel: the valley of the passengers on the east of the sea, which shall cause astonishment in them that pass by: and there shall they bury Gog, and all his multitude, and it shall be called the valley of the multitude of Gog.

39:12. And the house of Israel shall bury them for seven months to cleanse the land.

39:13. And all the people of the land shall bury him, and it shall be unto them a noted day, wherein I was glorified, saith the Lord God.

39:14. And they shall appoint men to go continually about the land, to bury and to seek out them that were remaining upon the face of the earth, that they may cleanse it: and after seven months they shall begin to seek.

39:15. And they shall go about passing through the land: and when they shall see the bone of a man, they shall set up sign by it, till the buriers bury it in the valley, of the multitude of Gog.

39:16. And the name of the city shall be Amona, and they shall cleanse the land.

39:17. And thou, O son of man, saith the Lord God, say to every fowl, and to all the birds, and to all the beasts of the field: Assemble yourselves, make haste, come together from every side to my victim, which I slay for you, a great victim upon the mountains of Israel: to eat flesh, and drink blood.

39:18. You shall eat the flesh of the mighty, and you shall drink the blood of the princes of the earth, of rams, and of lambs, and of he goats, and

bullocks, and of all that are well fed and fat.

39:19. And you shall eat the fat till you be full, and shall drink blood till you be drunk of the victim which I shall slay for you.

39:20. And you shall be filled at my table with horses, and mighty horsemen, and all the men of war, saith the Lord God.

39:21. And I will set my glory among the nations: and all nations shall see my judgment that I have executed, and my hand that I have laid upon them.

39:22. And the house of Israel shall know that I am the Lord their God from that day and forward.

39:23. And the nations shall know that the house of Israel were made captives for their iniquity, because they forsook me, and I hid my face from them: and I delivered them into the hands of their enemies, and they fell all by the sword.

39:24. I have dealt with them according to their uncleanness, and wickedness, and hid my face from them.

39:25. Therefore, thus saith the Lord God: Now will I bring back the captivity of Jacob, and will have mercy on all the house of Israel and I will be jealous for my holy name.

39:26. And they shall bear their confusion, and all the transgressions wherewith they have transgressed against me, when they shall dwell in their land securely fearing no man:

39:27. And I shall have brought them back from among the nations, and shall have gathered them together out of the lands of their enemies, and shall be sanctified in them, in the sight of many nations.

39:28. And they shall know that I am the Lord their God, because I caused them to be carried away among the nations; and I have gathered them together unto their own land, and have not left any of them there.

39:29. And I will hide my face no more from them, for I have poured out my spirit upon all the house of Israel, saith the Lord God.

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EZECHIEL CHAPTER 40

The prophet sees in a vision the rebuilding of the temple: the dimensions of several parts thereof.

40:1. In the five and twentieth year of our captivity, in the beginning of the year, the tenth day of the month, the fourteenth year after the city was destroyed: in the selfsame day the hand of the Lord was upon me, and he brought me thither.

40:2. In the visions of God he brought me into the land of Israel, and set me upon a very high mountain: upon which there was as the building of a city, bending towards the south.

40:3. And he brought me in thither, and behold a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed in his hand, and he stood in the gate.

40:4. And this man said to me: Son of man, see with thy eyes, and hear with thy ears, and set thy heart upon all that I shall shew thee: for thou art brought hither that they may be shewn to thee: declare all that thou seest, to the house of Israel.

40:5. And behold there was a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits and a handbreadth: and he measured the breadth of the building one reed, and the height one reed.

40:6. And he came to the gate that looked toward the east, and he went up the steps thereof: and he measured the breadth of the threshold of the gate one reed, that is, one threshold was one reed broad;

40:7. And every little chamber was one reed

long, and one reed broad: and between the little chambers were five cubits:

40:8. And the threshold of the gate by the porch of the gate within, was one reed.

40:9. And he measured the porch of the gate eight cubits, and the front thereof two cubits: and the porch of the gate was inward.

40:10. And the little chambers of the gate that looked eastward were three on this side, and three on that side: all three were of one measure, and the fronts of one measure, on both parts.

40:11. And he measured the breadth of the threshold of the gate ten cubits: and the length of the gate thirteen cubits:

40:12. And the border before the little chambers one cubit: and one cubit was the border on both sides: and the little chambers were six cubits on this side and that side.

40:13. And he measured the gate from the roof of one little chamber to the roof of another, in breadth five and twenty cubits: door against door.

40:14. He made also fronts of sixty cubits: and to the front the court of the gate on every side round about.

40:15. And before the face of the gate which reached even to the face of the porch of the inner gate, fifty cubits.

40:16. And slanting windows in the little chambers, and in their fronts, which were within the gate on every side round about: and in like manner there were also in the porches windows round about within, and before the fronts the representation of palm trees.

40:17. And he brought me into the outward court, and behold there were chambers, and a pavement of stone in the court round about: thirty chambers encompassed the pavement.

There were chambers. . .Gazophylacia, so called, because the priests and Levites kept in them the stores and vessels that belonged to the temple.

40:18. And the pavement in the front of the gates

according to the length of the gates was lower.

40:19. And he measured the breadth from the face of the lower gate to the front of the inner court without, a hundred cubits to the east, and to the north.

40:20. He measured also both the length and the breadth of the gate of the outward court, which looked northward.

40:21. And the little chambers thereof three on this side, and three on that side: and the front thereof, and the porch thereof according to the measure of the former gate, fifty cubits long, and five and twenty cubits broad.

40:22. And the windows thereof, and the porch, and the gravings according to the measure of the gate that looked to the east, and they went up to it by seven steps, and a porch was before it.

40:23. And the gate of the inner court was over against the gate of the north, and that of the east: and he measured from gate to gate a hundred cubits.

40:24. And he brought me out to the way of the south, and behold the gate that looked to the south: and he measured the front thereof, and the porch thereof according to the former measures.

40:25. And the windows thereof, and the porches round about, as the other windows: the length was fifty cubits, and the breadth five and twenty cubits.

40:26. And there were seven steps to go up to it: and a porch before the doors thereof: and there were graven palm trees, one on this side, and another on that side in the front thereof.

40:27. And there was a gate of the inner court towards the south: and he measured from gate to gate towards the south, a hundred cubits.

40:28. And he brought me into the inner court at the south gate: and he measured the gate according to the former measures.

40:29. The little chamber thereof, and the front thereof, and the porch thereof with the same measures: and the windows thereof, and the

porch thereof round about it was fifty cubits in length, and five and twenty cubits in breadth.

40:30. And the porch round about was five and twenty cubits long, and five cubits broad.

40:31. And the porch thereof to the outward court, and the palm trees thereof in the front: and there were eight steps to go up to it.

40:32. And he brought me into the inner court by the way of the east: and he measured the gate according to the former measures.

40:33. The little chamber thereof, and the front thereof, and the porch thereof as before: and the windows thereof, and the porches thereof round about it was fifty cubits long, and five and twenty cubits broad.

40:34. And the porch thereof, that is, of the outward court: and the graven palm trees in the front thereof on this side and on that side: and the going up thereof was by eight steps.

40:35. And he brought me into the gate that looked to the north: and he measured according

to the former measures.

40:36. The little chamber thereof, and the front thereof, and the porch thereof, and the windows thereof round about it was fifty cubits long, and five and twenty cubits broad.

40:37. And the porch thereof looked to the outward court: and the graving of palm trees in the front thereof was on this side and on that side: and the going up to it was by eight steps.

40:38. And at every chamber was a door in the forefronts of the gates: there they washed the holocaust.

40:39. And in the porch of the gate were two tables on this side, and two tables on that side: that the holocaust, and the sin offering, and the trespass offering might be slain thereon.

40:40. And on the outward side, which goeth up to the entry of the gate that looketh toward the north, were two tables: and at the other side before the porch of the gate were two tables,

40:41. Four tables were on this side, and four

tables on that side at the sides of the gate were eight tables, upon which they slew the victims.

40:42. And the four tables for the holocausts were made of square stones: one cubit and a half long, and one cubit and a half broad, and one cubit high: to lay the vessels upon, in which the holocaust and the victim is slain.

40:43. And the borders of them were of one handbreadth, turned inwards round about: and upon the tables was the flesh of the offering.

40:44. And without the inner gate were the chambers of the singing men in the inner court, which was on the side of the gate that looketh to the north: and their prospect was towards the south, one at the side of the east gate, which looketh toward the north.

40:45. And he said to me: This chamber, which looketh toward the south shall be for the priests that watch in the wards of the temple.

40:46. But the chamber that looketh towards the north shall be for the priests that watch over the

ministry of the altar. These are the sons of Sadoc, who among the sons of Levi, come near to the Lord, to minister to him.

40:47. And he measured the court a hundred cubits long, and a hundred cubits broad foursquare: and the altar that was before the face of the temple.

40:48. And he brought me into the porch of the temple: and he measured the porch five cubits on this side, and five cubits on that side: and the breadth of the gate three cubits on this side, and three cubits on that side.

40:49. And the length of the porch was twenty cubits, and the breadth eleven cubits, and there were eight steps to go up to it. And there were pillars in the fronts: one on this side, and another on that side.

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EZECHIEL CHAPTER 41

A description of the temple, and of all the parts of it.

41:1. And he brought me into the temple, and he measured the fronts six cubits broad on this side, and six cubits on that side, the breadth of the tabernacle.

The temple. . . This plan of a temple, which was here shewn to the prophet in a vision, partly had relation to the material temple, which was to be rebuilt: and partly, in a mystical sense, to the spiritual temple of God, the church of Christ.

41:2. And the breadth of the gate was ten cubits:

and the sides of the gate five cubits on this side, and five cubits on that side: and he measured the length thereof forty cubits, and the breadth twenty cubits.

41:3. Then going inward he measured the front of the gate two cubits: and the gate six cubits, and the breadth of the gate seven cubits.

41:4. And he measured the length thereof twenty cubits, and the breadth twenty cubits, before the face of the temple: and he said to me: This is the holy of holies.

41:5. And he measured the wall of the house six cubits: and the breadth of every side chamber four cubits round about the house on every side.

41:6. And the side chambers one by another, were twice thirty-three: and they bore outwards, that they might enter in through the wall of the house in the sides round about, to hold in, and not to touch the wall of the temple.

One by another. . . Or one over another; literally, side

to side, or side upon side.

41:7. And there was a broad passage round about, going up by winding stairs, and it led into the upper loft of the temple all round: therefore was the temple broader in the higher parts: and so from the lower parts they went to the higher by the midst.

41:8. And I saw in the house the height round about, the foundations of the side chambers which were the measure of a reed the space of six cubits:

41:9. And the thickness of the wall for the side chamber without, which was five cubits: and the inner house was within the side chambers of the house,

And the inner house was within the side chambers of the house. . . Because these side chambers were in the very walls of the temple all round. Or, it may also be rendered (more agreeably to the Hebrew) so as to signify that the thickness of the wall for the side

chamber within, was the same as that of the wall without; that is, equally five cubits.

41:10. And between the chambers was the breadth of twenty cubits round about the house on every side.

41:11. And the door of the side chambers was turned towards the place of prayer: one door was toward the north, and another door was toward the south: and the breadth of the place for prayer, was five cubits round about.

41:12. And the building that was separate, and turned to the way that looked toward the sea, was seventy cubits broad and the wall of the building, five cubits thick round about: and ninety cubits long.

41:13. And he measured the length of the house, a hundred cubits: and the separate building, and the walls thereof, a hundred cubits in length.

41:14. And the breadth before the face of the house, and of the separate place toward the east, a

hundred cubits.

41:15. And he measured the length of the building over against it, which was separated at the back of it: and the galleries on both sides a hundred cubits: and the inner temple, and the porches of the court.

41:16. The thresholds, and the oblique windows, and the galleries round about on three sides, over against the threshold of every one, and floored with wood all round about: and the ground was up to the windows, and the windows were shut over the doors.

41:17. And even to the inner house, and without all the wall round about within and without, by measure.

41:18. And there were cherubims and palm trees wrought, so that a palm tree was between a cherub and a cherub, and every cherub had two faces.

41:19. The face of a man was toward the palm tree on one side, and the face of a lion was

toward the palm tree on the other side: set forth through all the house round about.

41:20. From the ground even to the upper parts of the gate, were cherubims and palm trees wrought in the wall of the temple.

41:21. The threshold was foursquare, and the face of the sanctuary sight to sight.

The threshold was foursquare. . . That is, the gate of the temple was foursquare: and so placed as to answer the gate of the sanctuary within.

41:22. The altar of wood was three cubits high: and the length thereof was two cubits: and the corners thereof, and the length thereof, and the walls thereof, were of wood. And he said to me: This is the table before the Lord.

41:23. And there were two doors in the temple, and in the sanctuary.

41:24. And in the two doors on both sides were two little doors, which were folded within each other: for there were two wickets on both sides

of the doors.

41:25. And there were cherubims also wrought in the doors of the temple, and the figures of palm trees, like as were made on the walls: for which cause also the planks were thicker in the front of the porch without.

41:26. Upon which were the oblique windows, and the representation of palm trees on this side, and on that side in the sides of the porch, according to the sides of the house, and the breadth of the walls.

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EZECHIEL CHAPTER 42

A description of the courts, chambers, and other places belonging to the temple.

42:1. And he brought me forth into the outward court by the way that leadeth to the north, and he brought me into the chamber that was over against the separate building, and over against the house toward the north.

42:2. In the face of the north door was the length of hundred cubits, and the breadth of fifty cubits.

42:3. Over against the twenty cubits of the inner court, and over against the pavement of the outward court that was paved with stone, where

there was a gallery joined to a triple gallery.

42:4. And before the chambers was a walk ten cubits broad, looking to the inner parts of a way of one cubit. And their doors were toward the north.

42:5. Where were the store chambers lower above: because they bore up the galleries, which appeared above out of them from the lower parts, and from the midst of the building.

42:6. For they were of three stories, and had not pillars, as the pillars of the courts: therefore did they appear above out of the lower places, and out of the middle places, fifty cubits from the ground.

42:7. And the outward wall that went about by the chambers, which were towards the outward court on the forepart of the chambers, was fifty cubits long.

42:8. For the length of the chambers of the outward court was fifty cubits: and the length before the face of the temple, a hundred cubits.

42:9. And there was under these chambers, an entrance from the east, for them that went into them out of the outward court.

42:10. In the breadth of the outward wall of the court that was toward the east, over against the separate building, and there were chambers before the building.

42:11. And the way before them was like the chambers which were toward the north: they were as long as they, and as broad as they: and all the going in to them, and their fashions, and their doors were alike.

42:12. According to the doors of the chambers that were towards the south: there was a door in the head of the way, which way was before the porch, separated towards the east as one entereth in.

42:13. And he said to me: The chambers of the north, and the chambers of the south, which are before the separate building: they are holy chambers, in which the priests shall eat, that

approach to the Lord into the holy of holies: there they shall lay the most holy things, and the offering for sin, and for trespass: for it is a holy place.

42:14. And when the priests shall have entered in, they shall not go out of the holy places into the outward court: but there they shall lay their vestments, wherein they minister, for they are holy: and they shall put on other garments, and so they shall go forth to the people.

42:15. Now when he had made an end of measuring the inner house, he brought me out by the way of the gate that looked toward the east: and he measured it on every side round about.

42:16. And he measured toward the east with the measuring reed, five hundred reeds with the measuring reed round about.

42:17. And he measured toward the north five hundred reeds with the measuring reed round about.

42:18. And towards the south he measured five

hundred reeds with the measuring reed round about.

42:19. And toward the west he measured five hundred reeds, with the measuring reed.

42:20. By the four winds he measured the wall thereof on every side round about, five hundred cubits and five hundred cubits broad, making a separation between the sanctuary and the place of the people.

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EZECHIEL CHAPTER 43

The glory of God returns to the new temple. The Israelites shall no more profane God's name by idolatry: the prophet is commanded to shew them the dimensions, and form of the temple, and of the altar, with the sacrifices to be offered thereon.

43:1. And he brought me to the gate that looked towards the east.

43:2. And behold the glory of the God of Israel came in by the way of the east: and his voice was like the noise of many waters, and the earth shone with his majesty.

43:3. And I saw the vision according to the

appearance which I had seen when he came to destroy the city: and the appearance was according to the vision which I had seen by the river Chobar: and I fell upon my face.

43:4. And the majesty of the Lord went into the temple by the way of the gate that looked to the east.

43:5. And the spirit lifted me up and brought me into the inner court: and behold the house was filled with the glory of the Lord.

43:6. And I heard one speaking to me out of the house, and the man that stood by me,

43:7. Said to me: Son of man, the place of my throne, and the place of the soles of my feet, where I dwell in the midst of the children of Israel for ever: and the house of Israel shall no more profane my holy name, they and their kings by their fornications, and by the carcasses of their kings, and by the high places.

43:8. They who have set their threshold by my threshold, and their posts by my posts: and there

was but a wall between me, and them: and they profaned my holy name by the abominations which they committed: for which reason I consumed them in my wrath.

43:9. Now therefore let them put away their fornications, and the carcasses of their kings far from me: and I will dwell in the midst of them for ever.

43:10. But thou, son of man, shew to the house of Israel the temple, and let them be ashamed of their iniquities, and let them measure the building:

43:11. And be ashamed of all that they have done. Shew them the form of the house, and of the fashion thereof, the goings out and the comings in, and the whole plan thereof, and all its ordinances, and all its order, and all its laws, and thou shalt write it in their sight: that they may keep the whole form thereof, and its ordinances, and do them.

43:12. This is the law of the house upon the top

of the mountain: All its border round about; most holy: this then is the law of the house.

43:13. And these are the measures of the altar by the truest cubit, which is a cubit and a handbreadth: the bottom thereof was a cubit, and the breadth a cubit: and the border thereof unto its edge, and round about, one handbreadth: and this was the trench of the altar.

43:14. And from the bottom of the ground to the lowest brim two cubits, and the breadth of one cubit: and from the lesser brim to the greater brim four cubits, and the breadth of one cubit.

43:15. And the Ariel itself was four cubits: and from the Ariel upward were four horns.

The Ariel. . . That is, the altar itself, or rather the highest part of it, upon which the burnt offerings were laid. In the Hebrew it is Harel, that is, the mountain of God: but in the following verse Haariel, that is, the lion of God; a figure, from its consuming, and as it were devouring the sacrifices, as a lion devours its prey.

43:16. And the Ariel was twelve cubits long, and twelve cubits broad, foursquare, with equal sides.

43:17. And the brim was fourteen cubits long, and fourteen cubits broad in the four corners thereof: and the crown round about it was half a cubit, and the bottom of it one cubit round about: and its steps turned toward the east.

43:18. And he said to me: Son of man, thus saith the Lord God: These are the ceremonies of the altar, in what day soever it shall be made: that holocausts may be offered upon it, and blood poured out.

43:19. And thou shalt give to the priests, and the Levites, that are of the race of Sadoc, who approach to me, saith the Lord God, to offer to me a calf of the herd for sin.

43:20. And thou shalt take of his blood, and shalt put it upon the four horns thereof, and upon the four corners of the brim, and upon the crown round about: and thou shalt cleanse, and expiate

it.

43:21. And thou shalt take the calf, that is offered for sin: and thou shalt burn him in a separate place of the house without the sanctuary.

43:22. And in the second day thou shalt offer a he goat without blemish for sin: and they shall expiate the altar, as they expiated it with the calf.

43:23. And when thou shalt have made an end of the expiation thereof, thou shalt offer a calf of the herd without blemish, and a ram of the flock without blemish.

43:24. And thou shalt offer them in the sight of the Lord, and the priests shall put salt upon them, and shall offer them a holocaust to the Lord.

43:25. Seven days shalt thou offer a he goat for sin daily: they shall offer also a calf of the herd, and a ram of the flock without blemish.

43:26. Seven days shall they expiate the altar, and shall cleanse it: and they shall consecrate it.

Consecrate it. . . Literally, fill its hand, that is,

dedicate and apply it to holy service.

43:27. And the days being expired, on the eighth day and thenceforward, the priests shall offer your holocausts upon the altar, and the peace offerings: and I will be pacified towards you, saith the Lord God.

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EZECHIEL CHAPTER 44

*The east gate of the sanctuary shall be always shut.
The uncircumcised shall not enter into the
sanctuary: nor the Levites that have served idols:
but the sons of Sadoc shall do the priestly functions,
who stood firm in the worst of times.*

44:1. And he brought me back to the way of the gate of the outward sanctuary, which looked towards the east: and it was shut.

44:2. And the Lord said to me: This gate shall be shut, it shall not be opened, and no man shall pass through it: because the Lord the God of Israel hath entered in by it, and it shall be shut

44:3. For the prince. The prince himself shall sit in it, to eat bread before the Lord: he shall enter in by the way of the porch of the gate, and shall go out by the same way.

44:4. And he brought me by the way of the north gate, in the sight of the house: and I saw, and behold the glory of the Lord filled the house of the Lord: and I fell on my face.

44:5. And the Lord said to me: Son of man, attend with thy heart and behold with thy eyes, and hear with thy ears, all that I say to thee concerning all the ceremonies of the house of the Lord, and concerning all the laws thereof: and mark well the ways of the temple, with all the goings out of the sanctuary.

44:6. And thou shalt say to the house of Israel that provoketh me: Thus saith the Lord God: Let all your wicked doings suffice you, O house of Israel:

44:7. In that you have brought in strangers uncircumcised in heart, and uncircumcised in

flesh, to be in my sanctuary, and to defile my house: and you offer my bread, the fat, and the blood: and you have broken my covenant by all your wicked doings.

44:8. And you have not kept the ordinances of my sanctuary: but you have set keepers of my charge in my sanctuary for yourselves.

44:9. Thus saith the Lord God: No stranger uncircumcised in heart, and uncircumcised in flesh, shall enter into my sanctuary, no stranger that is in the midst of the children of Israel.

44:10. Moreover the Levites that went away far from me, when the children of Israel went astray, and have wandered from me after their idols, and have borne their iniquity:

44:11. They shall be officers in my sanctuary, and doorkeepers of the gates of the house, and ministers to the house: they shall slay the holocausts, and the victims of the people: and they shall stand in their sight, to minister to them.

44:12. Because they ministered to them before

their idols, and were a stumblingblock of iniquity to the house of Israel: therefore have I lifted up my hand against them, saith the Lord God, and they shall bear their iniquity:

44:13. And they shall not come near to me, to do the office of priest to me, neither shall they come near to any of my holy things that are by the holy of holies: but they shall bear their shame, and their wickednesses which they have committed.

44:14. And I will make them doorkeepers of the house, for all the service thereof, and for all that shall be done therein.

44:15. But the priests, and Levites, the sons of Sadoc, who kept the ceremonies of my sanctuary, when the children of Israel went astray from me, they shall come near to me, to minister to me: and they shall stand before me, to offer me the fat, and the blood, saith the Lord God.

44:16. They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and to keep my ceremonies.

44:17. And when they shall enter in at the gates of the inner court, they shall be clothed with linen garments: neither shall any woollen come upon them, when they minister in the gates of the inner court and within.

44:18. They shall have linen mitres on their heads, and linen breeches on their loins, and they shall not be girded with any thing that causeth sweat.

44:19. And when they shall go forth to the outward court to the people, they shall put off their garments wherein they ministered, and lay them up in the store chamber of the sanctuary, and they shall clothe themselves with other garments: and they shall not sanctify the people with their vestments.

*Shall not sanctify the people with their vestments. . .
By exposing them to the danger of touching the
sacred vestments, which none were to touch but they
that were sanctified.*

44:20. Neither shall they shave their heads, nor wear long hair: but they shall only poll their heads.

44:21. And no priest shall drink wine when he is to go into the inner court.

44:22. Neither shall they take to wife a widow, nor one that is divorced, but they shall take virgins of the seed of the house of Israel: but they may take a widow also, that is, the widow of a priest.

44:23. And they shall teach my people the difference between holy and profane, and shew them how to discern between clean and unclean.

44:24. And when there shall be a controversy, they shall stand in my judgments, and shall judge: they shall keep my laws, and my ordinances in all my solemnities, and sanctify my sabbaths.

44:25. And they shall come near no dead person, lest they be defiled, only their father and mother, and son and daughter, and brother and sister, that

hath not had another husband: for whom they may become unclean.

44:26. And after one is cleansed, they shall reckon unto him seven days.

44:27. And in the day that he goeth into the sanctuary, to the inner court, to minister unto me in the sanctuary, he shall offer for his sin, saith the Lord God.

44:28. And they shall have no inheritance, I am their inheritance: neither shall you give them any possession in Israel, for I am their possession.

44:29. They shall eat the victim both for sin and for trespass: and every vowed thing in Israel shall be theirs.

30. And the firstfruits of all the firstborn, and all the libations of all things that are offered, shall be the priest's: and you shall give the firstfruits of your meats to the priest, that he may return a blessing upon thy house.

44:31. The priests shall not eat of any thing that is dead of itself or caught by a beast, whether it

be fowl or cattle.

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EZECHIEL CHAPTER 45

Portions of land for the sanctuary, for the city, and for the prince. Ordinances for the prince.

45:1. And when you shall begin to divide the land by lot, separate ye firstfruits to the Lord, a portion of the land to be holy, in length twenty-five thousand and in breadth ten thousand: it shall be holy in all the borders thereof round about.

Twenty-five thousand. . . Viz., reeds or cubits.

45:2. And there shall be for the sanctuary on every side five hundred by five hundred,

foursquare round about: and fifty cubits for the suburbs thereof round about.

45:3. And with this measure thou shalt measure the length of five and twenty thousand, and the breadth of ten thousand, and in it shall be the temple and the holy of holies.

45:4. The holy portion of the land shall be for the priests the ministers of the sanctuary, who come near to the ministry of the Lord: and it shall be a place for their houses, and for the holy place of the sanctuary.

45:5. And five and twenty thousand of length, and ten thousand of breadth shall be for the Levites, that minister in the house: they shall possess twenty store chambers.

45:6. And you shall appoint the possession of the city five thousand broad, and five and twenty thousand long, according to the separation of the sanctuary, for the whole house of Israel.

45:7. For the prince also on the one side and on the other side, according to the separation of the

sanctuary, and according to the possession of the city, over against the separation of the sanctuary, and over against the possession of the city: from the side of the sea even to the sea, and from the side of the east even to the east. And the length according to every part from the west border to the east border.

45:8. He shall have a portion of the land in Israel: and the princes shall no more rob my people: but they shall give the land to the house of Israel according to their tribes:

45:9. Thus saith the Lord God: Let it suffice you, O princes of Israel: cease from iniquity and robberies, and execute judgment and justice, separate your confines from my people, saith the Lord God.

45:10. You shall have just balances, and a just ephi, and a just bate.

45:11. The ephi and the bate shall be equal, and of one measure: that the bate may contain the tenth part of a core, and the ephi the tenth part of

a core: their weight shall be equal according to the measure of a core.

The ephi and the bate. . . These measures were of equal capacity, but the bate served for liquids, and the ephi for dry things.

45:12. And the sicle hath twenty obols. Now twenty sicles, and five and twenty sicles, and fifteen sicles, make a mna,

45:13. And these are the firstfruits, which you shall take: the sixth part of an ephi of a core of wheat, and the sixth part of an ephi of a core of barley.

45:14. The measure of oil also, a bate of oil is the tenth part of a core: and ten bates make a core: for ten bates fill a core.

45:15. And one ram out of a flock of two hundred, of those that Israel feedeth for sacrifice, and for holocausts, and for peace offerings, to make atonement for them, saith the Lord God.

45:16. All the people of the land shall be bound

to these firstfruits for the prince in Israel.

45:17. And the prince shall give the holocaust, and the sacrifice, and the libations on the feasts, and on the new moons, and on the sabbaths, and on all the solemnities of the house of Israel: he shall offer the sacrifice for sin, and the holocaust, and the peace offerings to make expiation for the house of Israel.

45:18. Thus saith the Lord God: In the first month, the first of the month, thou shalt take a calf of the herd without blemish, and thou shalt expiate the sanctuary.

45:19. And the priest shall take of the blood of the sin offering: and he shall put it on the posts of the house, and on the four corners of the brim of the altar, and oil the posts of the gate of the inner court.

45:20. And so shalt thou do in the seventh day of the month, for every one that hath been ignorant, and hath been deceived by error, and thou shalt make expiation for the house.

45:21. In the first month, the fourteenth day of the month, you shall observe the solemnity of the pasch: seven days unleavened bread shall be eaten.

45:22. And the prince on that day shall offer for himself, and for all the people of the land, a calf for sin.

45:23. And in the solemnity of the seven days he shall offer for a holocaust to the Lord, seven calves, and seven rams without blemish daily for seven days: and for sin a he goat daily.

45:24. And he shall offer the sacrifice of an ephi for every calf, and an ephi for every ram: and a hin of oil for every ephi.

45:25. In the seventh month, in the fifteenth day of the month, in the solemn feast, he shall do the like for the seven days: as well in regard to the sin offering, as to the holocaust, and the sacrifice, and the oil.

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EZECHIEL CHAPTER 46

Other ordinances for the prince and for the sacrifices.

46:1. Thus saith the Lord God: The gate of the inner court that looketh toward the east, shall be shut the six days, on which work is done; but on the sabbath day it shall be opened, yea and on the day of the new moon it shall be opened.

46:2. And the prince shall enter by the way of the porch of the gate from without, and he shall stand at the threshold of the gate: and the priests shall offer his holocaust, and his peace offerings: and he shall adore upon the threshold of the gate, and shall go out: but the gate shall not be shut till

the evening.

46:3. And the people of the land shall adore at the door of that gate before the Lord on the sabbaths, and on the new moons.

46:4. And the holocaust that the prince shall offer to the Lord on the sabbath day, shall be six lambs without blemish, and a ram without blemish.

46:5. And the sacrifice of all ephi for a ram: but for the lambs what sacrifice his hand shall allow: and a hin of oil for every ephi.

46:6. And on the day of the new moon a calf of the herd without blemish: and the six lambs, and the rams shall be without blemish.

46:7. And he shall offer in sacrifice an ephi for calf, an ephi also for a ram: but for the lambs, as his hand shall find: and a hin of oil for every ephi.

46:8. And when the prince is to go in, let him go in by the way of the porch of the gate, and let him go out the same way.

46:9. But when the people of the land shall go in before the Lord in the solemn feasts, he that goeth in by the north gate to adore, shall go out by the way of the south gate; and he that goeth in by the way of the south gate, shall go out by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go out at that over against it.

46:10. And the prince in the midst of them, shall go in when they go in, and go out when they go out.

46:11. And in the fairs, and in the solemnities there shall be the sacrifice of an ephi to a calf, and an ephi to a ram: and to the lambs, the sacrifice shall be as his hand shall find: and a hin of oil to every ephi.

46:12. But when the prince shall offer a voluntary holocaust, or voluntary peace offering to the Lord: the gate that looketh towards the east shall be opened to him, and he shall offer his holocaust, and his peace offerings, as it is wont to be done on the sabbath day: and he shall go out,

and the gate shall be shut after he is gone forth.
46:13. And he shall offer every day for a
holocaust to the Lord, a lamb of the same year
without blemish: he shall offer it always in the
morning.

46:14. And he shall offer the sacrifice for it
morning by morning, the sixth part of an ephi:
and the third part of a hin of oil to be mingled
with the fine flour: a sacrifice to the Lord by
ordinance continual and everlasting.

46:15. He shall offer the lamb, and the sacrifice,
and the oil morning by morning: an everlasting
holocaust.

46:16. Thus saith the Lord God: If the prince
give a gift to any of his sons: the inheritance of it
shall go to his children, they shall possess it by
inheritance.

46:17. But if he give a legacy out of his
inheritance to one of his servants, it shall be his
until the year of release, and it shall return to the
prince: but his inheritance shall go to his sons.

46:18. And the prince shall not take of the people's inheritance by violence, nor of their possession: but out of his own possession he shall give an inheritance to his sons: that my people be not dispersed every man from his possession.

46:19. And he brought me in by the entry that was at the side of the gate, into the chambers of the sanctuary that were for the priests, which looked toward the north. And there was a place bending to the west.

46:20. And he said to me: This is the place where the priests shall boil the sin offering, and the trespass offering: where they shall dress the sacrifice, that they may not bring it out into the outward court, and the people be sanctified.

46:21. And he brought me into the outward court, and he led me about by the four corners of the court: and behold there was a little court in the corner of the court, to every corner of the court there was a little court.

46:22. In the four corners of the court were little courts disposed, forty cubits long, and thirty broad, all the four were of one measure.

46:23. And there was a wall round about compassing the four little courts, and there were kitchens built under the rows round about.

46:24. And he said to me: This is the house of the kitchens wherein the ministers of the house of the Lord shall boil the victims of the people.

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EZECHIEL CHAPTER 47

The vision of the holy waters issuing out from under the temple: the borders of the land to be divided among the twelve tribes.

47:1. And he brought me again to the gate of the house, and behold waters issued out from under the threshold of the house toward the east: for the forefront of the house looked toward the east: but the waters came down to the right side of the temple to the south part of the altar.

Waters. . . These waters are not to be understood literally (for there were none such that flowed from the temple); but mystically, of the baptism of Christ,

and of his doctrine and his grace: the trees that grow on the banks are Christian virtues: the fishes are Christians, that spiritually live in and by these holy waters, the fishermen are the apostles, and apostolic preachers: the fenny places, where there is no health, are such as by being out of the church are separated from these waters of life.

47:2. And he led me out by the way of the north gate, and he caused me to turn to the way without the outward gate to the way that looked toward the east: and behold there ran out waters on the right side.

47:3. And when the man that had the line in his hand went out towards the east, he measured a thousand cubits: and he brought me through the water up to the ankles.

47:4. And again he measured a thousand, and he brought me through the water up to the knees.

47:5. And he measured a thousand, and he brought me through the water up to the loins. And he measured a thousand, and it was a torrent,

which I could not pass over: for the waters were risen so as to make a deep torrent, which could not be passed over.

47:6. And he said to me: Surely thou hast seen, O son of man. And he brought me out, and he caused me to turn to the bank of the torrent.

47:7. And when I had turned myself, behold on the bank of the torrent were very many trees on both sides.

47:8. And he said to me: These waters that issue forth toward the hillocks of sand to the east, and go down to the plains of the desert, shall go into the sea, and shall go out, and the waters shall be healed.

47:9. And every living creature that creepeth whithersoever the torrent shall come, shall live: and there shall be fishes in abundance after these waters shall come thither, and they shall be healed, and all things shall live to which the torrent shall come.

47:10. And the fishers shall stand over these

waters, from Engaddi even to Engallim there shall be drying of nets: there shall be many sorts of the fishes thereof, as the fishes of the great sea, a very great multitude:

47:11. But on the shore thereof, and in the fenny places they shall not be healed, because they shall be turned into saltpits.

47:12. And by the torrent on the banks thereof on both sides shall grow all trees that bear fruit: their leaf shall not fall off, and their fruit shall not fail: every month shall they bring forth firstfruits, because the waters thereof shall issue out of the sanctuary: and the fruits thereof shall be for food, and the leaves thereof for medicine.

47:13. Thus saith the Lord God: This is the border, by which you shall possess the land according to the twelve tribes of Israel: for Joseph hath a double portion.

47:14. And you shall possess it, every man in like manner as his brother: concerning which I lifted up my hand to give it to your fathers: and

this land shall fall unto you for a possession.

47:15. And this is the border of the land: toward the north side, from the great sea by the way of Hethalon, as men go to Sedada,

47:16. Emath, Berotha, Sabarim, which is between the border of Damascus and the border of Emath the house of Tichon, which is by the border of Auran.

47:17. And the border from the sea even to the court of Enan, shall be the border of Damascus, and from the north to the north: the border of Emath, this is the north side.

47:18. And the east side is from the midst of Auran, and from the midst of Damascus, and from the midst of Galaad, and from the midst of the land of Israel, Jordan making the bound to the east sea, and thus you shall measure the east side.

47:19. And the south side southward is, from Tamar even to the waters of contradiction of Cades: and, the torrent even to the great sea: and this is the south side southward.

47:20. And the side toward the sea, is the great sea from the borders straight on, till thou come to Emath: this is the side of the sea.

47:21. And you shall divide this land unto you by the tribes of Israel:

47:22. And you shall divide it by lot for an inheritance to you, and to the strangers that shall come over to you, that shall beget children among you: and they shall be unto you as men of the same country born among the children of Israel: they shall divide the possession with you in the midst of the tribes of Israel.

47:23. And in what tribe soever the stranger shall be, there shall you give him possession, saith the Lord God.

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EZECHIEL CHAPTER 48

The portions of the twelve tribes, of the sanctuary, of the city, and of the prince. The dimensions and gates of the city.

48:1. And these are the names of the tribes from the borders of the north, by the way of Hethalon, as they go to Emath, the court of Enan the border of Damascus northward, by the way off Emath. And from the east side thereof to the sea shall be one portion for Dan.

48:2. And by the border of Dan, from the east side even to the side of the sea, one portion for Aser:

48:3. And by the border of Aser, from the east side even to the side of the sea one portion for Nephthali.

48:4. And by the border of Nephthali, from the east side even to the side of the one portion for Manasses.

48:5. And by the border of Manasses, from the east side even to the side of the sea, one portion for Ephraim.

48:6. And by the border of Ephraim, from the east side even to the side of the sea, one portion for Ruben.

48:7. And by the border of Ruben, from the east side even to the side of the sea, one portion for Juda.

48:8. And by the border of Juda, from the east side even to the side of the sea, shall be the firstfruits which you shall set apart, five and twenty thousand in breadth, and length, as every one of the portions from the east side to the side of the sea: and the sanctuary shall be in the midst

thereof.

48:9. The firstfruits which you shall set apart for the Lord will be the length of five and twenty thousand, and the breadth of ten thousand.

48:10. And these shall be the firstfruits of the sanctuary for the priests: toward the north five and twenty thousand in length, and toward the sea ten thousand in breadth, and toward the east also ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanctuary of the Lord shall be in the midst thereof.

48:11. The sanctuary shall be for the priests of the sons of Sadoc, who kept my ceremonies, and went not astray when the children of Israel went astray, as the Levites also went astray.

48:12. And for them shall be the firstfruits of the firstfruits of the land holy of holies, by the border of the Levites,

48:13. And the Levites in like manner shall have by the borders of the priests five and twenty thousand in length, and ten thousand in breadth.

All the length shall be five and twenty thousand, and the breadth ten thousand.

48:14. And they shall not sell thereof, nor exchange, neither shall the firstfruits of the land be alienated, because they are sanctified to the Lord.

48:15. But the five thousand that remain in the breadth over against the five and twenty thousand, shall be a profane place for the city for dwelling, and for suburbs and the city shall be in the midst thereof.

48:16. And these are the measures thereof: on the north side four thousand and five hundred: and on the south side four thousand and five hundred: and on the east side four thousand and five hundred: and on the west side four thousand and five hundred.

48:17. And the suburbs of the city shall be to the north two hundred and fifty, and the south two hundred and fifty, and to the east two hundred and fifty, and to the sea two hundred and fifty.

48:18. And the residue in length by the firstfruits of the sanctuary, ten thousand toward the east, and ten thousand toward the west, shall be as the firstfruits of the sanctuary: and the fruit thereof shall be for bread to them that serve the city.

48:19. And they that serve the city, shall serve it out of all the tribes of Israel.

48:20. All the firstfruits, of five and twenty thousand, by five and twenty thousand foursquare, shall be set apart for the firstfruits of the sanctuary, and for the possession of the city.

48:21. And the residue shall be for the prince on every side of the firstfruits of the sanctuary, and of the possession of the city over against the five and twenty thousand of the firstfruits unto the east border: toward the sea also over against the five and twenty thousand, unto the border of the sea, shall likewise be the portion of the prince: and the firstfruits of the sanctuary, and the sanctuary of the temple shall be in the midst thereof.

48:22. And from the possession of the Levites, and from the possession of the city which are in the midst of the prince's portions: what shall be to the border of Juda, and to the border of Benjamin, shall also belong to the prince.

48:23. And for the rest of the tribes: from the east side to the west side, one portion for Benjamin.

48:24. And over against the border of Benjamin, from the east side to the west side, one portion for Simeon.

48:25. And by the border of Simeon, from the east side to the west side, one portion for Issachar.

48:26. And by the border of Issachar, from the east side to the west side, one portion for Zabulon.

48:27. And by the border of Zabulon, from the east side to the side of the sea, one portion for Gad.

48:28. And by the border of Gad, the south side southward: and the border shall be from Thamar, even to the waters of contradiction of Cades, the

inheritance over against the great sea.

48:29. This is the land which you shall divide by lot to the tribes of Israel: and these are the portions of them, saith the Lord God.

48:30. And these are the goings out of the city: on the north side thou shalt measure four thousand and five hundred.

48:31. And the gates of the city according to the names of the tribes of Israel, three gates on the north side, the gate of Ruben one, the gate of Juda one, the gate of Levi one.

48:32. And at the east side, four thousand and five hundred: and three gates, the gate of Joseph one, the gate of Benjamin one, the gate of Dan one.

48:33. And at the south side, thou shalt measure four thousand and five hundred: and three gates, the gate of Simeon one, the gate of Issachar one, the gate of Zabulon one.

48:34. And at the west side, four thousand and five hundred, and their three gates, the gate of

Gad one, the gate of Aser one, the gate of
Nephthali one.

48:35. Its circumference was eighteen thousand:
and the name of the city from that day, The Lord
is there.

*The Lord is there. . . This name is here given to the
city, that is, to the church of Christ: because the
Lord is always with her till the end of the world.
Matt. 28.20.*

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THE PROPHECY OF DANIEL

Daniel, whose name signifies *the judgment of god*, was of the royal blood of the kings of Juda: and one of those that were first of all carried away into captivity. He was so renowned for wisdom and knowledge, that it became a proverb among the Babylonians, *as wise as Daniel* (Ezech. 28.3). And his holiness was so great from his very childhood, that at the time when he was as yet but a young man, he is joined by the *spirit of god* with *Noe* and *Job*, as three persons most eminent for virtue and sanctity, Ezech. 14. He is not commonly numbered by the Hebrews among *the prophets*: because he lived at court, and in high station in the

world: but if we consider his many clear predictions of things to come, we shall find that no one better deserves the name and title of A *prophet*: which also has been given him by the *son of god* himself, Matt. 24, Mark 13., Luke 21.

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DANIEL CHAPTER 1

Daniel and his companions are taken into the palace of the king of Babylon: they abstain from his meat and wine, and succeed better with pulse and water. Their excellence and wisdom.

1:1. In the third year of the reign of Joakim, king of Juda, Nabuchodonosor, king of Babylon, came to Jerusalem, and beseiged it.

1:2. And the Lord delivered into his hands Joakim, the king of Juda, and part of the vessels of the house of God: and he carried them away into the land of Sennaar, to the house of his god, and the vessels he brought into the treasure house

of his god.

His god. . . Bel or Belus, the principal idol of the Chaldeans.

1:3. And the king spoke to Asphenez, the master of the eunuchs, that he should bring in some of the children of Israel, and of the king's seed, and of the princes,

1:4. Children in whom there was no blemish, well favoured, and skilful in all wisdom, acute in knowledge, and instructed in science, and such as might stand in the king's palace, that he might teach them the learning, and tongue of the Chaldeans.

1:5. And the king appointed them a daily provision, of his own meat, and of the wine of which he drank himself, that being nourished three years, afterwards they might stand before the king.

1:6. Now there was among them of the children of Juda, Daniel, Ananias, Misael, and Azarias.

1:7. And the master of the eunuchs gave them names: to Daniel, Baltassar: to Ananias, Sidrach: to Misael, Misach: and to Azarias, Abdenago.

1:8. But Daniel purposed in his heart that he would not be defiled with the king's table, nor with the wine which he drank: and he requested the master of the eunuchs that he might not be defiled.

Be defiled, etc. . . Viz., either by eating meat forbidden by the law, or which had before been offered to idols.

1:9. And God gave to Daniel grace and mercy in the sight of the prince of the eunuchs.

1:10. And the prince of the eunuchs said to Daniel: I fear my lord, the king, who hath appointed you meat and drink: who if he should see your faces leaner than those of the other youths, your equals, you shall endanger my head to the king.

1:11. And Daniel said to Malasar, whom the prince of the eunuchs had appointed over Daniel, Ananias, Misael, and Azarias:

1:12. Try, I beseech thee, thy servants for ten days, and let pulse be given us to eat, and water to drink:

Pulse. . . That is, pease, beans, and such like.

1:13. And look upon our faces, and the faces of the children that eat of the king's meat: and as thou shalt see, deal with thy servants.

1:14. And when he had heard these words, he tried them for ten days.

1:15. And after ten days, their faces appeared fairer and fatter than all the children that ate of the king's meat.

1:16. So Malasar took their portions, and the wine that they should drink: and he gave them pulse.

1:17. And to these children God gave

knowledge, and understanding in every book, and wisdom: but to Daniel the understanding also of all visions and dreams.

1:18. And when the days were ended, after which the king had ordered they should be brought in: the prince of the eunuchs brought them in before Nabuchodonosor.

1:19. And when the king had spoken to them, there were not found among them all such as Daniel, Ananias, Misael, and Azarias: and they stood in the king's presence.

1:20. And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the diviners, and wise men, that were in all his kingdom.

1:21. And Daniel continued even to the first year of king Cyrus.

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DANIEL CHAPTER 2

Daniel, by divine revelation, declares the dream of Nabuchodonosor, and the interpretation of it. He is highly honoured by the king.

2:1. In the second year of the reign of Nabuchodonosor, Nabuchodonosor had a dream, and his spirit was terrified, and his dream went out of his mind.

The second year. . . Viz., from the death of his father Nabopolassar; for he had reigned before as partner with his father in the empire.

2:2. Then the king commanded to call together

the diviners and the wise men, and the magicians, and the Chaldeans: to declare to the king his dreams: so they came and stood before the king.

The Chaldeeans. . . That is, the astrologers, that pretended to divine by stars.

2:3. And the king said to them: I saw a dream: and being troubled in mind I know not what I saw.

2:4. And the Chaldeans answered the king in Syriac: O king, live for ever: tell to thy servants thy dream, and we will declare the interpretation thereof.

2:5. And the king, answering, said to the Chaldeans: The thing is gone out of my mind: unless you tell me the dream, and the meaning thereof, you shall be put to death, and your houses shall be confiscated.

2:6. but if you tell the dream, and the meaning of it, you shall receive of me rewards, and gifts, and great honour: therefore, tell me the dream, and

the interpretation thereof.

2:7. They answered again and said: Let the king tell his servants the dream, and we will declare the interpretation of it.

2:8. The king answered and said: I know for certain, that you seek to gain time, since you know that the thing is gone from me.

2:9. If, therefore, you tell me not the dream, there is one sentence concerning you, that you have also framed a lying interpretation, and full of deceit, to speak before me till the time pass away. Tell me, therefore, the dream, that I may know that you also give a true interpretation thereof.

2:10. Then the Chaldeans answered before the king, and said: There is no man upon earth, that can accomplish thy word, O king; neither doth any king, though great and mighty, ask such a thing of any diviner, or wise man, or Chaldean.

2:11. For the thing that thou asketh, O king, is difficult: nor can any one be found that can shew

it before the king, except the gods, whose conversation is not with men.

2:12. Upon hearing this, the king in fury, and in great wrath, commanded that all the wise men of Babylon should be put to death.

2:13. And the decree being gone forth, the wise men were slain: and Daniel and his companions were sought for, to be put to death.

2:14. Then Daniel inquired concerning the law and the sentence, of Arioch, the general of the king's army, who was gone forth to kill the wise men of Babylon.

2:15. And he asked him that had received the orders of the king, why so cruel a sentence was gone forth from the face of the king. And when Arioch had told the matter to Daniel,

2:16. Daniel went in, and desired of the king, that he would give him time to resolve the question, and declare it to the king.

2:17. And he went into his house, and told the matter to Ananias, and Misael, and Azarias, his

companions:

2:18. To the end that they should ask mercy at the face of the God of heaven, concerning this secret, and that Daniel and his companions might not perish with the rest of the wise men of Babylon.

2:19. Then was the mystery revealed to Daniel by a vision in the night: and Daniel blessed the God of heaven,

2:20. And speaking, he said: Blessed be the name of the Lord from eternity and for evermore: for wisdom and fortitude are his.

2:21. And he changeth times and ages: taketh away kingdoms, and establisheth them: giveth wisdom to the wise, and knowledge to them that have understanding:

2:22. He revealeth deep and hidden things, and knoweth what is in darkness: and light is with him.

2:23. To thee, O God of our fathers, I give thanks, and I praise thee: because thou hast

given me wisdom and strength: and now thou hast shewn me what we desired of thee, for thou hast made known to us the king's discourse.

2:24. After this Daniel went in to Arioch, to whom the king had given orders to destroy the wise men of Babylon, and he spoke thus to him: Destroy not the wise men of Babylon: bring me in before the king, and I will tell the solution to the king.

2:25. Then Arioch in haste brought in Daniel to the king, and said to him: I have found a man of the children of the captivity of Juda, that will resolve the question to the king.

2:26. The king answered, and said to Daniel, whose name was Baltassar: Thinkest thou indeed that thou canst tell me the dream that I saw, and the interpretation thereof?

2:27. And Daniel made answer before the king, and said: The secret that the king desireth to know, none of the wise men, or the philosophers, or the diviners, or the soothsayers, can declare to

the king.

2:28. But there is a God in heaven that revealeth mysteries, who hath shewn to thee, O king Nabuchodonosor, what is to come to pass in the latter times. Thy dream, and the visions of thy head upon thy bed, are these:

2:29. Thou, O king, didst begin to think in thy bed, what should come to pass hereafter: and he that revealeth mysteries shewed thee what shall come to pass.

2:30. To me also this secret is revealed, not by any wisdom that I have more than all men alive: but that the interpretation might be made manifest to the king, and thou mightest know the thought of thy mind.

2:31. Thou, O king, sawest, and behold there was as it were a great statue: this statue, which was great and high, tall of stature, stood before thee, and the look thereof was terrible.

2:32. The head of this statue was of fine gold, but the breast and the arms of silver, and the belly

and the thighs of brass.

2:33. And the legs of iron, the feet part of iron and part of clay.

2:34. Thus thou sawest, till a stone was cut out of a mountain without hands: and it struck the statue upon the feet thereof that were of iron and clay, and broke them in pieces.

2:35. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of a summer's threshing floor, and they were carried away by the wind: and there was no place found for them: but the stone that struck the statue became a great mountain, and filled the whole earth.

2:36. This is the dream: we will also tell the interpretation thereof before thee, O king.

2:37. Thou art a king of kings: and the God of heaven hath given thee a kingdom, and strength, and power, and glory:

2:38. And all places wherein the children of men, and the beasts of the field do dwell: he hath

also given the birds of the air into thy hand, and hath put all things under thy power: thou, therefore, art the head of gold.

2:39. And after thee shall rise up another kingdom, inferior to thee, of silver: and another third kingdom of brass, which shall rule over all the world.

Another kingdom. . .Viz., that of the Medes and Persians. Ibid. Third kingdom. . .Viz., that of Alexander the Great.

2:40. And the fourth kingdom shall be as iron. As iron breaketh into pieces, and subdueth all things, so shall that break, and destroy all these.

The fourth kingdom, etc. . .Some understand this of the successors of Alexander, the kings of Syria and Egypt, others of the Roman empire, and its civil wars.

2:41. And whereas thou sawest the feet, and the toes, part of potter's clay, and part of iron: the

kingdom shall be divided, but yet it shall take its origin from the iron, according as thou sawest the iron mixed with the miry clay.

2:42. And as the toes of the feet were part of iron, and part of clay: the kingdom shall be partly strong, and partly broken.

2:43. And whereas thou sawest the iron mixed with miry clay, they shall be mingled indeed together with the seed of man, but they shall not stick fast one to another, as iron cannot be mixed with clay.

2:44. But in the days of those kingdoms, the God of heaven will set up a kingdom that shall never be destroyed, and his kingdom shall not be delivered up to another people: and it shall break in pieces, and shall consume all these kingdoms: and itself shall stand for ever.

A kingdom. . . Viz., the kingdom of Christ in the Catholic Church which cannot be destroyed.

2:45. According as thou sawest, that the stone

was cut out of the mountain without hands, and broke in pieces the clay and the iron, and the brass, and the silver, and the gold, the great God hath shewn the king what shall come to pass hereafter, and the dream is true, and the interpretation thereof is faithful.

2:46. Then king Nabuchodonosor fell on his face, and worshipped Daniel, and commanded that they should offer in sacrifice to him victims and incense.

2:47. And the king spoke to Daniel, and said: Verily, your God is the God of gods, and Lord of kings, and a revealer of hidden things: seeing thou couldst discover this secret.

2:48. Then the king advanced Daniel to a high station, and gave him many and great gifts: and he made him governor over all the provinces of Babylon: and chief of the magistrates over all the wise men of Babylon.

2:49. And Daniel requested of the king, and he appointed Sidrach, Misach, and Abdenago, over

the works of the province of Babylon: but Daniel himself was in the king's palace.

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DANIEL CHAPTER 3

Nabuchodonosor set up a golden statue; which he commands all to adore: the three children for refusing to do it are cast into the fiery furnace; but are not hurt by the flames. Their prayer and canticle of praise.

3:1. King Nabuchodonosor made a statue of gold, of sixty cubits high, and six cubits broad, and he set it up in the plain of Dura, of the province of Babylon.

3:2. Then Nabuchodonosor, the king, sent to call together the nobles, the magistrates, and the judges, the captains, the rulers, and governors,

and all the chief men of the provinces, to come to the dedication of the statue which king Nabuchodonosor had set up.

3:3. Then the nobles, the magistrates, and the judges, the captains, and rulers, and the great men that were placed in authority, and all the princes of the provinces, were gathered together to come to the dedication of the statue, which king Nabuchodonosor had set up. And they stood before the statue which king Nabuchodonosor had set up.

3:4. Then a herald cried with a strong voice: To you it is commanded, O nations, tribes and languages:

3:5. That in the hour that you shall hear the sound of the trumpet, and of the flute, and of the harp, of the sackbut, and of the psaltery, and of the symphony, and of all kind of music, ye fall down and adore the golden statue which king Nabuchodonosor hath set up.

3:6. But if any man shall not fall down and

adore, he shall the same hour be cast into a furnace of burning fire.

3:7. Upon this, therefore, at the time when all the people heard the sound of the trumpet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony, and of all kind of music, all the nations, tribes, and languages fell down and adored the golden statue which king Nabuchodonosor had set up.

3:8. And presently at that very time some Chaldeans came and accused the Jews,

3:9. And said to king Nabuchodonosor: O king, live for ever:

3:10. Thou, O king, hast made a decree, that every man that shall hear the sound of the trumpet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony, and of all kind of music, shall prostrate himself, and adore the golden statue:

3:11. And that if any man shall not fall down and adore, he should be cast into a furnace of burning

fire.

3:12. Now there are certain Jews, whom thou hast set over the works of the province of Babylon, Sidrach, Misach, and Abdenago: these men, O king, have slighted thy decree: they worship not thy gods, nor do they adore the golden statue which thou hast set up.

3:13. Then Nabuchodonosor in fury, and in wrath, commanded that Sidrach, Misach, and Abdenago should be brought: who immediately were brought before the king.

3:14. And Nabuchodonosor, the king, spoke to them, and said: Is it true, O Sidrach, Misach, and Abdenago, that you do not worship my gods, nor adore the golden statue that I have set up?

3:15. Now, therefore, if you be ready, at what hour soever, you shall hear the sound of the trumpet, flute, harp, sackbut, and psaltery, and symphony, and of all kind of music, prostrate yourselves, and adore the statue which I have made: but if you do not adore, you shall be cast

the same hour into the furnace of burning fire:
and who is the God that shall deliver you out of
my hand?

3:16. Sidrach, Misach, and Abdenago, answered,
and said to king Nabuchodonosor: We have no
occasion to answer thee concerning this matter.

3:17. For behold our God, whom we worship, is
able to save us from the furnace of burning fire,
and to deliver us out of thy hands, O king.

3:18. But if he will not, be it known to thee, O
king, that we will not worship thy gods, nor adore
the golden statue which thou hast set up.

3:19. Then was Nabuchodonosor filled with
fury: and the countenance of his face was
changed against Sidrach, Misach, and Abdenago,
and he commanded that the furnace should be
heated seven times more than it had been
accustomed to be heated.

3:20. And he commanded the strongest men that
were in his army, to bind the feet of Sidrach,
Misach, and Abdenago, and to cast them into the

furnace of burning fire.

3:21. And immediately these men were bound, and were cast into the furnace of burning fire, with their coats, and their caps, and their shoes, and their garments.

3:22. For the king's commandment was urgent, and the furnace was heated exceedingly. And the flame of the fire slew those men that had cast in Sidrach, Misach, and Abdenago.

3:23. But these three men, that is, Sidrach, Misach, and Abdenago, fell down bound in the midst of the furnace of burning fire.

3:24. And they walked in the midst of the flame, praising God, and blessing the Lord.

And they walked, etc. . . Here St. Jerome takes notice, that from this verse, to ver. 91, was not in the Hebrew in his time. But as it was in all the Greek Bibles, (which were originally translated from the Hebrew,) it is more than probable that it had been formerly in the Hebrew or rather in the Chaldaic, in

which the book of Daniel was written. But this is certain: that it is, and has been of old, received by the church, and read as canonical scripture in her liturgy, and divine offices.

3:25. Then Azarias standing up, prayed in this manner, and opening his mouth in the midst of the fire, he said:

3:26. Blessed art thou, O Lord, the God of our fathers, and thy name is worthy of praise, and glorious for ever:

3:27. For thou art just in all that thou hast done to us, and all thy works are true, and thy ways right, and all thy judgments true.

3:28. For thou hast executed true judgments in all the things that thou hast brought upon us, and upon Jerusalem, the holy city of our fathers: for according to truth and judgment, thou hast brought all these things upon us for our sins.

3:29. For we have sinned, and committed iniquity, departing from thee: and we have

trespassed in all things:

3:30. And we have not hearkened to thy commandments, nor have we observed nor done as thou hadst commanded us, that it might go well with us.

3:31. Wherefore, all that thou hast brought upon us, and every thing that thou hast done to us, thou hast done in true judgment:

3:32. And thou hast delivered us into the hands of our enemies that are unjust, and most wicked, and prevaricators, and to a king unjust, and most wicked beyond all that are upon the earth.

3:33. And now we cannot open our mouths: we are become a shame, and a reproach to thy servants, and to them that worship thee.

3:34. Deliver us not up for ever, we beseech thee, for thy name's sake, and abolish not thy covenant.

3:35. And take not away thy mercy from us, for the sake of Abraham, thy beloved, and Isaac, thy servant, and Israel, thy holy one:

3:36. To whom thou hast spoken, promising that thou wouldst multiply their seed as the stars of heaven, and as the sand that is on the sea shore.

3:37. For we, O Lord, are diminished more than any nation, and are brought low in all the earth this day for our sins.

3:38. Neither is there at this time prince, or leader, or prophet, or holocaust, or sacrifice, or oblation, or incense, or place of first fruits before thee,

3:39. That we may find thy mercy: nevertheless, in a contrite heart and humble spirit let us be accepted.

3:40. As in holocausts of rams, and bullocks, and as in thousands of fat lambs: so let our sacrifice be made in thy sight this day, that it may please thee: for there is no confusion to them that trust in thee.

3:41. And now we follow thee with all our heart, and we fear thee, and seek thy face.

3:42. Put us not to confusion, but deal with us

according to thy meekness, and according to the multitude of thy mercies.

3:43. And deliver us, according to thy wonderful works, and give glory to thy name, O Lord:

3:44. And let all them be confounded that shew evils to thy servants, let them be confounded in all thy might, and let their strength be broken:

3:45. And let them know that thou art the Lord, the only God, and glorious over all the world.

3:46. Now the king's servants that had cast them in, ceased not to heat the furnace with brimstone and tow, and pitch, and dry sticks,

3:47. And the flame mounted up above the furnace nine and forth cubits:

3:48. And it broke forth, and burnt such of the Chaldeans as it found near the furnace.

3:49. But the angel of the Lord went down with Azarias and his companions into the furnace: and he drove the flame of the fire out of the furnace,

3:50. And made the midst of the furnace like the

blowing of a wind bringing dew, and the fire touched them not at all, nor troubled them, nor did them any harm.

3:51. Then these three, as with one mouth, praised and glorified and blessed God, in the furnace, saying:

3:52. Blessed art thou, O Lord, the God of our fathers; and worthy to be praised, and glorified, and exalted above all for ever: and blessed is the holy name of thy glory: and worthy to be praised and exalted above all, in all ages.

3:53. Blessed art thou in the holy temple of thy glory: and exceedingly to be praised and exalted above all for ever.

3:54 Blessed art thou on the throne of thy kingdom, and exceedingly to be praised, and exalted above all forever.

3:55. Blessed art thou that beholdest the depths, and sittest upon the cherubims: and worthy to be praised and exalted above all for ever.

3:56. Blessed art thou in the firmament of

heaven: and worthy of praise, and glorious for ever.

3:57. All ye works of the Lord, bless the Lord: praise and exalt him above all for ever.

3:58. O ye angels of the Lord, bless the Lord: praise and exalt him above all for ever.

3:59. O ye heavens, bless the Lord: praise and exalt him above all for ever.

3:60. O all ye waters that are above the heavens, bless the Lord: praise and exalt him above all for ever.

3:61. O all ye powers of the Lord, bless the Lord: praise and exalt him above all for ever.

3:62. O ye sun and moon, bless the Lord: praise and exalt him above all for ever.

3:63. O ye stars of heaven, bless the Lord: praise and exalt him above all for ever.

3:64. O every shower and dew, bless ye the Lord: praise and exalt him above all for ever.

3:65. O all ye spirits of God, bless the Lord: praise and exalt him above all for ever.

3:66. O ye fire and heat, bless the Lord: praise and exalt him above all for ever.

3:67. O ye cold and heat, bless the Lord, praise and exalt him above all for ever.

3:68. O ye dews and hoar frost, bless the Lord: praise and exalt him above all for ever.

3:69. O ye frost and cold, bless the Lord: praise and exalt him above all for ever.

3:70. O ye ice and snow, bless the Lord: praise and exalt him above all for ever.

3:71. O ye nights and days, bless the Lord: praise and exalt him above all for ever.

3:72. O ye light and darkness, bless the Lord: praise and exalt him above all for ever.

3:73. O ye lightnings and clouds, bless the Lord: praise and exalt him above all for ever.

3:74. O let the earth bless the Lord: let it praise and exalt him above all for ever.

3:75 O ye mountains and hills, bless the Lord: praise and exalt him above all for ever.

3:76. O all ye things that spring up in the earth, bless the Lord: praise and exalt him above all for ever.

3:77. O ye fountains, bless the Lord: praise and exalt him above all for ever.

3:78. O ye seas and rivers, bless the Lord: praise and exalt him above all for ever.

3:79. O ye whales, and all that move in the waters, bless the Lord: praise and exalt him above all for ever.

3:80. O all ye fowls of the air, bless the Lord: praise and exalt him above all for ever.

3:81. O all ye beasts and cattle, bless the Lord: praise and exalt him above all for ever.

3:82. O ye sons of men, bless the Lord: praise and exalt him above all for ever.

3:83. O let Israel bless the Lord: let them praise and exalt him above all for ever.

3:84. O ye priests of the Lord, bless the Lord: praise and exalt him above all for ever.

3:85. O ye servants of the Lord, bless the Lord:

praise and exalt him above all for ever.

3:86. O ye spirits and souls of the just, bless the Lord: praise and exalt him above all for ever.

3:87. O ye holy and humble of heart, bless the Lord: praise and exalt him above all for ever.

3:88. O Ananias, Azarias, Misael, bless ye the Lord: praise and exalt him above all for ever.

For he hath delivered us from hell, ad saved us out of the hand of death, and delivered us out of the midst of the burning flame, and saved us out of the midst of the fire.

3:89. O give thanks to the Lord, because he is good: because his mercy endureth for ever and ever.

3:90. O all ye religious, bless the Lord, the God of gods: praise him, and give him thanks, because his mercy endureth for ever and ever.

3:91. Then Nabuchodonosor, the king, was astonished, and rose up in haste, and said to his nobles: Did we not cast three men bound into the midst of the fire? They answered the king, and

said: True, O king.

3:92. He answered, and said: Behold, I see four men loose, and walking in the midst of the fire, and there is no hurt in them, and the form of the fourth is like the son of God.

3:93. Then Nabuchodonosor came to the door of the burning fiery furnace, and said: Sidrach, Misach, and Abdenago, ye servants of the most high God, go ye forth, and come. And immediately Sidrach, Misach, and Abdenago, went out from the midst of the fire.

3:94. And the nobles, and the magistrates, and the judges, and the great men of the king, being gathered together, considered these men, that the fire had no power on their bodies, and that not a hair of their head had been singed, nor their garments altered, nor the smell of the fire had passed on them.

3:95. Then Nabuchodonosor breaking forth, said: Blessed be the God of them, to wit, of Sidrach, Misach, and Abdenago, who hath sent

his angel, and delivered his servants that believed in him: and they changed the king's word, and delivered up their bodies, that they might not serve nor adore any god except their own God.

3:96. By me, therefore, this decree is made:
That every people, tribe, and tongue, which shall speak blasphemy against the God of Sidrach, Misach, and Abdenago, shall be destroyed, and their houses laid waste: for there is no other God that can save in this manner.

3:97. Then the king promoted Sidrach, Misach, and Abdenago, in the province of Babylon.

3:98. Nabuchodonosor, the king, to all peoples, nations, and tongues, that dwell in all the earth, peace be multiplied unto you.

Nabuchodonosor, etc. . . These last three verses are a kind of preface to the following chapter, which is written in the style of an epistle from the king.

3:99. The most high God hath wrought signs and wonders towards me. It hath seemed good to me,

therefore, to publish

3:100. His signs, because they are great: and his wonders, because they are mighty: and his kingdom is an everlasting kingdom, and his power to all generations.

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DANIEL CHAPTER 4

Nabuchodonosor's dream, by which the judgments of God are denounced against him for his pride, is interpreted by Daniel, and verified by the event.

4:1. I, Nabuchodonosor, was at rest in my house, and flourishing in my palace:

4:2. I saw a dream that affrighted me: and my thoughts in my bed, and the visions of my head, troubled me.

4:3. Then I set forth a decree, that all the wise men of Babylon should be brought in before me, and that they should shew me the interpretation of the dream.

4:4. Then came in the diviners, the wise men, the Chaldeans, and the soothsayers, and I told the dream before them: but they did not shew me the interpretation thereof.

4:5. Till their colleague, Daniel, came in before me, whose name is Baltassar, according to the name of my god, who hath in him the spirit of the holy gods: and I told the dream before him.

Baltassar, according to the name of my god. . . He says this, because the name of Baltassar, or Belteshazzar, is derived from the name of Bel, the chief god of the Babylonians.

4:6. Baltassar, prince of the diviners, because I know that thou hast in thee the spirit of the holy gods, and that no secret is impossible to thee, tell me the visions of my dreams that I have seen, and the interpretation of them?

4:7. This was the vision of my head in my bed: I saw, and behold a tree in the midst of the earth, and the height thereof was exceeding great.

4:8. The tree was great and strong, and the height thereof reached unto heaven: the sight thereof was even to the ends of all the earth.

4:9. Its leaves were most beautiful, and its fruit exceeding much: and in it was food for all: under it dwelt cattle and beasts, and in the branches thereof the fowls of the air had their abode: and all flesh did eat of it.

4:10. I saw in the vision of my head upon my bed, and behold a watcher, and a holy one came down from heaven.

A watcher. . . A vigilant angel, perhaps the guardian of Israel.

4:11. He cried aloud, and said thus: Cut down the tree, and chop off the branches thereof: shake off its leaves, and scatter its fruits: let the beasts fly away that are under it, and the birds from its branches.

4:12. Nevertheless, leave the stump of its roots in the earth, and let it be tied with a band of iron

and of brass, among the grass, that is without, and let it be wet with the dew of heaven, and let its portion be with the wild beasts in the grass of the earth.

4:13. Let his heart be changed from man's, and let a beast's heart be given him: and let seven times pass over him.

Let his heart be changed, etc. . . It does not appear by scripture that Nabuchodonosor was changed from human shape; much less that he was changed into an ox; but only that he lost his reason, and became mad; and in this condition remained abroad in the company of beasts, eating grass like an ox, till his hair grew in such manner as to resemble the feathers of eagles, and his nails to be like birds' claws.

4:14. This is the decree by the sentence of the watchers, and the word and demand of the holy ones: till the living know, that the most High ruleth in the kingdom of men: and he will give it to whomsoever it shall please him, and he will

appoint the basest man over it.

4:15. I, king Nabuchodonosor, saw this dream: thou, therefore, O Baltassar, tell me quickly the interpretation: for all the wise men of my kingdom are not able to declare the meaning of it to me: but thou art able, because the spirit of the holy gods is in thee.

4:16. Then Daniel, whose name was Baltassar, began silently to think within himself for about one hour: and his thought troubled him. But the king answering, said: Baltassar, let not the dream and the interpretation thereof trouble thee. Baltassar answered, and said: My lord, the dream be to them that hate thee, and the interpretation thereof to thy enemies.

4:17. The tree which thou sawest, which was high and strong, whose height reached to the skies, and the sight thereof into all the earth:

4:18. And the branches thereof were most beautiful, and its fruit exceeding much, and in it was food for all, under which the beasts of the

field dwelt, and the birds of the air had their abode in its branches.

4:19. It is thou, O king, who art grown great, and become mighty: for thy greatness hath grown, and hath reached to heaven, and thy power unto the ends of the earth.

4:20. And whereas the king saw a watcher, and a holy one come down from heaven, and say: Cut down the tree, and destroy it, but leave the stump of the roots thereof in the earth, and let it be bound with iron and brass, among the grass without, and let it be sprinkled with the dew of heaven, and let his feeding be with the wild beasts, till seven times pass over him.

4:21. This is the interpretation of the sentence of the most High, which is come upon my lord, the king.

4:22. They shall cast thee out from among men, and thy dwelling shall be with cattle, and with wild beasts, and thou shalt eat grass, as an ox, and shalt be wet with the dew of heaven: and

seven times shall pass over thee, till thou know that the most High ruleth over the kingdom of men, and giveth it to whomsoever he will.

4:23. But whereas he commanded, that the stump of the roots thereof, that is, of the tree, should be left: thy kingdom shall remain to thee, after thou shalt have known that power is from heaven.

4:24. Wherefore, O king, let my counsel be acceptable to thee, and redeem thou thy sins with alms, and thy iniquities with works of mercy to the poor: perhaps he will forgive thy offences.

4:25. All these things came upon king Nabuchodonosor.

4:26. At the end of twelve months he was walking in the palace of Babylon.

4:27. And the king answered, and said: Is not this the great Babylon, which I have built, to be the seat of the kingdom, by the strength of my power, and in the glory of my excellence?

4:28. And while the word was yet in the king's

mouth, a voice came down from heaven: To thee, O king Nabuchodonosor, it is said: Thy kingdom shall pass from thee.

4:29. And they shall cast thee out from among men, and thy dwelling shall be with cattle and wild beasts: thou shalt eat grass like an ox, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

4:30. The same hour the word was fulfilled upon Nabuchodonosor, and he was driven away from among men, and did eat grass, like an ox, and his body was wet with the dew of heaven: till his hairs grew like the feathers of eagles, and his nails like birds' claws.

4:31. Now at the end of the days, I, Nabuchodonosor, lifted up my eyes to heaven, and my sense was restored to me: and I blessed the most High, and I praised and glorified him that liveth for ever: for his power is an everlasting power, and his kingdom is to all generations.

4:32. And all the inhabitants of the earth are reputed as nothing before him: for he doth according to his will, as well with the powers of heaven, as among the inhabitants of the earth: and there is none that can resist his hand, and say to him: Why hast thou done it?

4:33. At the same time my sense returned to me, and I came to the honour and glory of my kingdom: and my shape returned to me: and my nobles, and my magistrates, sought for me, and I was restored to my kingdom: and greater majesty was added to me.

4:34. Therefore I, Nabuchodonosor, do now praise, and magnify, and glorify the King of heaven: because all his works are true, and his ways judgments, and them that walk in pride he is able to abase.

I, Nabuchodonosor, do now, etc. . . From this place some commentators infer that this king became a true convert, and dying not long after, was probably

saved.

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DANIEL CHAPTER 5

Baltasar's profane banquet: his sentence is denounced by a handwriting on the wall, which Daniel reads and interprets.

5:1. Baltasar, the king, made a great feast for a thousand of his nobles: and every one drank according to his age.

Baltasar. . . He is believed to be the same as Nabonydus, the last of the Chaldean kings, grandson to Nabuchodonosor. He is called his son, ver. 2, 11, etc., according to the style of the scriptures, because he was a descendant from him.

5:2. And being now drunk, he commanded that they should bring the vessels of gold and silver, which Nabuchodonosor, his father, had brought away out of the temple, that was in Jerusalem, that the king and his nobles, and his wives, and his concubines, might drink in them.

5:3. Then were the golden and silver vessels brought, which he had brought away out of the temple that was in Jerusalem: and the king and his nobles, his wives, and his concubines, drank in them.

5:4. They drank wine, and praised their gods of gold, and of silver, of brass, of iron, and of wood, and of stone.

5:5. In the same hour there appeared fingers, as it were of the hand of a man, writing over against the candlestick, upon the surface of the wall of the king's palace: and the king beheld the joints of the hand that wrote.

5:6. Then was the king's countenance changed, and his thoughts troubled him: and the joints of

his loins were loosed, and his knees struck one against the other.

5:7. And the king cried out aloud to bring in the wise men, the Chaldeans, and the soothsayers. And the king spoke, and said to the wise men of Babylon: Whosoever shall read this writing, and shall make known to me the interpretation thereof, shall be clothed with purple, and shall have a golden chain on his neck, and shall be the third man in my kingdom.

5:8. Then came in all the king's wise men, but they could neither read the writing, nor declare the interpretation to the king.

5:9. Wherewith king Baltasar was much troubled, and his countenance was changed: and his nobles also were troubled.

5:10. Then the queen, on occasion of what had happened to the king, and his nobles, came into the banquet-house: and she spoke, and said: O king, live for ever: let not thy thoughts trouble thee, neither let thy countenance be changed.

The queen. . .Not the wife, but the mother of the king.

5:11. There is a man in thy kingdom that hath the spirit of the holy gods in him: and in the days of thy father knowledge and wisdom were found in him: for king Nabuchodonosor, thy father, appointed him prince of the wise men, enchanter, Chaldeans, and soothsayers, thy father, I say, O king:

5:12. Because a greater spirit, and knowledge, and understanding, and interpretation of dreams, and shewing of secrets, and resolving of difficult things, were found in him, that is, in Daniel: whom the king named Baltassar. Now, therefore, let Daniel be called for, and he will tell the interpretation.

5:13. Then Daniel was brought in before the king. And the king spoke, and said to him: Art thou Daniel, of the children of the captivity of Juda, whom my father, the king, brought out of Judea?

5:14. I have heard of thee, that thou hast the spirit of the gods, and excellent knowledge, and understanding, and wisdom are found in thee.

5:15. And now the wise men, the magicians, have come in before me, to read this writing, and shew me the interpretation thereof; and they could not declare to me the meaning of this writing.

5:16. But I have heard of thee, that thou canst interpret obscure things, and resolve difficult things: now if thou art able to read the writing, and to shew me the interpretation thereof, thou shalt be clothed with purple, and shalt have a chain of gold about thy neck, and shalt be the third prince in my kingdom.

5:17. To which Daniel made answer, and said before the king: thy rewards be to thyself, and the gifts of thy house give to another: but the writing I will read to thee, O king, and shew thee the interpretation thereof.

5:18. O king, the most high God gave to

Nabuchodonosor, thy father, a kingdom, and greatness, and glory, and honour.

5:19. And for the greatness that he gave to him, all people, tribes, and languages trembled, and were afraid of him: whom he would, he slew: and whom he would, he destroyed: and whom he would, he set up: and whom he would, he brought down.

5:20. But when his heart was lifted up, and his spirit hardened unto pride, he was put down from the throne of his kingdom, and his glory was taken away.

5:21. And he was driven out from the sons of men, and his heart was made like the beasts, and his dwelling was with the wild asses, and he did eat grass like an ox, and his body was wet with the dew of heaven: till he knew that the most High ruled in the kingdom of men, and that he will set over it whomsoever it shall please him.

5:22. Thou also, his son, O Baltasar, hast not humbled thy heart, whereas thou knewest all

these things:

5:23. But hast lifted thyself up against the Lord of heaven: and the vessels of his house have been brought before thee: and thou, and thy nobles, and thy wives, and thy concubines, have drunk wine in them: and thou hast praised the gods of silver, and of gold, and of brass, of iron, and of wood, and of stone, that neither see, nor hear, nor feel: but the God who hath thy breath in his hand, and all thy ways, thou hast not glorified.

5:24. Wherefore, he hath sent the part of the hand which hath written this that is set down.

5:25. And this is the writing that is written:
MANE, THECEL, *Phares*.

5:26. And this is the interpretation of the word.
MANE: God hath numbered thy kingdom, and hath finished it.

5:27. THECEL: thou art weighed in the balance, and art found wanting.

5:28. *Phares*: thy kingdom is divided, and is

given to the Medes and Persians.

5:29. Then by the king's command, Daniel was clothed with purple, and a chain of gold was put about his neck: and it was proclaimed of him that he had power as the third man in the kingdom.

5:30. The same night Baltasar, the Chaldean king, was slain.

5:31. And Darius, the Mede, succeeded to the kingdom, being threescore and two years old.

Darius. . .He is called Cyaxares by the historians; and was the son of Astyages, and uncle to Cyrus.

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DANIEL CHAPTER 6

Daniel is promoted by Darius: his enemies procure a law forbidding prayer; for the transgression of this law Daniel is cast into the lions' den: but miraculously delivered.

6:1. It seemed good to Darius, and he appointed over the kingdom a hundred and twenty governors, to be over his whole kingdom.

6:2. And three princes over them of whom Daniel was one: that the governors might give an account to them, and the king might have no trouble.

6:3. And Daniel excelled all the princes, and

governors: because a greater spirit of God was in him.

6:4. And the king thought to set him over all the kingdom; whereupon the princes, and the governors, sought to find occasion against Daniel, with regard to the king: and they could find no cause, nor suspicion, because he was faithful, and no fault, nor suspicion was found in him.

6:5. Then these men said: We shall not find any occasion against this Daniel, unless perhaps concerning the law of his God.

6:6. Then the princes, and the governors, craftily suggested to the king, and spoke thus unto him: King Darius, live for ever:

6:7. All the princes of the kingdom, the magistrates, and governors, the senators, and judges, have consulted together, that an imperial decree, and an edict be published: That whosoever shall ask any petition of any god, or man, for thirty days, but of thee, O king, shall be

cast into the den of the lions.

6:8. Now, therefore, O king, confirm the sentence, and sign the decree: that what is decreed by the Medes and Persians may not be altered, nor any man be allowed to transgress it.

6:9. So king Darius set forth the decree, and established it.

6:10. Now, when Daniel knew this, that is to say, that the law was made, he went into his house: and opening the windows in his upper chamber towards Jerusalem, he knelt down three times a day, and adored and gave thanks before his God, as he had been accustomed to do before.

6:11. Wherefore those men carefully watching him, found Daniel praying and making supplication to his God.

6:12. And they came and spoke to the king concerning the edict: O king, hast thou not decreed, that every man that should make a request to any of the gods, or men, for thirty days, but to thyself, O king, should be cast into

the den of the lions? And the king answered them, saying: The word is true, according to the decree of the Medes and Persians, which it is not lawful to violate.

6:13. Then they answered, and said before the king: Daniel, who is of the children of the captivity of Juda, hath not regarded thy law, nor the decree that thou hast made: but three times a day he maketh his prayer.

6:14. Now when the king had heard these words, he was very much grieved, and in behalf of Daniel he set his heart to deliver him, and even till sunset he laboured to save him.

6:15. But those men perceiving the king's design, said to him: Know thou, O king, that the law of the Medes and Persians is, that no decree which the king hath made, may be altered.

6:16. Then the king commanded, and they brought Daniel, and cast him into the den of the lions. And the king said to Daniel: Thy God, whom thou always servest, he will deliver thee.

6:17. And a stone was brought, and laid upon the mouth of the den: which the king sealed with his own ring, and with the ring of his nobles, that nothing should be done against Daniel.

6:18. And the king went away to his house, and laid himself down without taking supper, and meat was not set before him, and even sleep departed from him.

6:19. Then the king rising very early in the morning, went in haste to the lions' den:

6:20. And coming near to the den, cried with a lamentable voice to Daniel, and said to him: Daniel, servant of the living God, hath thy God, whom thou servest always, been able, thinkest thou, to deliver thee from the lions?

6:21. And Daniel answering the king, said: O king, live for ever:

6:22. My God hath sent his angel, and hath shut up the mouths of the lions, and they have not hurt me: forasmuch as before him justice hath been found in me: yea, and before thee, O king, I have

done no offence.

6:23. Then was the king exceeding glad for him, and he commanded that Daniel should be taken out of the den: and Daniel was taken out of the den, and no hurt was found in him, because he believed in his God.

6:24. And by the king's commandment, those men were brought that had accused Daniel: and they were cast into the lions' den, they and their children, and their wives: and they did not reach the bottom of the den, before the lions caught them, and broke all their bones in pieces.

6:25. Then king Darius wrote to all people, tribes, and languages, dwelling in the whole earth: *Peace* be multiplied unto you.

6:26. It is decreed by me, that in all my empire and my kingdom, all men dread and fear the God of Daniel. For he is the living and eternal God for ever: and his kingdom shall not be destroyed, and his power shall be for ever.

6:27. He is the deliverer, and saviour, doing

signs and wonders in heaven, and in earth: who hath delivered Daniel out of the lions' den.

6:28. Now Daniel continued unto the reign of Darius, and the reign of Cyrus, the Persian.

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DANIEL CHAPTER 7

Daniel's vision of the four beasts, signifying four kingdoms: of God sitting on his throne: and of the opposite kingdoms of Christ and Antichrist.

7:1. In the first year of Baltasar, king of Babylon, Daniel saw a dream: and the vision of his head was upon his bed: and writing the dream, he comprehended it in a few words: and relating the sum of it in short, he said:

7:2. I saw in my vision by night, and behold the four winds of the heavens strove upon the great sea.

7:3. And four great beasts, different one from

another, came up out of the sea.

Four great beasts. . .Viz., the Chaldean, Persian, Grecian, and Roman empires. But some rather choose to understand the fourth beast of the successors of Alexander the Great, more especially of them that reigned in Asia and Syria.

7:4. The first was like a lioness, and had the wings of an eagle: I beheld till her wings were plucked off, and she was lifted up from the earth, and stood upon her feet as a man, and the heart of a man was given to her.

7:5. And behold another beast, like a bear, stood up on one side: and there were three rows in the mouth thereof, and in the teeth thereof, and thus they said to it: Arise, devour much flesh.

7:6. After this I beheld, and lo, another like a leopard, and it had upon it four wings, as of a fowl, and the beast had four heads, and power was given to it.

7:7. After this I beheld in the vision of the night,

and lo, a fourth beast, terrible and wonderful, and exceeding strong, it had great iron teeth, eating and breaking in pieces, and treading down the rest with his feet: and it was unlike to the other beasts which I had seen before it, and had ten horns.

Ten horns. . . That is, ten kingdoms, (as Apoc. 17.12,) among which the empire of the fourth beast shall be parcelled. Or ten kings of the number of the successors of Alexander; as figures of such as shall be about the time of Antichrist.

7:8. I considered the horns, and behold another little horn sprung out of the midst of them: and three of the first horns were plucked up at the presence thereof: and behold eyes like the eyes of a man were in this horn, and a mouth speaking great things.

Another little horn. . . This is commonly understood of Antichrist. It may also be applied to that great

persecutor Antiochus Epiphanes, as a figure of Antichrist.

7:9. I beheld till thrones were placed, and the ancient of days sat: his garment was white as snow, and the hair of his head like clean wool: his throne like flames of fire: the wheels of it like a burning fire.

7:10. A swift stream of fire issued forth from before him: thousands of thousands ministered to him, and ten thousand times a hundred thousand stood before him: the judgment sat, and the books were opened.

7:11. I beheld, because of the voice of the great words which that horn spoke: and I saw that the beast was slain, and the body thereof was destroyed, and given to the fire to be burnt:

7:12. And that the power of the other beasts was taken away: and that times of life were appointed them for a time, and a time.

7:13. I beheld, therefore, in the vision of the

night, and lo, one like the Son of man came with the clouds of heaven, and he came even to the ancient of days: and they presented him before him.

7:14. And he gave him power, and glory, and a kingdom: and all peoples, tribes, and tongues shall serve him: his power is an everlasting power that shall not be taken away: and his kingdom that shall not be destroyed.

7:15. My spirit trembled; I, Daniel, was affrighted at these things, and the visions of my head troubled me.

7:16. I went near to one of them that stood by, and asked the truth of him concerning all these things, and he told me the interpretation of the words, and instructed me:

7:17. These four great beasts, are four kingdoms, which shall arise out of the earth.

7:18. But the saints of the most high God shall take the kingdom: and they shall possess the kingdom for ever and ever.

7:19. After this I would diligently learn concerning the fourth beast, which was very different from all, and exceeding terrible: his teeth and claws were of iron: he devoured and broke in pieces, and the rest he stamped upon with his feet:

7:20. And concerning the ten horns that he had on his head: and concerning the other that came up, before which three horns fell: and of that horn that had eyes, and a mouth speaking great things, and was greater than the rest.

7:21. I beheld, and lo, that horn made war against the saints, and prevailed over them,

7:22. Till the ancient of days came and gave judgment to the saints of the most High, and the time came, and the saints obtained the kingdom.

7:23. And thus he said: The fourth beast shall be the fourth kingdom upon earth, which shall be greater than all the kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

7:24. And the ten horns of the same kingdom, shall be ten kings: and another shall rise up after them, and he shall be mightier than the former, and he shall bring down three kings.

7:25. And he shall speak words against the High One, and shall crush the saints of the most High: and he shall think himself able to change times and laws, and they shall be delivered into his hand until a time, and times, and half a time.

A time, and times, and half a time. . . That is, three years and a half; which is supposed to be the length of the duration of the persecution of Antichrist.

7:26. And a judgment shall sit, that his power may be taken away, and be broken in pieces, and perish even to the end.

7:27. And that the kingdom, and power, and the greatness of the kingdom, under the whole heaven, may be given to the people of the saints of the most High: whose kingdom is an everlasting kingdom, and all kings shall serve

him, and shall obey him.

7:28. Hitherto is the end of the word. I, Daniel, was much troubled with my thoughts, and my countenance was changed in me: but I kept the word in my heart.

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DANIEL CHAPTER 8

*Daniel's vision of the ram and the he goat
interpreted by the angel Gabriel.*

8:1. In the third year of the reign of king Baltasar, a vision appeared to me. I, Daniel, after what I had seen in the beginning,

8:2. Saw in my vision when I was in the castle of Susa, which is in the province of Elam: and I saw in the vision that I was over the gate of Ulai.

8:3. And I lifted up my eyes, and saw: and behold a ram stood before the water, having two high horns, and one higher than the other, and growing up. Afterward

A ram. . . The empire of the Medes and Persians.

8:4. I saw the ram pushing with his horns against the west, and against the north, and against the south: and no beasts could withstand him, nor be delivered out of his hand: and he did according to his own will, and became great.

8:5. And I understood: and behold a he goat came from the west on the face of the whole earth, and he touched not the ground, and the he goat had a notable horn between his eyes.

A he goat. . . The empire of the Greeks, or Macedonians. Ibid. He touched not the ground. . . He conquered all before him, with so much rapidity, that he seemed rather to fly, than to walk upon the earth.—Ibid. A notable horn. . . Alexander the Great.

8:6. And he went up to the ram that had the horns, which I had seen standing before the gate, and he ran towards him in the force of his

strength.

8:7. And when he was come near the ram, he was enraged against him, and struck the ram: and broke his two horns, and the ram could not withstand him: and when he had cast him down on the ground, he stamped upon him, and none could deliver the ram out of his hand.

8:8. And the he goat became exceeding great: and when he was grown, the great horn was broken, and there came up four horns under it towards the four winds of heaven.

Four horns. . . Seleucus, Antigonus, Philip, and Ptolemeus, the successors of Alexander, who divided his empire among them.

8:9. And out of one of them came forth a little horn: and it became great against the south, and against the east, and against the strength.

A little horn. . . Antiochus Epiphanes, a descendant of Seleucus. He grew against the south, and the east,

*by his victories over the kings of Egypt and Armenia:
and against the strength, that is, against Jerusalem
and the people of God.*

8:10. And it was magnified even unto the strength of heaven: and it threw down of the strength, and of the stars, and trod upon them.

Unto the strength of heaven. . .or, against the strength of heaven. So are here called the army of the Jews, the people of God.

8:11. And it was magnified even to the prince of the strength: and it took away from him the continual sacrifice, and cast down the place of his sanctuary.

8:12. And strength was given him against the continual sacrifice, because of sins: and truth shall be cast down on the ground, and he shall do and shall prosper.

8:13. And I heard one of the saints speaking, and one saint said to another I know not to whom,

that was speaking: How long shall be the vision, concerning the continual sacrifice, and the sin of the desolation that is made: and the sanctuary, and the strength be trodden under foot?

8:14. And he said to him: Unto evening and morning two thousand three hundred days: and the sanctuary shall be cleansed.

Unto evening and morning two thousand three hundred days. . . That is, six years and almost four months: which was the whole time from the beginning of the persecution of Antiochus till his death.

8:15. And it came to pass when I, Daniel, saw the vision, and sought the meaning, that behold there stood before me as it were the appearance of a man.

8:16. And I heard the voice of a man between Ulai: and he called, and said: Gabriel, make this man to understand the vision.

8:17. And he came, and stood near where I

stood: and when he was come, I fell on my face, trembling, and he said to me: Understand, O son of man, for in the time of the end the vision shall be fulfilled.

8:18. And when he spoke to me, I fell flat on the ground: and he touched me, and set me upright.

8:19. And he said to me: I will shew thee what things are to come to pass in the end of the malediction: for the time hath its end.

8:20. The ram, which thou sawest with horns, is the king of the Medes and Persians.

8:21. And the he goat, is the king of the Greeks, and the great horn that was between his eyes, the same is the first king.

8:22. But whereas when that was broken, there arose up four for it, four kings shall rise up of his nation, but not with his strength.

8:23. And after their reign, when iniquities shall be grown up, there shall arise a king of a shameless face, and understanding dark sentences.

8:24. And his power shall be strengthened, but

not by his own force: and he shall lay all things waste, and shall prosper, and do more than can be believed. And he shall destroy the mighty, and the people of the saints,

8:25. According to his will, and craft shall be successful in his hand: and his heart shall be puffed up, and in the abundance of all things he shall kill many: and he shall rise up against the prince of princes, and shall be broken without hand.

8:26. And the vision of the evening and the morning, which was told, is true: thou, therefore, seal up the vision, because it shall come to pass after many days.

8:27. And I, Daniel, languished, and was sick for some days: and when I was risen up, I did the king's business, and I was astonished at the vision, and there was none that could interpret it.

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DANIEL CHAPTER 9

Daniel's confession and prayer: Gabriel informs him concerning the seventy weeks to the coming of Christ.

9:1. In the first year of Darius, the son of Assuerus, of the seed of the Medes, who reigned over the kingdom of the Chaldeans:

9:2. The first year of his reign I, Daniel, understood by books the number of the years, concerning which the word of the Lord came to Jeremias, the prophet, that seventy years should be accomplished of the desolation of Jerusalem.

9:3. And I set my face to the Lord, my God, to

pray and make supplication with fasting, and sackcloth, and ashes.

9:4. And I prayed to the Lord, my God, and I made my confession, and said: I beseech thee, O Lord God, great and terrible, who keepest the covenant, and mercy to them that love thee, and keep thy commandments.

9:5. We have sinned, we have committed iniquity, we have done wickedly, and have revolted: and we have gone aside from thy commandments, and thy judgments.

9:6. We have not hearkened to thy servants, the prophets, that have spoken in thy name to our kings, to our princes, to our fathers, and to all the people of the land.

9:7. To thee, O Lord, justice: but to us confusion of face, as at this day to the men of Juda, and to the inhabitants of Jerusalem, and to all Israel, to them that are near, and to them that are far off, in all the countries whither thou hast driven them, for their iniquities, by which they

have sinned against thee.

9:8. O Lord, to us belongeth confusion of face, to our princes, and to our fathers, that have sinned.

9:9. But to thee, the Lord our God, mercy and forgiveness, for we have departed from thee:

9:10. And we have not hearkened to the voice of the Lord, our God, to walk in his law, which he set before us by his servants, the prophets.

9:11. And all Israel have transgressed thy law, and have turned away from hearing thy voice, and the malediction, and the curse, which is written in the book of Moses, the servant of God, is fallen upon us, because we have sinned against him.

9:12. And he hath confirmed his words which he spoke against us, and against our princes that judged us, that he would bring in upon us a great evil, such as never was under all the heaven, according to that which hath been done in Jerusalem.

9:13. As it is written in the law of Moses, all this evil is come upon us: and we entreated not thy face, O Lord our God, that we might turn from our iniquities, and think on thy truth.

9:14. And the Lord hath watched upon the evil, and hath brought it upon us: the Lord, our God, is just in all his works which he hath done: for we have not hearkened to his voice.

9:15. And now, O Lord, our God, who hast brought forth thy people out of the land of Egypt, with a strong hand, and hast made thee a name as at this day: we have sinned, we have committed iniquity,

9:16. O Lord, against all thy justice: let thy wrath and thy indignation be turned away, I beseech thee, from thy city, Jerusalem, and from thy holy mountain. For by reason of our sins, and the iniquities of our fathers, Jerusalem, and thy people, are a reproach to all that are round about us.

9:17. Now, therefore, O our God, hear the

supplication of thy servant, and his prayers: and shew thy face upon thy sanctuary, which is desolate, for thy own sake.

9:18. Incline, O my God, thy ear, and hear: open thy eyes, and see our desolation, and the city upon which thy name is called: for it is not for our justifications that we present our prayers before thy face, but for the multitude of thy tender mercies.

9:19. O Lord, hear: O Lord, be appeased: hearken, and do: delay not, for thy own sake, O my God: because thy name is invoked upon thy city, and upon thy people.

9:20. Now while I was yet speaking, and praying, and confessing my sins, and the sins of my people of Israel, and presenting my supplications in the sight of my God, for the holy mountain of my God:

9:21. As I was yet speaking in prayer, behold the man, Gabriel, whom I had seen in the vision at the beginning, flying swiftly, touched me at the

time of the evening sacrifice.

The man Gabriel. . . The angel Gabriel in the shape of a man.

9:22. And he instructed me, and spoke to me, and said: O Daniel, I am now come forth to teach thee, and that thou mightest understand.

9:23. From the beginning of thy prayers the word came forth: and I am come to shew it to thee, because thou art a man of desires: therefore, do thou mark the word, and understand the vision.

Man of desires. . . that is, ardently praying for the Jews then in captivity.

9:24. Seventy weeks are shortened upon thy people, and upon thy holy city, that transgression may be finished, and sin may have an end, and iniquity may be abolished; and everlasting justice may be brought; and vision and prophecy may be

fulfilled; and the Saint of saints may be anointed.

Seventy weeks. . . Viz., of years, (or seventy times seven, that is, 490 years,) are shortened; that is, fixed and determined, so that the time shall be no longer.

9:25. Know thou, therefore, and take notice: that from the going forth of the word, to build up Jerusalem again, unto Christ, the prince, there shall be seven weeks, and sixty-two weeks: and the street shall be built again, and the walls, in straitness of times.

From the going forth of the word, etc. . . That is, from the twentieth year of king Artaxerxes, when by his commandment Nehemias rebuilt the walls of Jerusalem, 2 Esd. 2. From which time, according to the best chronology, there were just sixty-nine weeks of years, that is, 483 years to the baptism of Christ, when he first began to preach and execute the office of Messias. — Ibid. In straitness of times. . . angustia temporum: which may allude both to the difficulties

and opposition they met with in building: and to the shortness of the time in which they finished the wall, viz., fifty-two days.

9:26. And after sixty-two weeks Christ shall be slain: and the people that shall deny him shall not be his. And a people, with their leader, that shall come, shall destroy the city, and the sanctuary: and the end thereof shall be waste, and after the end of the war the appointed desolation.

A people with their leader. . . The Romans under Titus.

9:27. And he shall confirm the covenant with many, in one week: and in the half of the week the victim and the sacrifice shall fail: and there shall be in the temple the abomination of desolation: and the desolation shall continue even to the consummation, and to the end.

In the half of the week. . . or, in the middle of the

week, etc. Because Christ preached three years and a half: and then by his sacrifice upon the cross abolished all the sacrifices of the law.—Ibid. The abomination of desolation. . .Some understand this of the profanation of the temple by the crimes of the Jews, and by the bloody faction of the zealots. Others of the bringing in thither the ensigns and standard of the pagan Romans. Others, in fine, distinguish three different times of desolation: viz., that under Antiochus; that when the temple was destroyed by the Romans; and the last near the end of the world under Antichrist. To all which, as they suppose, this prophecy may have a relation.

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DANIEL CHAPTER 10

Daniel having humbled himself by fasting and penance seeth a vision, with which he is much terrified; but he is comforted by an angel.

10:1. In the third year of Cyrus, king of the Persians, a word was revealed to Daniel, surnamed Baltassar, and a true word, and great strength: and he understood the word: for there is need of understanding in a vision.

10:2. In those days I, Daniel, mourned the days of three weeks.

10:3. I ate no desirable bread, and neither flesh, nor wine, entered into my mouth, neither was I

anointed with ointment: till the days of three weeks were accomplished.

10:4. And in the four and twentieth day of the first month, I was by the great river, which is the Tigris.

10:5. And I lifted up my eyes, and I saw: and behold a man clothed in linen, and his loins were girded with the finest gold:

10:6. And his body was like the chrysolite, and his face as the appearance of lightning, and his eyes as a burning lamp: and his arms, and all downward even to the feet, like in appearance to glittering brass: and the voice of his word like the voice of a multitude.

10:7. And I, Daniel alone, saw the vision: for the men that were with me saw it not: but an exceeding great terror fell upon them, and they fled away, and hid themselves.

10:8. And I, being left alone, saw this great vision: and there remained no strength in me, and the appearance of my countenance was

changed in me, and I fainted away, and retained no strength.

10:9. And I heard the voice of his words: and when I heard I lay in a consternation upon my face, and my face was close to the ground.

10:10. And behold a hand touched me, and lifted me up upon my knees, and upon the joints of my hands.

10:11. And he said to me: Daniel, thou man of desires, understand the words that I speak to thee, and stand upright: for I am sent now to thee. And when he had said this word to me, I stood trembling.

10:12. And he said to me: Fear not, Daniel: for from the first day that thou didst set thy heart to understand, to afflict thyself in the sight of thy God, thy words have been heard: and I am come for thy words.

10:13. But the prince of the kingdom of the Persians resisted me one and twenty days: and behold Michael, one of the chief princes, came to

help me, and I remained there by the king of the Persians.

The prince, etc. . . That is, the angel guardian of Persia: who according to his office, seeking the spiritual good of the Persians was desirous that many of the Jews should remain among them.

10:14. But I am come to teach thee what things shall befall thy people in the latter days, for as yet the vision is for days.

10:15. And when he was speaking such words to me, I cast down my countenance to the ground, and held my peace.

10:16. And behold as it were the likeness of a son of man touched my lips: then I opened my mouth and spoke, and said to him that stood before me: O my lord, at the sight of thee my joints are loosed, and no strength hath remained in me.

10:17. And how can the servant of my lord speak with my lord? for no strength remaineth in me;

moreover, my breath is stopped.

10:18. Therefore, he that looked like a man, touched me again, and strengthened me.

10:19. And he said: Fear not, O man of desires, peace be to thee: take courage, and be strong. And when he spoke to me, I grew strong, and I said: Speak, O my lord, for thou hast strengthened me.

10:20. And he said: Dost thou know wherefore I am come to thee? And now I will return, to fight against the prince of the Persians. When I went forth, there appeared the prince of the Greeks coming.

10:21. But I will tell thee what is set down in the scripture of truth: and none is my helper in all these things, but Michael your prince.

Michael your prince. . . The guardian general of the church of God.

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DANIEL CHAPTER 11

The angel declares to Daniel many things to come, with regard to the Persian and Grecian kings: more especially with regard to Antiochus as a figure of Antichrist.

11:1. And from the first year of Darius, the Mede, I stood up, that he might be strengthened, and confirmed.

11:2. And now I will shew thee the truth. Behold, there shall stand yet three kings in Persia, and the fourth shall be enriched exceedingly above them all: and when he shall be grown mighty by his riches, he shall stir up all

against the kingdom of Greece.

Three kings. . .Viz., Cambyses, Smerdes Magus, and Darius, the son of Hystaspes.—Ibid. The fourth. . . Xerxes.

11:3. But there shall rise up a strong king, and shall rule with great power: and he shall do what he pleaseth.

A strong king. . .Alexander.

11:4. And when he shall come to his height, his kingdom shall be broken, and it shall be divided towards the four winds of the heaven: but not to his posterity, nor according to his power with which he ruled. For his kingdom shall be rent in peices, even for strangers, besides these.

11:5. And the king of the south shall be strengthened, and one of his princes shall prevail over him, and he shall rule with great power: for his dominions shall be great.

The king of the south. . . Ptolemeus the son of Lagus, king of Egypt, which lies south of Jerusalem. —Ibid. One of his princes. . . that is, one of Alexander's princes, shall prevail over him: that is, shall be stronger than the king of Egypt. He speaks of Seleucus Nicator, king of Asia and Syria, whose successors are here called the kings of the north, because their dominions lay to the north in respect to Jerusalem.

11:6. And after the end of years they shall be in league together: and the daughter of the king of the south shall come to the king of the north to make friendship, but she shall not obtain the strength of the arm, neither shall her seed stand: and she shall be given up, and her young men that brought her, and they that strengthened her in these times.

The daughter of the king of the south. . . Viz., Berenice, daughter of Ptolemeus Philadelphus, given in marriage to Antiochus Theos, grandson of

Seleucus.

11:7. And a plant of the bud of her roots shall stand up: and he shall come with an army, and shall enter into the province of the king of the north: and he shall abuse them, and shall prevail.

A plant, etc. . . Ptolemeus Evergetes, the son of Philadelphus.

11:8. And he shall also carry away captive into Egypt their gods, and their graven things, and their precious vessels of gold and silver: he shall prevail against the king of the north.

The king of the north. . . Seleucus Callinicus.

11:9. And the king of the south shall enter into the kingdom, and shall return to his own land.

11:10. And his sons shall be provoked, and they shall assemble a multitude of great forces: and he shall come with haste like a flood: and he

shall return, and be stirred up, and he shall join battle with his force.

His sons. . . Seleucus Ceraunius, and Antiochus the Great, the sons of Callinicus. —Ibid. He shall come. . . Viz., Antiochus the Great.

11:11. And the king of the south being provoked, shall go forth, and shall fight against the king of the north, and shall prepare an exceeding great multitude, and a multitude shall be given into his hands.

The king of the south. . . Ptolemeus Philopator, son of Evergetes.

11:12. And he shall take a multitude, and his heart shall be lifted up, and he shall cast down many thousands: but he shall not prevail.

11:13. For the king of the north shall return, and shall prepare a multitude much greater than before: and in the end of times, and years, he

shall come in haste with a great army, and much riches.

11:14. And in those times many shall rise up against the king of the south, and the children of prevaricators of thy people shall lift up themselves to fulfil the vision, and they shall fall.

11:15. And the king of the north shall come, and shall cast up a mount, and shall take the best fenced cities: and the arms of the south shall not withstand, and his chosen ones shall rise up to resist, and they shall not have strength.

11:16. And he shall come upon him, and do according to his pleasure, and there shall be none to stand against his face: and he shall stand in the glorious land, and it shall be consumed by his hand.

He shall come upon him. . . Viz., Antiochus shall come upon the king of the south.—Ibid. The glorious land. . . Judea.

11:17. And he shall set his face to come to

possess all his kingdom, and he shall make upright conditions with him: and he shall give him a daughter of women, to overthrow it: and she shall not stand, neither shall she be for him.

All his kingdom. . .Viz., all the kingdom of Ptolemeus Epiphanes, son of Philopator.—Ibid. A daughter of women. . .That is, a most beautiful woman, viz., his daughter Cleopatra.—Ibid. To overthrow it. . .Viz., the kingdom of Epiphanes: but his policy shall not succeed; for Cleopatra shall take more to heart the interest of her husband, than that of her father.

11:18. And he shall turn his face to the islands, and shall take many: and he shall cause the prince of his reproach to cease, and his reproach shall be turned upon him.

The prince of his reproach. . .Seipio the Roman general, called the prince of his reproach, because he overthrew Antiochus, and obliged him to submit to

very dishonourable terms, before he would cease from the war.

11:19. And he shall turn his face to the empire of his own land, and he shall stumble, and fall, and shall not be found.

11:20. And there shall stand up in his place one most vile, and unworthy of kingly honour: and in a few days he shall be destroyed, not in rage nor in battle.

One most vile. . . Seleucus Philopator, who sent Heliodorus to plunder the temple: and was shortly after slain by the same Heliodorus.

11:21. And there shall stand up in his place one despised, and the kingly honour shall not be given him: and he shall come privately, and shall obtain the kingdom by fraud.

One despised. . . Viz., Antiochus Epiphanes, who at first was despised and not received for king. What is

here said of this prince, is accommodated by St. Jerome and others to Antichrist; of whom this Antiochus was a figure.

11:22. And the arms of the fighter shall be overcome before his face, and shall be broken: yea, also the prince of the covenant.

Of the fighter. . . That is, of them that shall oppose him, and shall fight against him.—Ibid. The prince of the covenant. . . or, of the league. The chief of them that conspired against him: or the king of Egypt his most powerful adversary.

11:23. And after friendships, he will deal deceitfully with him: and he shall go up, and shall overcome with a small people.

11:24. And he shall enter into rich and plentiful cities: and he shall do that which his fathers never did, nor his fathers' fathers: he shall scatter their spoils, and their prey, and their riches, and shall forecast devices against the best

fenced places: and this until a time.

11:25. And his strength, and his heart, shall be stirred up against the king of the south, with a great army: and the king of the south shall be stirred up to battle with many and very strong succours: and they shall not stand, for they shall form designs against him.

The king. . . Ptolemeus Philometor.

11:26. And they that eat bread with him, shall destroy him, and his army shall be overthrown: and many shall fall down slain.

11:27. And the heart of the two kings shall be to do evil, and they shall speak lies at one table, and they shall not prosper: because as yet the end is unto another time.

11:28. And he shall return into his land with much riches: and his heart shall be against the holy covenant, and he shall succeed, and shall return into his own land.

11:29. At the time appointed he shall return, and

he shall come to the south, but the latter time shall not be like the former.

11:30. And the galleys and the Romans shall come upon him, and he shall be struck, and shall return, and shall have indignation against the covenant of the sanctuary, and he shall succeed: and he shall return, and shall devise against them that have forsaken the covenant of the sanctuary.

The galleys and the Romans. . . Popilius, and the other Roman ambassadors, who came in galleys, and obliged him to depart from Egypt.

11:31. And arms shall stand on his part, and they shall defile the sanctuary of strength, and shall take away the continual sacrifice: and they shall place there the abomination unto desolation.

They shall place there the abomination, etc. . . The idol of Jupiter Olympius, which Antiochus ordered to be set up in the sanctuary of the temple: which is here called the sanctuary of strength, from the

Almighty that was worshipped there.

11:32. And such as deal wickedly against the covenant shall deceitfully dissemble: but the people that know their God shall prevail and succeed.

11:33. And they that are learned among the people shall teach many: and they shall fall by the sword, and by fire, and by captivity, and by spoil for many days.

11:34. And when they shall have fallen, they shall be relieved with a small help: and many shall be joined to them deceitfully.

11:35. And some of the learned shall fall, that they may be tried, and may be chosen, and made white, even to the appointed time: because yet there shall be another time.

11:36. And the king shall do according to his will, and he shall be lifted up, and shall magnify himself against every god: and he shall speak great things against the God of gods, and shall

prosper, till the wrath be accomplished. For the determination is made.

11:37. And he shall make no account of the God of his fathers: and he shall follow the lust of women, and he shall not regard any gods: for he shall rise up against all things.

11:38. But he shall worship the god Maozim, in his place: and a god whom his fathers knew not, he shall worship with gold, and silver, and precious stones, and things of great price.

The god Maozim. . . That is, the god of forces or strong holds.

11:39. And he shall do this to fortify Maozim with a strange god, whom he hath acknowledged, and he shall increase glory, and shall give them power over many, and shall divide the land gratis.

And he shall increase glory, etc. . . He shall bestow honours, riches and lands, upon them that shall worship his god.

11:40. And at the time prefixed the king of the south shall fight against him, and the king of the north shall come against him like a tempest, with chariots, and with horsemen, and with a great navy, and he shall enter into the countries, and shall destroy, and pass through.

11:41. And he shall enter into the glorious land, and many shall fall: and these only shall be saved out of his hand, Edom, and Moab, and the principality of the children of Ammon.

11:42. And he shall lay his hand upon the lands: and the land of Egypt shall not escape.

11:43. And he shall have power over the treasures of gold, and of silver, and all the precious things of Egypt: and he shall pass through Lybia, and Ethiopia.

11:44. And tidings out of the east, and out of the north, shall trouble him: and he shall come with a great multitude to destroy and slay many.

11:45. And he shall fix his tabernacle, Apadno, between the seas, upon a glorious and holy

mountain: and he shall come even to the top thereof, and none shall help him.

Apadno. . . Some take it for the proper name of a place: others, from the Hebrew, translate it his palace.

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DANIEL CHAPTER 12

Michael shall stand up for the people of God: with other things relating to Antichrist, and the end of the world.

12:1. But at that time shall Michael rise up, the great prince, who standeth for the children of thy people: and a time shall come, such as never was from the time that nations began, even until that time. And at that time shall thy people be saved, every one that shall be found written in the book.

12:2. And many of those that sleep in the dust of the earth, shall awake: some unto life everlasting, and others unto reproach, to see it

always.

12:3. But they that are learned, shall shine as the brightness of the firmament: and they that instruct many to justice, as stars for all eternity.

Learned. . . Viz., in the law of God and true wisdom, which consists in knowing and loving God.

12:4. But thou, O Daniel, shut up the words, and seal the book, even to the time appointed: many shall pass over, and knowledge shall be manifold.

12:5. And I, Daniel, looked, and behold as it were two others stood: one on this side upon the bank of the river, and another on that side, on the other bank of the river.

12:6. And I said to the man that was clothed in linen, that stood upon the waters of the river: How long shall it be to the end of these wonders?

12:7. And I heard the man that was clothed in linen, that stood upon the waters of the river, when he had lifted up his right hand, and his left hand to heaven, and had sworn by him that liveth

for ever, that it should be unto a time, and times, and half a time. And when the scattering of the band of the holy people shall be accomplished, all these things shall be finished.

12:8. And I heard, and understood not. And I said: O my lord, what shall be after these things?

12:9. And he said: Go, Daniel, because the words are shut up, and sealed until the appointed time.

12:10. Many shall be chosen, and made white, and shall be tried as fire: and the wicked shall deal wickedly, and none of the wicked shall understand, but the learned shall understand.

12:11. And from the time when the continual sacrifice shall be taken away, and the abomination unto desolation shall be set up, there shall be a thousand two hundred ninety days.

12:12. Blessed is he that waiteth, and cometh unto a thousand three hundred thirty-five days.

12:13. But go thou thy ways until the time appointed: and thou shalt rest, and stand in thy

lot unto the end of the days.

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DANIEL CHAPTER 13

The history of Susanna and the two elders.

This history of Susanna, in all the ancient Greek and Latin Bibles, was placed in the beginning of the book of Daniel: till St. Jerome, in his translation, detached it from thence; because he did not find it in the Hebrew: which is also the case of the history of Bel and the Dragon. But both the one and the other are received by the Catholic Church: and were from the very beginning a part of the Christian Bible.

13:1. Now there was a man that dwelt in Babylon, and his name was Joakim:

13:2. And he took a wife, whose name was

Susanna, the daughter of Helcias, a very beautiful woman, and one that feared God.

13:3. For her parents being just, had instructed their daughter according to the law of Moses.

13:4. Now Joakim was very rich, and had an orchard near his house: and the Jews resorted to him, because he was the most honourable of them all.

13:5. And there were two of the ancients of the people appointed judges that year, of whom the Lord said: That iniquity came out from Babylon, from the ancient judges, that seemed to govern the people.

13:6. These men frequented the house of Joakim, and all that hand any matters of judgment came to them.

13:7. And when the people departed away at noon, Susanna went in, and walked in her husband's orchard.

13:8. And the old men saw her going in every day, and walking: and they were inflamed with

lust towards her:

13:9. And they perverted their own mind, and turned away their eyes, that they might not look unto heaven, nor remember just judgments.

13:10. So they were both wounded with the love of her, yet they did not make known their grief one to the other.

13:11. For they were ashamed to declare to one another their lust, being desirous to have to do with her:

13:12. And they watched carefully every day to see her. And one said to the other:

13:13. Let us now go home, for it is dinner time. So going out, they departed one from another.

13:14. And turning back again, they came both to the same place: and asking one another the cause, they acknowledged their lust: and then they agreed together upon a time, when they might find her alone.

13:15. And it fell out, as they watched a fit day, she went in on a time, as yesterday and the day

before, with two maids only, and was desirous to wash herself in the orchard: for it was hot weather.

13:16. And there was nobody there, but the two old men that had hid themselves, and were beholding her.

13:17. So she said to the maids: Bring me oil, and washing balls, and shut the doors of the orchard, that I may wash me.

13:18. And they did as she bade them: and they shut the doors of the orchard, and went out by a back door to fetch what she had commanded them, and they knew not that the elders were hid within.

13:19. Now when the maids were gone forth, the two elders arose, and ran to her, and said:

13:20. Behold the doors of the orchard are shut, and nobody seeth us, and we are in love with thee: wherefore consent to us, and lie with us.

13:21. But if thou wilt not, we will bear witness against thee, that a young man was with thee, and

therefore thou didst send away thy maids from thee.

13:22. Susanna sighed, and said: I am straitened on every side: for if I do this thing, it is death to me: and if I do it not, I shall not escape your hands.

13:23. But it is better for me to fall into your hands without doing it, than to sin in the sight of the Lord.

13:24. With that Susanna cried out with a loud voice: and the elders also cried out against her.

13:25. And one of them ran to the door of the orchard, and opened it.

13:26. So when the servants of the house heard the cry in the orchard, they rushed in by the back door, to see what was the matter.

13:27. But after the old men had spoken, the servants were greatly ashamed: for never had there been any such word said of Susanna. And on the next day,

13:28. When the people were come to Joakim,

her husband, the two elders also came full of wicked device against Susanna, to put her to death.

13:29. And they said before the people: Send to Susanna, daughter of Helcias, the wife of Joakim. And presently they sent.

13:30. And she came with her parents, and children and all her kindred.

13:31. Now Susanna was exceeding delicate, and beautiful to behold.

13:32. But those wicked men commanded that her face should be uncovered, (for she was covered) that so at least they might be satisfied with her beauty.

13:33. Therefore her friends, and all her acquaintance wept.

13:34. But the two elders rising up in the midst of the people, laid their hands upon her head.

13:35. And she weeping, looked up to heaven, for her heart had confidence in the Lord.

13:36. And the elders said: As we walked in the

orchard alone, this woman came in with two maids, and shut the doors of the orchard, and sent away the maids from her.

13:37. Then a young man that was there hid came to her, and lay with her.

13:38. But we that were in a corner of the orchard, seeing this wickedness, ran up to them, and we saw them lie together.

13:39. And him indeed we could not take, because he was stronger than us, and opening the doors, he leaped out:

13:40. But having taken this woman, we asked who the young man was, but she would not tell us: of this thing we are witnesses.

13:41. The multitude believed them, as being the elders, and the judges of the people, and they condemned her to death.

13:42. Then Susanna cried out with a loud voice, and said: O eternal God, who knowest hidden things, who knowest all things before they come to pass,

13:43. Thou knowest that they have borne false witness against me: and behold I must die, whereas I have done none of these things, which these men have maliciously forged against me.

13:44. And the Lord heard her voice.

13:45. And when she was led to be put to death, the Lord raised up the holy spirit of a young boy, whose name was Daniel:

13:46. And he cried out with a loud voice: I am clear from the blood of this woman.

13:47. Then all the people turning themselves towards him, said: What meaneth this word that thou hast spoken?

13:48. But he standing in the midst of them, said: Are ye so foolish, ye children of Israel, that without examination or knowledge of the truth, you have condemned a daughter of Israel?

13:49. Return to judgment, for they have borne false witness against her.

13:50. So all the people turned again in haste, and the old men said to him: Come, and sit thou

down among us, and shew it us: seeing God hath given thee the honour of old age.

13:51. And Daniel said to the people: Separate these two far from one another, and I will examine them.

13:52. So when they were put asunder one from the other, he called one of them, and said to him: O thou that art grown old in evil days, now are thy sins come out, which thou hast committed before:

13:53. In judging unjust judgments, oppressing the innocent, and letting the guilty to go free, whereas the Lord saith: The innocent and the just thou shalt not kill.

13:54. Now then if thou sawest her, tell me under what tree thou sawest them conversing together: He said: Under a mastic tree.

13:55. And Daniel said: Well hast thou lied against thy own head: for behold the angel of God having received the sentence of him, shall cut thee in two.

13:56. And having put him aside, he commanded that the other should come, and he said to him: O thou seed of Chanaan, and not of Juda, beauty hath deceived thee, and lust hath perverted thy heart:

13:57. Thus did you do to the daughters of Israel, and they for fear conversed with you: but a daughter of Juda would not abide your wickedness.

13:58. Now, therefore, tell me, under what tree didst thou take them conversing together. And he answered: Under a holm tree.

13:59. And Daniel said to him: Well hast thou also lied against thy own head: for the angel of the Lord waiteth with a sword to cut thee in two, and to destroy you.

13:60. With that all the assembly cried out with a loud voice, and they blessed God, who saveth them that trust in him.

13:61. And they rose up against the two elders, (for Daniel had convicted them of false witness

by their own mouth) and they did to them as they had maliciously dealt against their neighbour,
13:62. To fulfil the law of Moses: and they put them to death, and innocent blood was saved in that day.

13:63. But Helcias, and his wife, praised God, for their daughter, Susanna, with Joakim, her husband, and all her kindred, because there was no dishonesty found in her.

13:64. And Daniel became great in the sight of the people from that day, and thence forward.

13:65. And king Astyages was gathered to his fathers; and Cyrus, the Persian, received his kingdom.

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DANIEL CHAPTER 14

The history of Bel, and of the great serpent worshipped by the Babylonians.

14:1. And Daniel was the king's guest, and was honoured above all his friends.

The king's guest. . . It seems most probable, that the king here spoken of was Evilmerodach, the son and successor of Nabuchodonosor, and a great favourer of the Jews.

14:2. Now the Babylonians had an idol called Bel: and there was spent upon him every day twelve great measures of fine flour, and forty

sheep, and six vessels of wine.

14:3. The king also worshipped him, and went every day to adore him: but Daniel adored his God. And the king said to him: Why dost thou not adore Bel?

14:4. And he answered, and said to him: Because I do not worship idols made with hands, but the living God, that created heaven and earth, and hath power over all flesh.

14:5. And the king said to him: Doth not Bel seem to thee to be a living god? Seest thou not how much he eateth and drinketh every day?

14:6. Then Daniel smiled, and said: O king, be not deceived: for this is but clay within, and brass without, neither hath he eaten at any time.

14:7. And the king being angry, called for his priests, and said to them: If you tell me not who it is that eateth up these expenses, you shall die.

14:8. But if you can shew that Bel eateth these things, Daniel shall die, because he hath blasphemed against Bel. And Daniel said to the

king: Be it done according to thy word.

14:9. Now the priests of Bel were seventy, beside their wives, and little ones, and children. And the king went with Daniel into the temple of Bel.

14:10. And the priests of Bel said: Behold, we go out: and do thou, O king, set on the meats, and make ready the wine, and shut the door fast, and seal it with thy own ring:

14:11. And when thou comest in the morning, if thou findest not that Bel hath eaten up all, we will suffer death, or else Daniel, that hath lied against us.

14:12. And they little regarded it, because they had made under the table a secret entrance, and they always came in by it, and consumed those things.

14:13. So it came to pass after they were gone out, the king set the meats before Bel: and Daniel commanded his servants, and they brought ashes, and he sifted them all over the

temple before the king: and going forth, they shut the door, and having sealed it with the king's ring, they departed.

14:14. But the priests went in by night, according to their custom, with their wives, and their children: and they eat and drank up all.

14:15. And the king arose early in the morning, and Daniel with him.

14:16. And the king said: Are the seals whole, Daniel? And he answered: They are whole, O king.

14:17. And as soon as he had opened the door, the king looked upon the table, and cried out with a loud voice: Great art thou, O Bel, and there is not any deceit with thee.

14:18. And Daniel laughed: and he held the king, that he should not go in: and he said: Behold the pavement, mark whose footsteps these are.

14:19. And the king said: I see the footsteps of men, and women, and children. And the king

was angry.

14:20. Then he took the priests, and their wives, and their children: and they shewed him the private doors by which they came in, and consumed the things that were on the table.

14:21. The king, therefore, put them to death, and delivered Bel into the power of Daniel: who destroyed him and his temple.

14:22. And there was a great dragon in that place, and the Babylonians worshipped him.

14:23. And the king said to Daniel: Behold, thou canst not say now, that this is not a living god: adore him, therefore.

14:24. And Daniel said: I adore the Lord, my God: for he is the living God: but that is no living god.

14:25. But give me leave, O king, and I will kill this dragon without sword or club. And the king said, I give thee leave.

14:26. Then Daniel took pitch, and fat, and hair, and boiled them together: and he made lumps,

and put them into the dragon's mouth, and the dragon burst asunder. And he said: Behold him whom you worship.

14:27. And when the Babylonians had heard this, they took great indignation: and being gathered together against the king, they said: The king is become a Jew. He hath destroyed Bel, he hath killed the dragon, and he hath put the priests to death.

14:28. And they came to the king, and said: Deliver us Daniel, or else we will destroy thee and thy house.

14:29. And the king saw that they pressed upon him violently: and being constrained by necessity: he delivered Daniel to them.

14:30. And they cast him into the den of lions, and he was there six days.

The den of lions. . . Daniel was twice cast into the den of lions; one under Darius the Mede, because he had transgressed the king's edict, by praying three times a

day: and another time under Evilmerodach by a sedition of the people. This time he remained six days in the lions' den; the other time only one night.

14:31. And in the den there were seven lions, and they had given to them two carcasses every day, and two sheep: but then they were not given unto them, that they might devour Daniel.

14:32. Now there was in Judea a prophet called Habacuc, and he had boiled pottage, and had broken bread in a bowl: and was going into the field, to carry it to the reapers.

Habacuc. . . The same, as some think whose prophecy is found among the lesser prophets but others believe him to be different.

14:33. And the angel of the Lord said to Habacuc: Carry the dinner which thou hast into Babylon, to Daniel, who is in the lions' den.

14:34. And Habacuc said: Lord, I never saw Babylon, nor do I know the den.

14:35. And the angel of the Lord took him by the top of his head, and carried him by the hair of his head, and set him in Babylon, over the den, in the force of his spirit.

14:36. And Habacuc cried, saying: O Daniel, thou servant of God, take the dinner that God hath sent thee.

14:37. And Daniel said, Thou hast remembered me, O God, and thou hast not forsaken them that love thee.

14:38. And Daniel arose, and eat. And the angel of the Lord presently set Habacuc again in his own place.

14:39. And upon the seventh day the king came to bewail Daniel: and he came to the den, and looked in, and behold Daniel was sitting in the midst of the lions.

14:40. And the king cried out with a loud voice, saying: Great art thou, O Lord, the God of Daniel. And he drew him out of the lions' den.

14:41. But those that had been the cause of his

destruction, he cast into the den, and they were devoured in a moment before him.

14:42. Then the king said: Let all the inhabitants of the whole earth fear the God of Daniel: for he is the Saviour, working signs, and wonders in the earth: who hath delivered Daniel out of the lions' den.

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THE PROPHECY OF OSEE

Osee, or Hosea, whose name signifies A saviour, was the first in the order of time among those who are commonly called lesser prophets, because their prophecies are short. He prophesied in the kingdom of Israel, that is, of the ten tribes, about the same time that Isaias prophesied in the kingdom of Juda.

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OSEE CHAPTER 1

By marrying a harlot, and by the names of his children, the prophet sets forth the crimes of Israel and their punishment. He foretells their redemption by Christ.

1:1. The word of the Lord, that came to Osee, the son of Beerī, in the days of Ozias, Joathan, Achaz, and Ezechias, kings of Juda, and in the days of Jeroboam, the son of Joas, king of Israel.

1:2. The beginning of the Lord's speaking by Osee: and the Lord said to Osee: Go, take thee a wife of fornications, and have of her children of fornications: for the land by fornication shall

depart from the Lord.

A wife of fornications. . . That is, a wife that has been given to fornication. This was to represent the Lord's proceedings with his people Israel, who, by spiritual fornication, were continually offending him.—Ibid. Children of fornications. . . So called from the character of their mother, if not also from their own wicked dispositions.

1:3. So he went and took Gomer, the daughter of Debelaim: and she conceived, and bore him a son.

1:4. And the Lord said to him: Call his name Jezrahel: for yet a little while, and I will visit the blood of Jezrahel upon the house of Jehu, and I will cause to cease the kingdom of the house of Israel.

1:5. And in that day I will break in pieces the bow of Israel in the valley of Jezrahel.

1:6. And she conceived again, and bore a daughter, and he said to him: Call her name,

Without mercy: for I will not add any more to have mercy on the house of Israel, but I will utterly forget them.

Without mercy. . .Lo-Ruhamah.

1:7. And I will have mercy on the house of Juda, and I will save them by the Lord, their God: and I will not save them by bow, nor by sword, nor by battle, nor by horses, nor by horsemen.

1:8. And she weaned her that was called Without mercy. And she conceived, and bore a son.

1:9. And he said: Call his name, Not my people: for you are not my people, and I will not be yours.

Not my people. . .Lo-ammi.

1:10. And the number of the children of Israel shall be as the sand of the sea, that is without measure, and shall not be numbered. And it shall be in the place where it shall be said to them:

You are not my people: it shall be said to them:
Ye are the sons of the living God.

The number, etc. . . Viz., of the true Israelites, the children of the church of Christ.

1:11. And the children of Juda, and the children of Israel, shall be gathered together: and they shall appoint themselves one head, and shall come up out of the land: for great is the day of Jezrahel.

One head. . . viz., Christ. — Ibid. Great is the day of Jezrahel. . . That is, of the seed of God; for Jezrahel signifies the seed of God.

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OSEE CHAPTER 2

Israel is justly punished for leaving God. The abundance of grace in the church of Christ.

2:1. Say ye to your brethren: You are my people: and to your sister: Thou hast obtained mercy.

Say to your brethren, etc. . .or, Call your brethren, My people: and your sister, Her that hath obtained mercy. This is connected with the latter end of the foregoing chapter, and relates to the converts of Israel.

2:2. Judge your mother, judge her: because she

is not my wife, and I am not her husband. Let her put away her fornications from her face, and her adulteries from between her breasts.

Your mother. . .The synagogue.

2:3. Lest I strip her naked, and set her as in the day that she was born: and I will make her as a wilderness, and will set her as a land that none can pass through and will kill her with drought.

2:4. And I will not have mercy on her children. for they are the children of fornications.

2:5. For their mother hath committed fornication, she that conceived them is covered with shame: for she said: I will go after my lovers, that give me my bread, and my water, my wool, and my flax, my oil, and my drink.

2:6. Wherefore, behold, I will hedge up thy way with thorns, and I will stop it up with a wall, and she shall not find her paths.

2:7. And she shall follow after her lovers, and shall not overtake them: and she shall seek them,

and shall not find, and she shall say: I will go, and return to my first husband: because it was better with me then than now.

2:8. And she did not know that I gave her corn, and wine, and oil, and multiplied her silver, and gold, which they have used in the service of Baal.

2:9. Therefore will I return, and take away my corn in its season, and my wine in its season, and I will set at liberty my wool, and my flax, which covered her disgrace.

2:10. And now I will lay open her folly in the eyes of her lovers: and no man shall deliver her out of my hand:

2:11. And I will cause all her mirth to cease, her solemnities, her new moons, her sabbaths, and all her festival times.

2:12. And I will destroy her vines, and her fig trees, of which she said: These are my rewards, which my lovers have given me: and I will make her as a forest and the beasts of the field shall devour her.

2:13. And I will visit upon her the days of Baalim, to whom she burnt incense, and decked herself out with her earrings, and with her jewels, and went after her lovers, and forgot me, saith the Lord.

2:14. Therefore, behold I will allure her, and will lead her into the wilderness: and I will speak to her heart.

I will allure her, etc. . . After all her disloyalties, I will still allure her by my grace etc., and send her vinedressers, viz., the apostles: originally her own children, who shall open to her the gates of hope; as heretofore at her coming into the land of promise, she had all good success after she had satisfied the divine justice by the execution of Achan in the valley of Achor. Jos. 7.

2:15. And I will give her vinedressers out of the same place, and the valley of Achor for an opening of hope: and she shall sing there according to the days of her youth, and according

to the days of her coming up out of the land of Egypt.

2:16. And it shall be in that day, saith the Lord: That she shall call me: My husband, and she shall call me no more Banli.

My husband. . .In Hebrew, Ishi. Baali, my lord. The meaning of this verse is: that whereas Ishi and Baali were used indifferently in those days by wives speaking to their husbands; the synagogue, whom God was pleased to consider as his spouse, should call him only Ishi, and abstain from the name of Baali, because of its affinity with the idol Baal.

2:17. And I will take away the names of Baalim out of her mouth, and she shall no more remember their name.

Baalim. . .It is the plural number of Baal: for there were divers idols of Baal.

2:18. And in that day I will make a covenant

with them, with the beasts of the field, and with the fowls of the air, and with the creeping things of the earth: and I will destroy the bow, and the sword, and war out of the land: and I will make them sleep secure.

2:19. And I will espouse thee to me for ever: and I will espouse thee to me in justice, and judgment, and in mercy, and in commiserations.

I will espouse thee, etc. . . This relates to the happy espousals of Christ with his church: which shall never be dissolved.

2:20. And I will espouse thee to me in faith: and thou shalt know that I am the Lord.

2:21. And it shall come to pass in that day: I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth.

Hear the heavens, etc. . . All shall conspire in favour of the church, which in the following verse is called Jezrahel, that is, the seed of God.

2:22. And the earth shall hear the corn, and the wine, and the oil, and these shall hear Jezrahel.

2:23. And I will sow her unto me in the earth, and I will have mercy on her that was without mercy.

2:24. And I will say to that which is not my people: Thou art my people: and they shall say: Thou art my God.

That which was not my people, etc. . . This relates to the conversion of the Gentiles.

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OSEE CHAPTER 3

The prophet is commanded again to love an adulteress; to signify God's love to the synagogue. The wretched state of the Jews for a long time, till at last they shall be converted.

3:1. And the Lord said to me: Go yet again, and love a woman beloved of her friend, and an adulteress: as the Lord loveth the children of Israel, and they look to strange gods, and love the husks of the grapes.

3:2. And I bought her to me for fifteen pieces of silver, and for a core of barley, and for half a core of barley.

3:3. And I said to her: Thou shalt wait for me many days: thou shalt not play the harlot, and thou shalt be no man's, and I also will wait for thee.

3:4. For the children of Israel shall sit many days without king, and without prince, and without sacrifice, and without altar, and without ephod, and without theraphim.

Theraphim. . . Images or representations.

3:5. And after this the children of Israel shall return and shall seek the Lord, their God, and David, their king: and they shall fear the Lord, and his goodness, in the last days.

David their king. . . That is, Christ, who is of the house of David.

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OSEE CHAPTER 4

God's judgment against the sins of Israel: Juda is warned not to follow their example.

4:1. Hear the word of the Lord, ye children of Israel, for the Lord shall enter into judgment with the inhabitants of the land: for there is no truth, and there is no mercy, and there is no knowledge of God in the land.

4:2. Cursing, and lying, and killing, and theft, and adultery, have overflowed, and blood hath touched blood.

4:3. Therefore shall the land mourn, and every one that dwelleth in it shall languish with the heat

of the field, and with the fowls of the air: yea, the fishes of the sea also shall be gathered together.

4:4. But yet let not any man judge: and let not a man be rebuked: for thy people are as they that contradict the priest.

Let not any man judge, etc. . . As if he would say: It is in vain to strive with them, or reprove them, they are so obstinate in evil.

4:5. And thou shalt fall today, and the prophet also shall fall with thee: in the night I have made thy mother to be silent.

4:6. My people have been silent, because they had no knowledge: because thou hast rejected knowledge, I will reject thee, that thou shalt not do the office of priesthood to me: and thou hast forgotten the law of thy God, I also will forget thy children.

4:7. According to the multitude of them, so have they sinned against me: I will change their glory

into shame.

4:8. They shall eat the sins of my people, and shall lift up their souls to their iniquity.

4:9. And there shall be like people like priest: and I will visit their ways upon them, and I will repay them their devices.

4:10. And they shall eat and shall not be filled: they have committed fornication, and have not ceased: because they have forsaken the Lord in not observing the law.

4:11. Fornication, and wine, and drunkenness, take away the understanding.

4:12. My people have consulted their stocks, and their staff hath declared unto them: for the spirit of fornication hath deceived them, and they have committed fornication against their God.

4:13. They offered sacrifice upon the tops of the mountains, and burnt incense upon the hills: under the oak, and the poplar, and the turpentine tree, because the shadow thereof was good: therefore shall your daughters commit

fornication, and your spouses shall be adulteresses.

4:14. I will not visit upon your daughters, when they shall commit fornication, and upon your spouses when they shall commit adultery: because themselves conversed with harlots, and offered sacrifice with the effeminate, and the people that doth not understand shall be beaten.

4:15. If thou play the harlot, O Israel, at least let not Juda offend: and go ye not into Galgal, and come not up into Bethaven, and do not swear: The Lord liveth.

Galgal and Bethaven. . . Places where idols were worshipped. Bethel, which signifies the house of God, is called by the prophet, Bethaven, that is, the house of vanity, from Jeroboam's golden calf that was worshipped there.

4:16. For Israel hath gone astray like a wanton heifer now will the Lord feed them, as a lamb in a spacious place.

4:17. Ephraim is a partaker with idols, let him alone.

4:18. Their banquet is separated, they have gone astray by fornication: they that should have protected them have loved to bring shame upon them.

4:19. The wind hath bound them up in its wings, and they shall be confounded because of their sacrifices.

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OSEE CHAPTER 5

God's threats against the priests, the people, and princes of Israel, for their idolatry.

5:1. Hear ye this, O priests, and hearken, O ye house of Israel, and give ear, O house of the king: for there is a judgment against you, because you have been a snare to them whom you should have watched over and a net spread upon Thabor.

O priests. . . What is said of priests in this prophecy is chiefly understood of the priests of the kingdom of Israel; who were not true priests of the race of Aaron; but served the calves at Bethel and Dan.

5:2. And you have turned aside victims into the depth and I am the teacher of them all.

5:3. I know Ephraim, and Israel is not hid from me for now Ephraim hath committed fornication, Israel is defiled.

5:4. They will not set their thoughts to return to their God: for the spirit of fornication is in the midst of them, and they have not known the Lord.

5:5. And the pride of Israel shall answer in his face: and Israel, and Ephraim shall fall in their iniquity, Juda also shall fall with them.

5:6. With their flocks and with their herds, they shall go to seek the Lord, and shall not find him: he is withdrawn from them.

5:7. They have transgressed against the Lord: for they have begotten children that are strangers: now shall a month devour them with their portions.

Children that are strangers. . . That is, aliens from

God: and therefore they are threatened with speedy destruction.

5:8. Blow ye the cornet in Gabaa, the trumpet in Rama: howl ye in Bethaven, behind thy back, O Benjamin.

5:9. Ephraim shall be in desolation in the day of rebuke: among the tribes of Israel I have shewn that which shall surely be.

5:10. The princes of Juda are become as they that take up the bound: I will pour out my wrath upon them like water.

As they that take up the bound. . . That is, they that remove the boundary, encroaching on the property of their neighbors: figuratively: going beyond the boundary of the laws of God.

5:11. Ephraim is under oppression, and broken in judgment: because he began to go after filthiness.

5:12. And I will be like a moth to Ephraim: and

like rottenness to the house of Juda.

5:13. And Ephraim saw his sickness, and Juda his band: and Ephraim went to the Assyrian, and sent to the avenging king: and he shall not be able to heal you, neither shall he be able to take off the band from you.

5:14. For I will be like a lioness to Ephraim, and like a lion's whelp to the house of Juda: I, I will catch, and go: I will take away, and there is none that can rescue.

5:15. I will go and return to my place: until you are consumed, and seek my face.

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OSEE CHAPTER 6

Affliction shall be a means to bring many to Christ, a complaint of the untowardness of the Jews. God loves mercy more than sacrifice.

6:1. In their affliction they will rise early to me: Come, and let us return to the Lord.

6:2. For he hath taken us, and he will heal us: he will strike, and he will cure us.

6:3. He will revive us after two days: on the third day he will raise us up, and we shall live in his sight. We shall know, and we shall follow on, that we may know the Lord. His going forth is prepared as the morning light, and he will come

to us as the early and the latter rain to the earth.

6:4. What shall I do to thee, O Ephraim? what shall I do to thee, O Juda? your mercy is as a morning cloud, and as the dew that goeth away in the morning.

6:5. For this reason have I hewed them by the prophets, I have slain them by the words of my mouth: and thy judgments shall go forth as the light.

6:6. For I desired mercy, and not sacrifice: and the knowledge of God more than holocausts.

6:7. But they, like Adam, have transgressed the covenant, there have they dealt treacherously against me.

6:8. Galaad is a city of workers of idols, supplanted with blood.

Supplanted with blood. . .that is, undermined and brought to ruin, for shedding of blood: and, as it is signified in the following verse, for conspiring with the priests (of Bethel) like robbers, to murder in the

way such as passed out of Sichem to go towards the temple of Jerusalem. Or else . . .upplanted with blood. . .signifies flowing in such manner with blood, as to suffer none to walk there without imbruing the soles of their feet in blood.

6:9. And like the jaws of highway robbers, they conspire with the priests who murder in the way those that pass out of Sichem: for they have wrought wickedness.

6:10. I have seen a horrible thing in the house of Israel: the fornications of Ephraim there: Israel is defiled.

6:11. And thou also, O Juda, set thee a harvest, when I shall bring back the captivity of my people.

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OSEE CHAPTER 7

*The manifold sins of Israel, and of their kings,
hinder the Lord from healing them.*

7:1. When I would have healed Israel, the iniquity of Ephraim was discovered, and the wickedness of Samaria, for they have committed falsehood, and the thief is come in to steal, the robber is without.

7:2. And lest they may say in their hearts, that I remember all their wickedness: their own devices now have beset them about, they have been done before my face.

7:3. They have made the king glad with their

wickedness: and the princes with their lies.

Made the king glad, etc. . . To please Jeroboam, and their other kings they have given themselves up to the wicked worship of idols, which are mere falsehood and lies.

7:4. They are all adulterers, like an oven heated by the baker: the city rested a little from the mingling of the leaven, till the whole was leavened.

7:5. The day of our king, the princes began to be mad with wine: he stretched out his hand with scorners.

7:6. Because they have applied their heart like an oven, when he laid snares for them: he slept all the night baking them, in the morning he himself was heated as a flaming fire.

7:7. They were all heated like an oven, and have devoured their judges: all their kings have fallen: there is none amongst them that calleth unto me.

7:8. Ephraim himself is mixed among the nations: Ephraim is become as bread baked under the ashes, that is not turned.

7:9. Strangers have devoured his strength, and he knew it not: yea, grey hairs also are spread about upon him, and he is ignorant of it.

7:10. And the pride of Israel shall be humbled before his face: and they have not returned to the Lord their God, nor have they sought him in all these.

7:11. And Ephraim is become as a dove that is decoyed, not having a heart: they called upon Egypt, they went to the Assyrians.

7:12. And when they shall go, I will spread my net upon them: I will bring them down as the fowl of the air, I will strike them as their congregation hath heard.

7:13. Woe to them, for they have departed from me: they shall be wasted because they have transgressed against me: and I redeemed them: and they have spoken lies against me.

7:14. And they have not cried to me with their heart, but they howled in their beds: they have thought upon wheat and wine, they are departed from me.

7:15. And I have chastised them, and strengthened their arms: and they have imagined evil against me.

7:16. They returned, that they might be without yoke: they became like a deceitful bow: their princes shall fall by the sword, for the rage of their tongue. This is their derision in the land of Egypt.

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OSEE CHAPTER 8

The Israelites are threatened with destruction for their impiety and idolatry.

8:1. Let there be a trumpet in thy throat like an eagle upon the house of the Lord: because they have transgressed my covenant, and have violated my law.

8:2. They shall call upon me: O my God, we, Israel, know thee.

8:3. Israel hath cast off the thing that is good, the enemy shall pursue him.

8:4. They have reigned, but not by me: they have been princes, and I knew not: of their silver

and their gold they have made idols to themselves, that they might perish.

8:5. Thy calf, O Samaria, is cast off, my wrath is kindled against them. How long will they be incapable of being cleansed?

8:6. For itself also is the invention of Israel: a workman made it, and it is no god: for the calf of Samaria shall be turned to spiders' webs.

8:7. For they shall sow wind, and reap a whirlwind, there is no standing stalk in it, the bud shall yield no meal; and if it should yield, strangers shall eat it.

8:8. Israel is swallowed up: now is he become among the nations like an unclean vessel.

8:9. For they are gone up to Assyria, a wild ass alone by himself: Ephraim hath given gifts to his lovers.

8:10. But even though they shall have hired the nations, now will I gather them together: and they shall rest a while from the burden of the king, and the princes.

8:11. Because Ephraim hath made many altars to sin: altars are become to him unto sin.

8:12. I shall write to him my manifold laws, which have been accounted as foreign.

8:13. They shall offer victims, they shall sacrifice flesh, and shall eat it, and the Lord will not receive them: now will he remember their iniquity, and will visit their sins: they shall return to Egypt.

8:14. And Israel hath forgotten his Maker, and hath built temples: and Juda hath built many fenced cities: and I will send a fire upon his cities, and it shall devour the houses thereof.

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OSEE CHAPTER 9

The distress and captivity of Israel for their sins and idolatry.

9:1. Rejoice not, O Israel: rejoice not as the nations do: for thou hast committed fornication against thy God, thou hast loved a reward upon every cornfloor.

9:2. The floor and the winepress shall not feed them, and the wine shall deceive them.

9:3. They shall not dwell in the Lord's land: Ephraim is returned to Egypt, and hath eaten unclean things among the Assyrians.

9:4. They shall not offer wine to the Lord,

neither shall they please him: their sacrifices shall be like the bread of mourners: all that shall eat it shall be defiled: for their bread is life for their soul, it shall not enter into the house of the Lord.

9:5. What will you do in the solemn day, in the day of the feast of the Lord?

9:6. For behold they are gone because of destruction: Egypt shall gather them together, Memphis shall bury them: nettles shall inherit their beloved silver, the bur shall be in their tabernacles.

9:7. The days of visitation are come, the days of repaying are come: know ye, O Israel, that the prophet was foolish, the spiritual man was mad, for the multitude of thy iniquity, and the multitude of thy madness.

9:8. The watchman of Ephraim was with my God: the prophet is become a snare of ruin upon all his ways, madness is in the house of his God.

9:9. They have sinned deeply, as in the days of

Gabaa: he will remember their iniquity, and will visit their sin.

9:10. I found Israel like grapes in the desert, I saw their fathers like the firstfruits of the fig tree in the top thereof: but they went in to Beelphegor, and alienated themselves to that confusion, and became abominable, as those things were, which they loved.

9:11. As for Ephraim, their glory hath flown away like bird from the birth, and from the womb, and from the conception.

9:12. And though they should bring up their children, I will make them without children among men: yea, and woe to them, when I shall depart from them.

9:13. Ephraim, as I saw, was a Tyre, founded in beauty: and Ephraim shall bring out his children to the murderer.

9:14. Give them, O Lord. What wilt thou give them? Give them a womb without children, and dry breasts.

9:15. All their wickedness is in Galgal, for there I hated them: for the wickedness of their devices I will cast them forth out of my house: I will love them no more, all their princes are revolvers.

9:16. Ephraim is struck, their root is dried up, they shall yield no fruit. And if they should have issue, I will slay the best beloved fruit of their womb.

9:17. My God will cast them away, because they hearkened not to him: and they shall be wanderers among the nations.

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OSEE CHAPTER 10

After many benefits, great affliction shall fall upon the ten tribes, for their ingratitude to God.

10:1. Israel a vine full of branches, the fruit is agreeable to it: according to the multitude of his fruit, he hath multiplied altars, according to the plenty of his land he hath abounded with idols.

10:2. Their heart is divided: now they shall perish: he shall break down their idols, he shall destroy their altars.

10:3. For now they shall say: We have no king: because we fear not the Lord: and what shall a king do to us?

10:4. You speak words of an unprofitable vision, and you shall make a covenant: and judgment shall spring up as bitterness in the furrows of the field.

10:5. The inhabitants of Samaria have worshipped the kine of Bethaven: for the people thereof have mourned over it, and the wardens of its temple that rejoiced over it in its glory because it is departed from it.

The kine of Bethaven. . . The golden calves of Jeroboam.

10:6. For itself also is carried into Assyria, a present to the avenging king: shame shall fall upon Ephraim, and Israel shall be confounded in his own will.

Itself also is carried, etc. . . One of the golden calves was given by king Manahem, to Phul, king of the Assyrians, to engage him to stand by him.

10:7. Samaria hath made her king to pass as froth upon the face of the water.

10:8. And the high places of the idol, the sin of Israel shall be destroyed: the bur and the thistle shall grow up over their altars: and they shall say to the mountains Cover us; and to the hills: Fall upon us.

10:9. From the days of Gabaa, Israel hath sinned, there they stood: the battle in Gabaa against the children of iniquity shall not overtake them.

10:10. According to my desire, I will chastise them: and the nations shall be gathered together against them, when they shall be chastised for their two iniquities.

Their two iniquities. . . Their two calves.

10:11. Ephraim is a heifer taught to love to tread out corn, but I passed over upon the beauty of her neck: I will ride upon Ephraim, Juda shall plough, Jacob shall break the furrows for himself.

10:12. Sow for yourselves in justice, and reap in

the mouth of mercy, break up your fallow ground: but the time to seek the Lord is, when he shall come that shall teach you justice.

10:13. You have ploughed wickedness, you have reaped iniquity, you have eaten the fruit of lying: because thou hast trusted in thy ways, in the multitude of thy strong ones.

10:14. A tumult shall arise among thy people: and all thy fortresses shall be destroyed as Salmana was destroyed, by the house of him that judged Baal in the day of battle, the mother being dashed in pieces upon her children.

As Salmana, king of the Midianites, was destroyed by the house, that is, by the followers of him that judged Baal; that is, of Gideon, who threw down the altar of Baal; and was therefore called Jerubaal. See Judges 6 and 8.

10:15. So hath Bethel done to you, because of the evil of your iniquities.

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OSEE CHAPTER 11

God proceeds in threatening Israel for their ingratitude: yet he will not utterly destroy them.

11:1. As the morning passeth, so hath the king of Israel passed away. Because Israel was a child, and I loved him: and I called my son out of Egypt.

I called my son. . .Viz., Israel. But as the calling of Israel out of Egypt, was a figure of the calling of Christ from thence; therefore this text is also applicable to Christ, as we learn from Matthew 2.15.

11:2. As they called them, they went away from

before their face: they offered victims to Baalim, and sacrificed to idols.

They called. . .Viz., Moses and Aaron called; but they went away after other gods and would not hear.

11:3. And I was like a foster father to Ephraim, I carried them in my arms: and they knew not that I healed them.

11:4. I will draw them with the cords of Adam, with the bands of love: and I will be to them as one that taketh off the yoke on their jaws: and I put his meat to him that he might eat.

11:5. He shall not return into the land of Egypt, but the Assyrian shall be his king: because they would not be converted.

11:6. The sword hath begun in his cities, and it shall consume his chosen men, and shall devour their heads.

11:7. And my people shall long for my return: but a yoke shall be put upon them together, which shall not be taken off.

11:8. How shall I deal with thee, O Ephraim, shall I protect thee, O Israel? how shall I make thee as Adama, shall I set thee as Seboim? my heart is turned within me, my repentance is stirred up.

Adama, etc. . . Adama and Seboim were two cities in the neighborhood of Sodom: and underwent the like destruction.

11:9. I will not execute the fierceness of my wrath: I will not return to destroy Ephraim: because I am God, and not man: the holy one in the midst of thee, and I will not enter into the city.

11:10. They shall walk after the Lord, he shall roar as a lion: because he shall roar, and the children of the sea shall fear.

11:11. And they shall fly away like a bird out of Egypt, and like a dove out of the land of the Assyrians: and I will place them in their own houses, saith the Lord.

11:12. Ephraim hath compassed me about with

denials, and the house of Israel with deceit: but
Juda went down as a witness with God, and is
faithful with the saints.

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OSEE CHAPTER 12

Israel is reproved for sin. God's favours to them.

12:1. Ephraim feedeth on the wind, and followeth the burning heat: all the day long he multiplied lies and desolation: and he hath made a covenant with the Assyrians, and carried oil into Egypt.

12:2. Therefore there is a judgment of the Lord with Juda, and a visitation for Jacob: he will render to him according to his ways, and according to his devices.

12:3. In the womb he supplanted his brother: and by his strength he had success with an angel.

12:4. And he prevailed over the angel, and was strengthened: he wept, and made supplication to him: he found him in Bethel, and there he spoke with us.

12:5. Even the Lord God of hosts, the Lord is his memorial.

12:6. Therefore turn thou to thy God: keep mercy and judgment, and hope in thy God always.

12:7. He is like Chanaan, there is a deceitful balance in his hand, he hath loved oppression.

12:8. And Ephraim said: But yet I am become rich, I have found me an idol: all my labours shall not find me the iniquity that I have committed.

12:9. And I that am the Lord thy God from the land of Egypt, will yet cause thee to dwell in tabernacles, as in the days of the feast.

12:10. And I have spoken by the prophets, and I have multiplied visions, and I have used similitudes by the ministry of the prophets.

12:11. If Galaad be an idol, then in vain were

they in Galgal offering sacrifices with bullocks:
for their altars also are as heaps in the furrows of
the field.

*If Galaad be an idol, etc. . . That is, if Galaad with
all its idols and sacrifices be like a mere idol itself,
being brought to nothing by Theglathphalasar: how
vain is it to expect, that the idols worshipped in
Galgal shall be of any service to the tribes that
remain.*

12:12. Jacob fled into the country of Syria, and
Israel served for a wife, and was a keeper for a
wife.

12:13. But the Lord by a prophet brought Israel
out of Egypt: and he was preserved by a prophet.

12:14. Ephraim hath provoked me to wrath with
his bitterness, and his blood shall come upon
him, and his Lord will render his reproach unto
him.

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OSEE CHAPTER 13

*The judgments of God upon Israel for their sins.
Christ shall one day redeem them.*

13:1. When Ephraim spoke, a horror seized Israel: and he sinned in Baal, and died.

13:2. And now they have sinned more and more: and they have made to themselves a molten thing of their silver as the likeness of idols: the whole is the work of craftsmen: to these that say: Sacrifice men, ye that adore calves.

13:3. Therefore they shall be as a morning cloud, and as the early dew that passeth away, as the

dust that is driven with a whirlwind out of the floor, and as the smoke out of the chimney.

13:4. But I am the Lord thy God from the land of Egypt: and thou shalt know no God but me, and there is no saviour beside me.

13:5. I knew thee in the desert, in the land of the wilderness.

13:6. According to their pastures they were filled, and were made full: and they lifted up their heart, and have forgotten me.

13:7. And I will be to them as a lioness, as a leopard in the way of the Assyrians.

13:8. I will meet them as a bear that is robbed of her whelps, and I will rend the inner parts of their liver: and I will devour them there as a lion, the beast of the field shall tear them.

13:9. Destruction is thy own, O Israel: thy help is only in me.

13:10. Where is thy king? now especially let him save thee in all thy cities: and thy judges, of whom thou saidst: Give me kings and princes.

13:11. I will give thee a king in my wrath, and will take him away in my indignation.

13:12. The iniquity of Ephraim is bound up, his sin is hidden.

13:13. The sorrows of a woman in labour shall come upon him, he is an unwise son: for now he shall not stand in the breach of the children.

13:14. I will deliver them out of the hand of death. I will redeem them from death: O death, I will be thy death; O hell, I will be thy bite: comfort is hidden from my eyes.

13:15. Because he shall make a separation between brothers: the Lord will bring a burning wind that shall rise from the desert, and it shall dry up his springs, and shall make his fountain desolate, and he shall carry off the treasure of every desirable vessel.

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OSEE CHAPTER 14

Samaria shall be destroyed. An exhortation to repentance: God's favour through Christ to the penitent.

14:1. Let Samaria perish, because she hath stirred up her God to bitterness: let them perish by the sword, let their little ones be dashed, and let the women with child be ripped up.

Perish, because she hath stirred up her God to bitterness. . . It is not a curse or imprecation, but a prophecy of what should come to pass.

14:2. Return, O Israel, to the Lord thy God: for

thou hast fallen down by thy iniquity.

14:3. Take with you words, and return to the Lord, and say to him: Take away all iniquity, and receive the good: and we will render the calves of our lips.

14:4. Assyria shall not save us, we will not ride upon horses, neither will we say any more: The works of our hands are our gods: for thou wilt have mercy on the fatherless that is in thee.

14:5. I will heal their breaches, I will love them freely: for my wrath is turned away from them.

14:6. I will be as the dew, Israel shall spring as the lily, and his root shall shoot forth as that of Libanus.

14:7. His branches shall spread, and his glory shall be as the olive tree: and his smell as that of Libanus.

14:8. They shall be converted that sit under his shadow: they shall live upon wheat, and they shall blossom as a vine: his memorial shall be as the wine of Libanus.

14:9. Ephraim shall say, What have I to do any more with idols? I will hear him, and I will make him flourish like a green fir tree: from me is thy fruit found.

14:10. Who is wise, and he shall understand these things? prudent, and he shall know these things? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall in them.

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THE PROPHECY OF JOEL

Joel, whose name, according to *St. Jerome*, signifies *the lord god*: or, as others say, *the coming down of god*: prophesied about the same time in the kingdom of Judea, as *Osee* did in the kingdom of Israel. He foretells under figure the great evils that were coming upon the people for their sins: earnestly exhorts them to repentance: and comforts them with the promise of a *teacher of justice, viz., Christ Jesus our lord*, and of the coming down of his holy *spirit*.

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JOEL CHAPTER 1

The prophet describes the judgments that shall fall upon the people, and invites them to fasting and prayer.

1:1. The word of the Lord, that came to Joel, the son of Phatuel.

1:2. Hear this, ye old men, and give ear, all ye inhabitants of the land: did this ever happen in your days, or in the days of your fathers?

1:3. Tell ye of this to your children, and let your children tell their children, and their children to another generation.

1:4. That which the palmerworm hath left, the

locust hath eaten: and that which the locust hath left, the bruchus hath eaten: and that which the bruchus hath left, the mildew hath destroyed.

That which the palmerworm hath left, etc. . . Some understand this literally of the desolation of the land by these insects: others understand it of the different invasions of the Chaldeans, or other enemies.

1:5. Awake, ye that are drunk, and weep, and mourn all ye that take delight; in drinking sweet wine: for it is cut off from your mouth.

1:6. For a nation come up upon my land, strong, and without number: his teeth are like the teeth of a lion: and his cheek teeth as of a lion's whelp.

1:7. He hath laid my vineyard waste, and hath pilled off the bark of my fig tree: he hath stripped it bare, and cast it away; the branches thereof are made white.

1:8. Lament like a virgin girded with sackcloth for the husband of her youth.

1:9. Sacrifice and libation is cut off from the

house of the Lord: the priests, the Lord's ministers, have mourned:

1:10. The country is destroyed, the ground hath mourned: for the corn is wasted, the wine is confounded, the oil hath languished.

1:11. The husbandmen are ashamed, the vinedressers have howled for the wheat, and for the barley, because the harvest of the field is perished.

1:12. The vineyard is confounded, and the fig tree hath languished: the pomegranate tree, and the palm tree, and the apple tree, and all the trees of the field are withered: because joy is withdrawn from the children of men.

1:13. Gird yourselves, and lament, O ye priests, howl, ye ministers of the altars: go in, lie in sackcloth, ye ministers of my God: because sacrifice and libation is cut off from the house of your God.

1:14. Sanctify ye a fast, call an assembly, gather together the ancients, all the inhabitants of the

land into the house of your God: and cry ye to the Lord:

1:15. Ah, ah, ah, for the day: because the day of the Lord is at hand, and it shall come like destruction from the mighty.

1:16. Is not your food cut off before your eyes, joy and gladness from the house of our God?

1:17. The beasts have rotted in their dung, the barns are destroyed, the storehouses are broken down: because the corn is confounded.

1:18. Why did the beasts groan, why did the herds of cattle low? because there is no pasture for them: yea, and the flocks of sheep are perished.

1:19. To thee, O Lord, will I cry: because fire hath devoured the beautiful places of the wilderness: and the flame hath burnt all the trees of the country.

1:20. Yea, and the beasts of the field have looked up to thee, as a garden bed that thirsteth after rain, for the springs of waters are dried up,

and fire hath devoured the beautiful places of the wilderness.

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JOEL CHAPTER 2

2:1. Blow ye the trumpet in Sion, sound an alarm in my holy mountain, let all the inhabitants of the land tremble: because the day of the Lord cometh, because it is nigh at hand.

The day of the Lord. . . That is, the time when he will execute justice upon sinners.

2:2. A day of darkness, and of gloominess, a day of clouds and whirlwinds: a numerous and strong people as the morning spread upon the mountains: the like to it hath not been from the beginning, nor shall be after it, even to the years of generation and generation.

A numerous and strong people. . . The Assyrians, or Chaldeans. Others understand all this of an army of locusts laying waste the land.

2:3. Before the face thereof a devouring fire, and behind it a burning flame: the land is like a garden of pleasure before it, and behind it a desolate wilderness, neither is there any one that can escape it.

2:4. The appearance of them is as the appearance of horses, and they shall run like horsemen.

2:5. They shall leap like the noise of chariots upon the tops of mountains, like the noise of a flame of fire devouring the stubble, as a strong people prepared to battle.

2:6. At their presence the people shall be in grievous pains: all faces shall be made like a kettle.

2:7. They shall run like valiant men: like men of war they shall scale the wall: the men shall march every one on his way, and they shall not

turn aside from their ranks.

2:8. No one shall press upon his brother: they shall walk every one in his path: yea, and they shall fall through the windows, and shall take no harm.

2:9. They shall enter into the city: they shall run upon the wall, they shall climb up the houses, they shall come in at the windows, as a thief.

2:10. At their presence the earth hath trembled, the heavens are moved: the sun and moon are darkened, and the stars have withdrawn their shining.

2:11. And the Lord hath uttered his voice before the face of his army: for his armies are exceedingly great, for they are strong, and execute his word: for the day of the Lord is great and very terrible: and who can stand it?

2:12. Now, therefore, saith the Lord. Be converted to me with all your heart, in fasting, and in weeping, and mourning.

2:13. And rend your hearts, and not your

garments and turn to the Lord your God: for he is gracious and merciful, patient and rich in mercy, and ready to repent of the evil.

2:14. Who knoweth but he will return, and forgive, and leave a blessing behind him, sacrifice and libation to the Lord your God?

2:15. Blow the trumpet in Sion, sanctify a fast, call a solemn assembly,

2:16. Gather together the people, sanctify the church, assemble the ancients, gather together the little ones, and them that suck at the breasts: let the bridegroom go forth from his bed, and the bride out of her bridal chamber.

2:17. Between the porch and the altar the priests, the Lord's ministers, shall weep, and shall say: Spare, O Lord, spare thy people: and give not thy inheritance to reproach, that the heathens should rule over them. Why should they say among the nations: Where is their God?

2:18. The Lord hath been zealous for his land, and hath spared his people.

2:19. And the Lord answered, and said to his people: Behold I will send you corn, and wine, and oil, and you shall be filled with them: and I will no more make you a reproach among the nations.

2:20. And I will remove far off from you the northern enemy: and I will drive him into a land unpassable, and desert, with his face towards the east sea, and his hinder part towards the utmost sea: and his stench shall ascend, and his rottenness shall go up, because he hath done proudly.

The northern enemy. . . Some understand this of Holofernes and his army: others, of the locusts.

2:21. Fear not, O land, be glad, and rejoice: for the Lord hath done great things.

2:22. Fear not, ye beasts of the fields: for the beautiful places of the wilderness are sprung, for the tree hath brought forth its fruit, the fig tree, and the vine have yielded their strength.

2:23. And you, O children of Sion, rejoice, and be joyful in the Lord your God: because he hath given you a teacher of justice, and he will make the early and the latter rain to come down to you as in the beginning.

2:24. And the floors shall be filled with wheat, and the presses shall overflow with wine, and oil.

2:25. And I will restore to you the years which the locust, and the bruchus, and the mildew, and the palmerworm hath eaten; my great host which I sent upon you.

2:26. And you shall eat in plenty, and shall be filled and you shall praise the name of the Lord your God; who hath done wonders with you, and my people shall not be confounded for ever.

2:27. And you shall know that I am in the midst of Israel: and I am the Lord your God, and there is none besides: and my people shall not be confounded forever.

2:28. And it shall come to pass after this, that I will pour out my spirit upon all flesh: and your

sons and your daughters shall prophesy: your old men shall dream dreams, and your young men shall see visions.

2:29. Moreover, upon my servants and handmaids in those days I will pour forth my spirit.

2:30. And I will shew wonders in heaven; and in earth, blood, and fire, and vapour of smoke.

2:31. The sun shall be turned into darkness, and the moon into blood: before the great and dreadful day of the Lord doth come.

2:32. And it shall come to pass, that every one that shall call upon the name of the Lord, shall be saved: for in Mount Sion, and in Jerusalem shall be salvation, as the Lord hath said, and in the residue whom the Lord shall call.

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JOEL CHAPTER 3

3:1. For behold in those days, and in that time when I shall bring back the captivity of Juda, and Jerusalem:

3:2. I will gather together all nations and will bring them down into the valley of Josaphat: and I will plead with them there for my people, and for my inheritance, Israel, whom they have scattered among the nations, and have parted my land.

3:3. And they have cast lots upon my people: and the boy they have put in the stews, and the girl they have sold for wine, that they might drink.

3:4. But what have you to do with me, O Tyre,

and Sidon, and all the coast of the Philistines? will you revenge yourselves on me? and if you revenge yourselves on me, I will very soon return you a recompense upon your own head.

3:5. For you have taken away my silver, and my gold: and my desirable, and most beautiful things you have carried into your temples.

3:6. And the children of Juda, and the children of Jerusalem, you have sold to the children of the Greeks, that you might remove them far off from their own country.

3:7. Behold, I will raise them up out of the place wherein you have sold them: and I will return your recompense upon your own heads.

3:8. And I will sell your sons, and your daughters, by the hands of the children of Juda, and they shall sell them to the Sabeans, a nation far off, for the Lord hath spoken it.

3:9. Proclaim ye this among the nations: Prepare war, raise up the strong: let them come, let all the men of war come up.

3:10. Cut your ploughshares into swords, and your spades into spears. Let the weak say: I am strong.

3:11. Break forth, and come, all ye nations from round about, and gather yourselves together: there will the Lord cause all thy strong ones to fall down.

3:12. Let them arise, and let the nations come up into the valley of Josaphat: for there I will sit to judge all nations round about.

3:13. Put ye in the sickles, for the harvest is ripe: come and go down, for the press is full, the fats run over: for their wickedness is multiplied.

3:14. Nations, nations in the valley of destruction: for the day of the Lord is near in the valley of destruction.

3:15. The sun and the moon are darkened, and the stars have withdrawn their shining.

3:16. And the Lord shall roar out of Sion, and utter his voice from Jerusalem: and the heavens and the earth shall be moved, and the Lord shall

be the hope of his people, and the strength of the children of Israel.

3:17. And you shall know that I am the Lord your God, dwelling in Sion, my holy mountain: and Jerusalem shall be holy, and strangers shall pass through it no more.

3:18. And it shall come to pass in that day, that the mountains shall drop down sweetness, and the hills shall flow with milk: and waters shall flow through all the rivers of Juda: and a fountain shall come forth of the house of the Lord, and shall water the torrent of thorns.

A fountain shall come forth of the house of the Lord, etc. . . Viz., the fountain of grace in the church militant, and of glory in the church triumphant: which shall water the torrent or valley of thorns, that is, the souls that before, like barren ground brought forth nothing but thorns; or that were afflicted with the thorns of crosses and tribulations.

3:19. Egypt shall be a desolation, and Edom a

wilderness destroyed: because they have done unjustly against the children of Juda, and have shed innocent blood in their land.

3:20. And Judea shall be inhabited for ever, and Jerusalem to generation and generation.

Judea—-and Jerusalem. . . That is, the spiritual Jerusalem, viz., the church of Christ.

3:21. And I will cleanse their blood, which I had not cleansed: and the Lord will dwell in Sion.

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THE PROPHECY OF AMOS

Amos prophesied in Israel about the same time as *Osee*: and was called from following the cattle to denounce *God's* judgments to the people of Israel, and the neighbouring nations, for their repeated crimes, in which they continued without repentance.

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AMOS CHAPTER 1

The prophet threatens Damascus, Gaza, Tyre, Edom, and Ammon with the judgments of God, for their obstinacy in sin.

1:1. The words of Amos, who was among the herdsmen of Thecua: which he saw concerning Israel in the days of Ozias king of Juda, and in the days of Jeroboam the son of Joas king of Israel two years before the earthquake.

The earthquake. . . Many understand this of a great earthquake, which they say was felt at the time that king Ozias attempted to offer incense in the temple. But the best chronologists prove that the earthquake

here spoken of must have been before that time: because Jeroboam the second, under whom Amos prophesied, was dead long before that attempt of Ozias.

1:2. And he said: The Lord will roar from Sion, and utter his voice from Jerusalem: and the beautiful places of the shepherds have mourned, and the top of Carmel is withered.

1:3. Thus saith the Lord: For three crimes of Damascus, and for four I will not convert it: because they have thrashed Galaad with iron wains.

For three crimes—-and for four. . . That is, for their many unrepented of crimes.—Ibid. I will not convert it. . . That is, I will not spare them, nor turn away the punishments I design to inflict upon them.

1:4. And I will send a fire into the house of Azael, and it shall devour the houses of Benadad.

1:5. And I will break the bar of Damascus: and I

will cut off the inhabitants from the plain of the idol, and him that holdeth the sceptre from the house of pleasure: and the people of Syria shall be carried away to Cyrene, saith the Lord.

1:6. Thus saith the Lord: For three crimes of Gaza, and for four I will not convert it: because they have carried away a perfect captivity to shut them up in Edom.

1:7. And I will send a fire on the wall of Gaza, and it shall devour the houses thereof.

1:8. And I will cut off the inhabitant from Azotus, and him that holdeth the sceptre from Ascalon: and I will turn my hand against Accaron, and the rest of the Philistines shall perish, saith the Lord God.

1:9. Thus saith the Lord: For three crimes of Tyre, and for four I will not convert it: because they have shut up an entire captivity in Edom, and have not remembered the covenant of brethren.

1:10. And I will send a fire upon the wall of

Tyre, and it shall devour the houses thereof.

1:11. Thus saith the Lord: For three crimes of Edom, and for four I will not convert him: because he hath pursued his brother with the sword, and hath carried on his fury, and hath kept his wrath to the end.

1:12. I will send a fire into Theman: and it shall devour the houses of Bosra.

1:13. Thus saith the Lord: For three crimes of the children of Ammon, and for four I will not convert him: because he hath ripped up the women with child of Galaad to enlarge his border.

1:14. And I will kindle a fire in the wall of Rabba: and it shall devour the houses thereof with shouting in the day of battle, and with a whirlwind in the day of trouble.

1:15. And Melchom shall go into captivity, both he, and his princes together, saith the Lord.

Melchom. . . The god or idol of the Ammonites, otherwise called Moloch, and Melech: which in

Hebrew signifies a king, and Melchom their king.

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AMOS CHAPTER 2

The judgments with which God threatens Moab, Juda, and Israel for their sins, and their ingratitude.

2:1. Thus saith the Lord: For three crimes of Moab, and for four I will not convert him: because he hath burnt the bones of the king of Edom even to ashes.

2:2. And I will send a fire into Moab, and it shall devour the houses of Carioth: and Moab shall die with a noise, with the sound of the trumpet:

2:3. And I will cut off the judge from the midst thereof, and will slay all his princes with him, saith the Lord.

2:4. Thus saith the Lord: For three crimes of Juda, and for four I will not convert him: because he hath cast away the law of the Lord, and hath not kept his commandments: for their idols have caused them to err, after which their fathers have walked.

2:5. And I will send a fire into Juda, and it shall devour the houses of Jerusalem.

2:6. Thus saith the Lord: For three crimes of Israel, and for four I will not convert him: because he hath sold the just man for silver, and the poor man for a pair of shoes.

2:7. They bruise the heads of the poor upon the dust of the earth, and turn aside the way of the humble: and the son and his father have gone to the same young woman, to profane my holy name.

2:8. And they sat down upon garments laid to pledge by every altar: and drank the wine of the condemned in the house of their God.

2:9. Yet I cast out the Amorrhite before their

face: whose height was like the height of cedars, and who was strong as an oak: and I destroyed his fruit from above, and his roots beneath.

2:10. It is I that brought you up out of the land of Egypt, and I led you forty years through the wilderness, that you might possess the land of the Amorrite.

2:11. And I raised up of your sons for prophets, and of your young men for Nazarites. Is it not so, O ye children of Israel, saith the Lord?

2:12. And you will present wine to the Nazarites: and command the prophets, saying: Prophecy not.

2:13. Behold, I will scream under you as a wain screameth that is laden with hay.

I will scream. . . Unable to bear any longer the enormous load of your sins, etc. The spirit of God, as St. Jerome takes notice, accommodates himself to the education of the prophet and inspires him with comparisons taken from country affairs.

2:14. And flight shall perish from the swift, and the valiant shall not possess his strength, neither shall the strong save his life.

2:15. And he that holdeth the bow shall not stand, and the swift of foot shall not escape, neither shall the rider of the horse save his life.

2:16. And the stout of heart among the valiant shall flee away naked in that day, saith the Lord.

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AMOS CHAPTER 3

The evils that shall fall upon Israel for their sins.

3:1. Hear the word that the Lord hath spoken concerning you, O ye children of Israel: concerning the whole family that I brought up out of the land of Egypt, saying:

3:2. You only have I known of all the families of the earth: therefore will I visit upon you all your iniquities.

Visit upon. . . That is, punish.

3:3. Shall two walk together except they be agreed?

3:4. Will a lion roar in the forest, if he have no prey? will the lion's whelp cry out of his den, if he have taken nothing?

3:5. Will the bird fall into the snare upon the earth, if there be no fowler? Shall the snare be taken up from the earth, before it hath taken somewhat?

3:6. Shall the trumpet sound in a city, and the people not be afraid? Shall there be evil in a city, which the Lord hath not done?

Evil in a city. . .He speaks of the evil of punishments of war, famine, pestilence, desolation, etc., but not of the evil of sin, of which God is not the author.

3:7. For the Lord God doth nothing without revealing his secret to his servants the prophets.

3:8. The lion shall roar, who will not fear? The Lord God hath spoken, who shall not prophesy?

3:9. Publish it in the houses of Azotus, and in the houses of the land of Egypt, and say: Assemble

yourself upon the mountains of Samaria, and behold the many follies in the midst thereof, and them that suffer oppression in the inner rooms thereof.

3:10. And they have not known to do the right thing, saith the Lord, storing up iniquity, and robberies in their houses.

3:11. Therefore thus saith the Lord God: The land shall be in tribulation, and shall be compassed about: and thy strength shall be taken away from thee, and thy houses shall be spoiled.

3:12. Thus saith the Lord: As if a shepherd should get out of the lion's mouth two legs, or the tip of the ear: so shall the children of Israel be taken out that dwell in Samaria, in a place of a bed, and in the couch of Damascus.

3:13. Hear ye, and testify in the house of Jacob, saith the Lord the God of hosts:

3:14. That in the day when I shall begin to visit the transgressions of Israel, I will visit upon him, and upon the altars of Bethel: and the horns of

the altars shall be cut off, and shall fall to the ground.

3:15. And I will strike the winter house with the summer house: and the houses of ivory shall perish, and many houses shall be destroyed, saith the Lord.

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AMOS CHAPTER 4

The Israelites are reproved for their oppressing the poor, for their idolatry, and their incorrigibleness.

4:1. Hear this word, ye fat kine that are in the mountains of Samaria: you that oppress the needy, and crush the poor: that say to your masters: Bring, and we will drink.

Fat kine. . . He means the great ones that lived in plenty and wealth.

4:2. The Lord God hath sworn by his holiness, that lo, the days shall come upon you, when they shall lift you up on pikes, and what shall remain

of you in boiling pots.

4:3. And you shall go out at the breaches one over against the other, and you shall be cast forth into Armon, saith the Lord.

Armon. . . A foreign country; some understand it of Armenia.

4:4. Come ye to Bethel, and do wickedly: to Galgal, and multiply transgressions: and bring in the morning your victims, your tithes in three days.

4:5. And offer a sacrifice of praise with leaven: and call free offerings, and proclaim it: for so you would do, O children of Israel, saith the Lord God.

4:6. Whereupon I also have given you dulness of teeth in all your cities, and want of bread in all your places: yet you have not returned to me, saith the Lord.

4:7. I also have withholden the rain from you, when there were yet three months to the harvest:

and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon: and the piece whereupon I rained not, withered.

4:8. And two and three cities went to one city to drink water, and were not filled: yet you returned not to me, saith the Lord.

4:9. I struck you with a burning wind, and with mildew, the palmerworm hath eaten up your many gardens, and your vineyards: your olive groves, and fig groves: yet you returned not to me, saith the Lord.

4:10. I sent death upon you in the way of Egypt, I slew your young men with the sword, even to the captivity of your horses: and I made the stench of your camp to come up into your nostrils: yet you returned not to me, saith the Lord.

4:11. I destroyed some of you, as God destroyed Sodom and Gomorrha, and you were as a firebrand plucked out of the burning: yet you

returned not to me, saith the Lord.

4:12. Therefore I will do these things to thee, O Israel: and after I shall have done these things to thee, be prepared to meet thy God, O Israel.

4:13. For behold he that formeth the mountains and createth the wind, and declareth his word to man, he that maketh the morning mist, and walketh upon the high places of the earth: the Lord the God of hosts is his name.

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AMOS CHAPTER 5

A lamentation for Israel: an exhortation to return to God.

5:1. Hear ye this word, which I take up concerning you for a lamentation. The house of Israel is fallen, and it shall rise no more.

5:2. The virgin of Israel is cast down upon her land, there is none to raise her up.

5:3. For thus saith the Lord God: The city, out of which came forth a thousand, there shall be left in it a hundred: and out of which there came a hundred, there shall be left in it ten, in the house of Israel.

5:4. For thus saith the Lord to the house of Israel: Seek ye me, and you shall live.

5:5. But seek not Bethel, and go not into Galgal, neither shall you pass over to Bersabee: for Galgal shall go into captivity, and Bethel shall be unprofitable.

Bethel, — Galgal, — Bersabee. . . The places where they worshipped their idols.

5:6. Seek ye the Lord, and live: lest the house of Joseph be burnt with fire, and it shall devour, and there shall be none to quench Bethel.

5:7. You that turn judgment into wormwood, and forsake justice in the land,

5:8. Seek him that maketh Arcturus, and Orion, and that turneth darkness into morning, and that changeth day into night: that calleth the waters of the sea, and poureth them out upon the face of the earth: The Lord is his name.

Arcturus and Orion. . . Arcturus is a bright star in

the north: Orion a beautiful constellation in the south.

5:9. He that with a smile bringeth destruction upon the strong, and waste upon the mighty.

With a smile. . . That is, with all ease, and without making any effort.

5:10. They have hated him that rebuketh in the gate: and have abhorred him that speaketh perfectly.

5:11. Therefore because you robbed the poor, and took the choice prey from him: you shall build houses with square stone, and shall not dwell in them: you shall plant most delightful vineyards, and shall not drink the wine of them.

5:12. Because I know your manifold crimes, and your grievous sins: enemies of the just, taking bribes, and oppressing the poor in the gate.

5:13. Therefore the prudent shall keep silence at that time, for it is an evil time.

5:14. Seek ye good, and not evil, that you may live: and the Lord the God of hosts will be with you, as you have said.

5:15. Hate evil, and love good, and establish judgment in the gate: it may be the Lord the God of hosts may have mercy on the remnant of Joseph.

5:16. Therefore thus saith the Lord the God of hosts the sovereign Lord: In every street there shall be wailing: and in all places that are without, they shall say: Alas, alas! and they shall call the husbandman to mourning, and such as are skilful in lamentation to lament.

5:17. And in all vineyards there shall be wailing: because I will pass through in the midst of thee, saith the Lord.

5:18. Woe to them that desire the day of the Lord: to what end is it for you? the day of the Lord is darkness, and not light.

5:19. As if a man should flee from the face of a lion, and a bear should meet him: or enter into

the house, and lean with his hand upon the wall, and a serpent should bite him.

5:20. Shall not the day of the Lord be darkness, and not light: and obscurity, and no brightness in it?

5:21. I hate, and have rejected your festivities: and I will not receive the odour of your assemblies.

5:22. And if you offer me holocausts, and your gifts, I will not receive them: neither will I regard the vows of your fat beasts.

5:23. Take away from me the tumult of thy songs: and I will not hear the canticles of thy harp.

5:24. But judgment shall be revealed as water, and justice as a mighty torrent.

5:25. Did you offer victims and sacrifices to me in the desert for forty years, O house of Israel?

Did you offer, etc. . . Except the sacrifices that were offered at the first, in the dedication of the

tabernacle, the Israelites offered no sacrifices in the desert.

5:26. But you carried a tabernacle for your Moloch, and the image of your idols, the star of your god, which you made to yourselves.

A tabernacle, etc. . . All this alludes to the idolatry which they committed, when they were drawn away by the daughters of Moab to the worship of their gods. Num. 25.

5:27. And I will cause you to go into captivity beyond Damascus, saith the Lord, the God of hosts is his name.

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AMOS CHAPTER 6

The desolation of Israel for their pride and luxury.

6:1. Woe to you that are wealthy in Sion, and to you that have confidence in the mountain of Samaria: ye great men, heads of the people, that go in with state into the house of Israel.

6:2. Pass ye over to Chalane, and see, and go from thence into Emath the great: and go down into Geth of the Philistines, and to all the best kingdoms of these: if their border be larger than your border.

6:3. You that are separated unto the evil day: and that approach to the throne of iniquity;

6:4. You that sleep upon beds of ivory, and are wanton on your couches: that eat the lambs out of the flock, and the calves out of the midst of the herd;

6:5. You that sing to the sound of the psaltery: they have thought themselves to have instruments of music like David;

6:6. That drink wine in bowls, and anoint themselves with the best ointments: and they are not concerned for the affliction of Joseph.

6:7. Wherefore now they shall go captive at the head of them that go into captivity: and the faction of the luxurious ones shall be taken away.

6:8. The Lord God hath sworn by his own soul, saith the Lord the God of hosts: I detest the pride of Jacob, and I hate his houses, and I will deliver up the city with the inhabitants thereof.

6:9. And if there remain ten men in one house, they also shall die.

6:10. And a man's kinsman shall take him up, and shall burn him, that he may carry the bones

out of the house; and he shall say to him that is in the inner rooms of the house: Is there yet any with thee?

6:11. And he shall answer: There is an end. And he shall say to him: Hold thy peace, and mention not the name of the Lord.

6:12. For behold the Lord hath commanded, and he will strike the greater house with breaches, and the lesser house with clefts.

6:13. Can horses run upon the rocks, or can any one plough with buffles? for you have turned judgment into bitterness, and the fruit of justice into wormwood.

6:14. You that rejoice in a thing of nought: you that say: Have we not taken unto us horns by our own strength?

6:15. But behold, I will raise up a nation against you, O house of Israel, saith the Lord the God of hosts; and they shall destroy you from the entrance of Emath, even to the torrent of the desert.

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AMOS CHAPTER 7

The prophet sees, in three visions, evils coming upon Israel: he is accused of treason by the false priest of Bethel.

7:1. These things the Lord God shewed to me: and behold the locust was formed in the beginning of the shooting up of the latter rain, and lo, it was the latter rain after the king's mowing.

The locust, etc. . . These judgments by locusts and fire, which, by the prophet's intercession, were moderated, signify the former invasions of the Assyrians under Phul and Theglathphalasar, before

the utter desolation of Israel by Salmanasar.

7:2. And it came to pass, that when they had made an end of eating the grass of the land, I said: O Lord God, be merciful, I beseech thee: who shall raise up Jacob, for he is very little?

7:3. The Lord had pity upon this: It shall not be, said the Lord.

7:4. These things the Lord God shewed to me: and behold the Lord called for judgment unto fire, and it devoured the great deep, and ate up a part at the same time.

7:5. And I said: O Lord God, cease, I beseech thee, who shall raise up Jacob, for he is a little one?

7:6. The Lord had pity upon this. Yea this also shall not be, said the Lord God.

7:7. These things the Lord shewed to me: and behold the Lord was standing upon a plastered wall, and in his hand a mason's trowel.

7:8. And the Lord said to me: What seest thou,

Amos? And I said: A mason's trowel. And the Lord said: Behold, I will lay down the trowel in the midst of my people Israel. I will plaster them over no more.

7:9. And the high places of the idol shall be thrown down, and the sanctuaries of Israel shall be laid waste: and I will rise up against the house of Jeroboam with the sword.

7:10. And Amasias the priest of Bethel sent to Jeroboam king of Israel, saying: Amos hath rebelled against thee in the midst of the house of Israel: the land is not able to bear all his words.

7:11. For thus saith Amos: Jeroboam shall die by the sword, and Israel shall be carried away captive out of their own land.

Jeroboam shall die by the sword. . . The prophet did not say this; but that the Lord would rise up against the house of Jeroboam with the sword: which was verified, when Zacharias, the son and successor of Jeroboam, was slain by the sword. 4 Kings 15.10.

7:12. And Amasias said to Amos: Thou seer, go, flee away into the land of Juda: and eat bread there, and prophesy there.

7:13. But prophesy not again any more in Bethel: because it is the king's sanctuary, and it is the house of the kingdom.

7:14. And Amos answered and said to Amasias: I am not a prophet, nor am I the son of a prophet: but I am a herdsman plucking wild figs.

I am not a prophet. . . That is, I am not a prophet by education: nor is prophesying my calling or profession: but I am a herdsman, whom God was pleased to send hither to prophesy to Israel.

7:15. And the Lord took me when I followed the flock, and the Lord said to me: Go, prophesy to my people Israel.

7:16. And now hear thou the word of the Lord: Thou sayest, thou shalt not prophesy against Israel, and thou shalt not drop thy word upon the house of the idol.

The house of the idol. . .Viz., of the calf worshipped in Bethel.

7:17. Therefore thus saith the Lord: Thy wife shall play the harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be measured by a line: and thou shalt die in a polluted land, and Israel shall go into captivity out of their land.

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AMOS CHAPTER 8

Under the figure of a hook, which bringeth down the fruit, the approaching desolation of Israel is foreshewed for their avarice and injustices.

8:1. These things the Lord shewed to me: and behold a hook to draw down the fruit.

8:2. And he said: What seest thou, Amos? And I said: A hook to draw down fruit. And the Lord said to me: The end is come upon my people Israel: I will not again pass by them any more.

8:3. And the hinges of the temple shall scream in that day, saith the Lord God: many shall die: silence shall be cast in every place.

8:4. Hear this, you that crush the poor, and make the needy of the land to fail,

8:5. Saying: When will the month be over, and we shall sell our wares: and the sabbath, and we shall open the corn: that we may lessen the measure, and increase the sicle, and may convey in deceitful balances,

8:6. That we may possess the needy for money, and the poor for a pair of shoes, and may sell the refuse of the corn?

8:7. The Lord hath sworn against the pride of Jacob: surely I will never forget all their works.

8:8. Shall not the land tremble for this, and every one mourn that dwelleth therein: and rise up altogether as a river, and be cast out, and run down as the river of Egypt?

8:9. And it shall come to pass in that day, saith the Lord God, that the sun shall go down at midday, and I will make the earth dark in the day of light:

8:10. And I will turn your feasts into mourning,

and all your songs into lamentation: and I will bring up sackcloth upon every back of yours, and baldness upon every head: and I will make it as the mourning of an only son, and the latter end thereof as a bitter day.

8:11. Behold the days come, saith the Lord, and I will send forth a famine into the land: not a famine of bread, nor a thirst of water, but of hearing the word of the Lord.

8:12. And they shall move from sea to sea, and from the north to the east: they shall go about seeking the word of the Lord, and shall not find it.

8:13. In that day the fair virgins, and the young men shall faint for thirst.

8:14. They that swear by the sin of Samaria, and say: Thy God, O Dan, liveth: and the way of Bersabee liveth: and they shall fall, and shall rise no more.

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AMOS CHAPTER 9

The certainty of the desolation of Israel: the restoring of the tabernacle of David, and the conversion of the Gentiles to the church; which shall flourish for ever.

9:1. I saw the Lord standing upon the altar, and he said: Strike the hinges, and let the lintels be shook: for there is covetousness in the head of them all, and I will slay the last of them with the sword: there shall be no flight for them: they shall flee, and he that shall flee of them shall not be delivered.

9:2. Though they go down even to hell, thence

shall my hand bring them out: and though they climb up to heaven, thence will I bring them down.

9:3. And though they be hid in the top of Carmel, I will search and take them away from thence: and though they hide themselves from my eyes in the depth of the sea, there will I command the serpent and he shall bite them.

9:4. And if they go into captivity before their enemies, there will I command the sword, and it shall kill them. And I will set my eyes upon them for evil, and not for good.

9:5. And the Lord the God of hosts is he who toucheth the earth, and it shall melt: and all that dwell therein shall mourn: and it shall rise up as a river, and shall run down as the river of Egypt.

9:6. He that buildeth his ascension in heaven, and hath founded his bundle upon the earth: who calleth the waters of the sea, and poureth them out upon the face of the earth, the Lord is his name.

His ascension. . . That is, his high throne. —-Ibid.

His bundle. . . That is, his church bound up together by the bands of one faith and communion.

9:7. Are not you as the children of the Ethiopians unto me, O children of Israel, saith the Lord? did not I bring up Israel, out of the land of Egypt: and the Philistines out of Cappadocia, and the Syrians out of Cyrene?

As the children of the Ethiopians. . . That is, as black as they, by your iniquities.

9:8. Behold the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from the face of the earth: but yet I will not utterly destroy the house of Jacob, saith the Lord.

9:9. For behold I will command, and I will sift the house of Israel among all nations, as corn is sifted in a sieve: and there shall not a little stone fall to the ground.

9:10. All the sinners of my people shall fall by

the sword: who say: The evils shall not approach, and shall not come upon us.

9:11. In that day I will raise up the tabernacle of David, that is fallen: and I will close up the breaches of the walls thereof, and repair what was fallen: and I will rebuild it as in the days of old.

9:12. That they may possess the remnant of Edom, and all nations, because my name is invoked upon them: saith the Lord that doth these things.

9:13. Behold the days come, saith the Lord, when the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed: and the mountains shall drop sweetness, and every hill shall be tilled.

Shall overtake, etc. . . By this is meant the great abundance of spiritual blessings; which, as it were, by a constant succession, shall enrich the church of Christ.

9:14. And I will bring back the captivity of my people Israel: and they shall build the abandoned cities, and inhabit them: and they shall plant vineyards, and drink the wine of them: and shall make gardens, and eat the fruits of them. And I will plant them upon their own land: and I will no more pluck them out of their land which I have given them, saith the Lord thy God.

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THE PROPHECY OF ABDIAS

Abdias, whose name is interpreted *the servant of the lord*, is believed to have prophesied about the same time as *Osee*, *Joel*, and *Amos*: though some of the Hebrews, who believe him to be the same with ACHAB's steward, make him much more ancient. His prophecy is the shortest of any in number of words, but yields to none, says *St. Jerome*, in the sublimity of mysteries. It contains but one chapter.

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ABDIAS CHAPTER 1

The destruction of Edom for their pride: and the wrongs they did to Jacob: the salvation and victory of Israel.

1:1. The vision of Abdias. Thus saith the Lord God to Edom: We have heard a rumour from the Lord, and he hath sent an ambassador to the nations: Arise, and let us rise up to battle against him.

1:2. Behold I have made thee small among the nations: thou art exceeding contemptible.

1:3. The pride of thy heart hath lifted thee up, who dwellest in the clefts of the rocks, and settest

up thy throne on high: who sayest in thy heart:
Who shall bring me down to the ground?

1:4. Though thou be exalted as an eagle, and
though thou set thy nest among the stars: thence
will I bring thee down, saith the Lord.

1:5. If thieves had gone in to thee, if robbers by
night, how wouldst thou have held thy peace?
would they not have stolen till they had enough?
if the grapegatherers had come in to thee, would
they not have left thee at the least a cluster?

1:6. How have they searched Esau, how have
they sought out his hidden things?

1:7. They have sent thee out even to the border:
all the men of thy confederacy have deceived
thee: the men of thy peace have prevailed against
thee: they that eat with thee shall lay snares
under thee: there is no wisdom in him.

1:8. Shall not I in that day, saith the Lord,
destroy the wise out of Edom, and understanding
out of the mount of Esau?

1:9. And thy valiant men of the south shall be

afraid, that man may be cut off from the mount of Esau.

1:10. For the slaughter, and for the iniquity against thy brother Jacob, confusion shall cover thee, and thou shalt perish for ever.

1:11. In the day when thou stoodest against him, when strangers carried away his army captive, and foreigners entered into his gates, and cast lots upon Jerusalem: thou also wast as one of them.

1:12. But thou shalt not look on in the day of thy brother, in the day of his leaving his country: and thou shalt not rejoice over the children of Juda, in the day of their destruction: and thou shalt not magnify thy mouth in the day of distress.

Thou shalt not look, etc. . .or, thou shouldst not, etc. It is a reprehension for what they had done, and at the same time a declaration that these things should not pass unpunished.—Ibid. Thou shalt not magnify thy mouth. . .That is, thou shalt not speak arrogantly against the children of Juda as insulting them in their distress.

1:13. Neither shalt thou enter into the gate of my people in the day of their ruin: neither shalt thou also look on in his evils in the day of his calamity: and thou shalt not be sent out against his army in the day of his desolation.

1:14. Neither shalt thou stand in the crossways to kill them that flee: and thou shalt not shut up them that remain of him in the day of tribulation.

1:15. For the day of the Lord is at hand upon all nations: as thou hast done, so shall it be done to thee: he will turn thy reward upon thy own head.

1:16. For as you have drunk upon my holy mountain, so all nations shall drink continually: and they shall drink, and sup up, and they shall be as though they were not.

1:17. And in mount Sion shall be salvation, and it shall be holy, and the house of Jacob shall possess those that possessed them.

1:18. And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of

Esau stubble: and they shall be kindled in them, and shall devour them: and there shall be no remains of the house of Esau, for the Lord hath spoken it.

1:19. And they that are toward the south, shall inherit the mount of Esau, and they that are in the plains, the Philistines: and they shall possess the country of Ephraim, and the country of Samaria: and Benjamin shall possess Galaad.

1:20. And the captivity of this host of the children of Israel, all the places of the Chanaanites even to Sarepta: and the captivity of Jerusalem that is in Bosphorus, shall possess the cities of the south.

1:21. And saviours shall come up into mount Sion to judge the mount of Esau: and the kingdom shall be for the Lord.

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THE PROPHECY OF JONAS

Jonas prophesied in the reign of JEREBOAM the second: as we learn from 4 Kings 14.25. To whom also he foretold his success in restoring all the borders of Israel. He was of *Geth* OPHER in the tribe of *Zabulon*, and consequently of *Galilee*: which confutes that assertion of the Pharisees, John 7.52, that no prophet ever rose out of *Galilee*. He prophesied and prefigured in his own person the death and resurrection of *Christ*: and was the only one among the prophets that was sent to preach to the Gentiles.

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JONAS CHAPTER 1

Jonas being sent to preach in Ninive, fleeth away by sea: a tempest riseth: of which he being found, by lot, to be the cause, is cast into the sea, which thereupon is calmed.

1:1. Now the word of the Lord came to Jonas, the son of Amathi, saying:

1:2. Arise and go to Ninive, the great city, and preach in it: For the wickedness thereof is come up before me.

Nineve. . . The capital city of the Assyrian empire.

1:3. And Jonas rose up to flee into Tharsis from

the face of the Lord, and he went down to Joppe, and found a ship going to Tharsis: and he paid the fare thereof, and went down into it, to go with them to Tharsis from the face of the Lord,

Tharsis. . . Which some take to be Tharsus of Cilicia, others to be Tartessus of Spain, others to be Carthage.

1:4. But the Lord sent a great wind to the sea: and a great tempest was raised in the sea, and the ship was in danger to be broken.

1:5. And the mariners were afraid, and the men cried to their god: and they cast forth the wares that were in the ship, into the sea, to lighten it of them: and Jonas went down into the inner part of the ship, and fell into a deep sleep.

A deep sleep. . . This is a lively image of the insensibility of sinners, fleeing from God, and threatened on every side with his judgments: and yet sleeping as if they were secure.

1:6. And the ship master came to him and said to him: Why art thou fast asleep? rise up call upon thy God, if so be that God will think of us that we may not perish.

1:7. And they said every one to his fellow: Come and let us cast lots, that we may know why this evil is upon us. And they cast lots, and the lot fell upon Jonas.

1:8. And they said to him: Tell us for what cause this evil is upon us, what is thy business? of what country art thou? and whither goest thou? or of what people art thou?

1:9. And he said to them: I am a Hebrew, and I fear the Lord, and the God of heaven, who made both the sea and the dry land.

1:10. And the men were greatly afraid, and they said to him: Why hast thou done this? (For the men knew that he fled from the face of the Lord: because he had told them.)

1:11. And they said to him: What shall we do with thee, that the sea may be calm to us? for the

sea flowed and swelled.

1:12. And he said to them: take me up, and cast me into the sea, and the sea shall be calm to you: for I know for my sake this great tempest is upon you.

1:13. And the men rowed hard to return the land, but they were not able: because the sea tossed and swelled upon them.

1:14. And they cried to the Lord, and said: We beseech thee, O Lord let us not perish for this man's life, and lay not upon us innocent blood: for thou, oh Lord, hast done as it pleased thee.

1:15. And they took Jonas, and cast him into the sea, and the sea ceased from raging.

1:16. And the men feared the Lord exceedingly, and sacrificed victims to the Lord, and made VOWS.

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JONAS CHAPTER 2

Jonas is swallowed up by a great fish: he prayeth with confidence in God; and the fish casteth him out on the dry land.

2:1. Now the Lord prepared a great fish to swallow up Jonas: and Jonas was in the belly of a fish for three days and three nights.

2:2. And Jonas prayed to the Lord, his God, out of the belly of the fish.

2:3. And he said: I cried out of my affliction to the Lord, and he heard me: I cried out of the belly of hell, and thou hast heard my voice.

2:4. And thou hast cast me forth into the deep, in

the heart of the sea, and a flood hast compassed me: all thy billows, and thy waves have passed over me.

2:5. And I said: I am cast away out of the sight of thy eyes: but yet I shall see the holy temple again.

2:6. The waters compassed me about even to the soul: the deep hath closed me round about, the sea hath covered my head.

2:7. I went down to the lowest parts of the mountains: the bars of the earth have shut me up for ever: and thou wilt bring up my life from corruption, O Lord, my God.

2:8. When my soul was in distress within me, I remembered the Lord: that my prayer may come to thee, unto the holy temple.

2:9. They that in vain observe vanities, forsake their own mercy.

2:10. But I with the voice of praise will sacrifice to thee: I will pay whatsoever I have vowed for my salvation to the Lord.

2:11. And the Lord spoke to the fish: and it vomited out Jonas upon the dry land.

Spoke to the fish. . . God's speaking to the fish, was nothing else but his will, which all things obey.

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JONAS CHAPTER 3

Jonas is sent again to preach in Ninive. Upon their fasting and repentance, God recalleth the sentence by which they were to be destroyed.

3:1. And the word of the Lord came to Jonas the second time saying:

3:2. Arise, and go to Ninive, the great city: and preach in it the preaching that I bid thee.

3:3. And Jonas arose, and went to Ninive, according to the word of the Lord: now Ninive was a great city of three days' journey.

Of three days' journey. . . By the computation of some

ancient historians, Ninive was about fifty miles round: so that to go through all the chief streets and public places was three days' journey.

3:4. And Jonas began to enter into the city one day's journey: and he cried and said: Yet forty days and Ninive shall be destroyed.

3:5. And the men of Ninive believed in God: and they proclaimed a fast, and put on sackcloth from the greatest to the least.

3:6. And the word came to the king of Ninive: and he rose up out of his throne, and cast away his robe from him, and was clothed in sackcloth, and sat in ashes.

3:7. And he caused it to be proclaimed and published in Ninive, from the mouth of the king and of his princes, saying: Let neither men nor beasts, oxen, nor sheep taste anything: let them not feed, nor drink water.

3:8. And let men and beasts be covered with sackcloth, and cry to the Lord with all their

strength, and let them turn every one from his evil way, and from the iniquity that is in their hands.

3:9. Who can tell if God will turn, and forgive: and will turn away from his fierce anger, and we shall not perish?

3:10. And God saw their works, that they were turned from their evil way: and God had mercy with regard to the evil which he had said that he would do to them, and he did it not.

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JONAS CHAPTER 4

4:1. And Jonas was exceedingly troubled, and was angry:

Was exceedingly troubled, etc. . . His concern was lest he should pass for a false prophet; or rather, lest God's word, by this occasion, might come to be slighted and disbelieved.

4:2. And he prayed to the Lord, and said: I beseech thee, O Lord, is not this what I said, when I was yet in my own country? therefore I went before to flee into Tharsis: for I know that thou art a gracious and merciful God, patient, and of much compassion, and easy to forgive evil.

4:3. And now, O Lord, I beseech thee take my life from me: for it is better for me to die than to live.

4:4. And the Lord said: Dost thou think thou hast reason to be angry?

4:5. Then Jonas went out of the city, and sat toward the east side of the city: and he made himself a booth there, and he sat under it in the shadow, till he might see what would befall the city.

4:6. And the Lord God prepared an ivy, and it came up over the head of Jonas, to be a shadow over his head, and to cover him (for he was fatigued): and Jonas was exceeding glad of the ivy.

The Lord God prepared an ivy. . .Hederam. In the Hebrew it is Kikajon, which some render a gourd: others a palmerist, or palma Christi.

4:7. But God prepared a worm, when the morning arose on the following day: and it

struck the ivy and it withered.

4:8. And when the sun was risen, the Lord commanded a hot and burning wind: and the sun beat upon the head of Jonas, and he broiled with the heat: and he desired for his soul that he might die, and said: It is better for me to die than to live.

4:9. And the Lord said to Jonas: Dost thou think thou hast reason to be angry, for the ivy? And he said: I am angry with reason even unto death.

4:10. And the Lord said: Thou art grieved for the ivy, for which thou hast not laboured, nor made it to grow, which in one night came up, and in one night perished.

4:11. And shall I not spare Ninive, that great city, in which there are more than a hundred and twenty thousand persons, that know how to distinguish between their right hand and their left, and many beasts?

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THE PROPHECY OF MICHEAS

Micheas, of Morasti, a little town in the tribe of *Juda*, was contemporary with the prophet *Isaias*: whom he resembles both in his spirit and his style. He is different from the prophet *Micheas* mentioned in the third book of Kings, chap. 22. For that *Micheas* lived in the days of king *Achab*, one hundred and fifty years before the time of *Ezechias*, under whom this *Micheas* prophesied.

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MICHEAS CHAPTER 1

Samaria for her sins shall be destroyed by the Assyrians; they shall also invade Juda and Jerusalem.

1:1. The word of the Lord, that came to Micheas, the Morasthite, in the days of Joathan, Achaz, and Ezechias, kings of Juda: which he saw concerning Samaria and Jerusalem.

1:2. Hear, all ye people: and let the earth give ear, and all that is therein: and let the Lord God be a witness to you, the Lord from his holy temple.

1:3. For behold the Lord will come forth out of his place: and he will come down, and will tread

upon the high places of the earth.

1:4. And the mountains shall be melted under him: and the valleys shall be cleft, as wax before the fire, and as waters that run down a steep place.

1:5. For the wickedness of Jacob is all this, and for the sins of the house of Israel. What is the wickedness of Jacob? is it not Samaria? and what are the high places of Juda? are they not Jerusalem?

1:6. And I will make Samaria as a heap of stones in the field when a vineyard is planted: and I will bring down the stones thereof into the valley, and will lay her foundations bare.

1:7. And all her graven things shall be cut in pieces, and all her wages shall be burnt with fire, and I will bring to destruction all her idols: for they were gathered together of the hire of a harlot, and unto the hire of a harlot they shall return.

Her wages. . . That is, her donaries or presents offered

to her idols: or the hire of all her traffic and labour.
—*Ibid. Of the hire of a harlot, etc. . . They were gathered together by one idolatrous city, viz., Samaria: and they shall be carried away to another idolatrous city, viz., Ninive.*

1:8. Therefore will I lament, and howl: I will go stript and naked: I will make a wailing like the dragons, and a mourning like the ostriches.

1:9. Because her wound is desperate, because it is come even to Juda, it hath touched the gate of my people, even to Jerusalem.

It hath touched the gate, etc. . . That is, the destruction of Samaria shall be followed by the invasion of my people of Juda, and the Assyrians shall come and lay all waste even to the confines of Jerusalem.

1:10. Declare ye it not in Geth, weep ye not with tears: in the house of Dust sprinkle yourselves with dust.

Declare ye it not in Geth. . . Viz., amongst the Philistines, lest they rejoice at your calamity. — Ibid. Weep ye not, etc. . . Keep in your tears, that you may not give your enemies an occasion of insulting over you; but in your own houses, or in your house of dust, your earthly habitation, sprinkle yourselves with dust, and put on the habit of penitents. Some take the house of dust (in Hebrew, Aphrah) to be the proper name of a city.

1:11. And pass away, O thou that dwellest in the beautiful place, covered with thy shame: she went not forth that dwelleth in the confines: the house adjoining shall receive mourning from you, which stood by herself.

Thou that dwellest in the Beautiful place, viz., in Samaria. In the Hebrew the Beautiful place is expressed by the word Sapir, which some take for the proper name of a city. — Ibid. She went not forth, etc. . . that is, they that dwelt in the confines came not forth, but kept themselves within, for fear. — Ibid.

The house adjoining, etc. . .Viz., Judea and Jerusalem, neighbours to Samaria, and partners in her sins, shall share also in her mourning and calamity; though they have pretended to stand by themselves, trusting in their strength.

1:12. For she is become weak unto good that dwelleth in bitterness: for evil is come down from the Lord into the gate of Jerusalem.

She is become weak, etc. . .Jerusalem is become weak unto any good; because she dwells in the bitterness of sin.

1:13. A tumult of chariots hath astonished the inhabitants of Lachis: it is the beginning of sin to the daughter of Sion for in thee were found the crimes of Israel.

It is the beginning, etc. . .That is, Lachis was the first city of Juda that learned from Samaria the worship of idols, and communicated it to Jerusalem.

1:14. Therefore shall she send messengers to the inheritance of Geth: the houses of lying to deceive the kings of Israel.

Therefore shall she send, etc. . . Lachis shall send to Geth for help: but in vain: for Geth, instead of helping, shall be found to be a house of lying and deceit to Israel.

1:15. Yet will I bring an heir to thee that dwellest in Maresa: even to Odollam shall the glory of Israel come.

An heir, etc. . . Maresa (which was the name of a city of Juda) signifies inheritance: but here God by his prophet tells the Jews, that he will bring them an heir to take possession of their inheritance: and that the glory of Israel shall be obliged to give place, and to retire even to Odollam, a city in the extremity of their dominions. And therefore he exhorts them to penance in the following verse.

1:16. Make thee bald, and be polled for thy delicate children: enlarge thy baldness as the eagle: for they are carried into captivity from thee.

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MICHEAS CHAPTER 2

The Israelites by their crying injustices provoke God to punish them. He shall at last restore Jacob.

2:1. Woe to you that devise that which is unprofitable, and work evil in your beds: in the morning light they execute it, because their hand is against God.

2:2. And they have coveted fields, and taken them by violence, and houses they have forcibly taken away: and oppressed a man and his house, a man and his inheritance.

2:3. Therefore thus saith the Lord: Behold I devise an evil against this family: from which

you shall not withdraw your necks, and you shall not walk haughtily, for this is a very evil time.

2:4. In that day a parable shall be taken up upon you, and a song shall be sung with melody by them that say: We are laid waste and spoiled: the portion of my people is changed: how shall he depart from me, whereas he is returning that will divide our land?

How shall he depart, etc. . . How do you pretend to say that the Assyrian is departing; when indeed he is coming to divide our lands amongst his subjects?

2:5. Therefore thou shalt have none that shall cast the cord of a lot in the assembly of the Lord.

Thou shalt have none, etc. . . Thou shalt have no longer any lot or inheritance in the land of the people of the Lord.

2:6. Speak ye not, saying: It shall not drop upon these, confusion shall not take them.

It shall not drop, etc. . . That is, the prophecy shall not come upon these. Such were the sentiments of the people that were unwilling to believe the threats of the prophets.

2:7. The house of Jacob saith: Is the Spirit of the Lord straitened or are these his thoughts? Are not my words good to him that walketh uprightly?

2:8. But my people, on the contrary, are risen up as an enemy: you have taken away the cloak off from the coat: and them that passed harmless you have turned to war.

You have taken away, etc. . . You have even stripped people of their necessary garments: and have treated such as were innocently passing on the way, as if they were at war with you.

2:9. You have cast out the women of my people from their houses, in which they took delight: you have taken my praise forever from their children.

You have cast out, etc. . . either by depriving them of their houses: or, by your crimes, given occasion to their being carried away captives, and their children, by that means, never learning to praise the Lord.

2:10. Arise ye, and depart, for there is no rest here for you. For that uncleanness of the land, it shall be corrupted with a grievous corruption.

2:11. Would God I were not a man that hath the spirit, and that I rather spoke a lie: I will let drop to thee of wine, and of drunkenness: and it shall be this people upon whom it shall drop.

Would God, etc. . . The prophet could have wished, out of his love to his people, that he might be deceived in denouncing to them these evils that were to fall upon them: but by conforming himself to the will of God, he declares to them, that he is sent to prophesy, literally to let drop upon them, the wine of God's indignation, with which they should be made drunk; that is, stupified and cast down.

2:12. I will assemble and gather together all of thee, O Jacob: I will bring together the remnant of Israel, I will put them together as a flock in the fold, as sheep in the midst of the sheepecotes, they shall make a tumult by reason of the multitude of men.

2:13. For he shall go up that shall open the way before them: they shall divide and pass through the gate, and shall come in by it: and their king shall pass before them, and the Lord at the head of them.

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MICHEAS CHAPTER 3

For the sins of the rich oppressing the poor, of false prophets flattering for lucre, and of judges perverting justice, Jerusalem and the temple shall be destroyed.

3:1. And I said: Hear, O ye princes of Jacob, and ye chiefs of the house of Israel: Is it not your part to know judgment,

3:2. You that hate good, and love evil: that violently pluck off their skins from them and their flesh from their bones?

3:3. Who have eaten the flesh of my people, and have flayed their skin off them: and have broken, and chopped their bones as for the kettle, and as

flesh in the midst of the pot.

3:4. Then shall they cry to the Lord, and he will not hear them: and he will hide his face from them at that time, as they have behaved wickedly in their devices.

3:5. Thus saith the Lord concerning the prophets that make my people err: that bite with their teeth, and preach peace: and if a man give not something into their mouth, they prepare war against him.

3:6. Therefore night shall be to you instead of vision, and darkness to you instead of divination: and the sun shall go down upon the prophets, and the day shall be darkened over them.

3:7. And they shall be confounded that see visions, and the diviners shall be confounded: and they shall all cover their faces, because there is no answer of God.

3:8. But yet I am filled with the strength of the spirit of the Lord, with judgment and power: to declare unto Jacob his wickedness and to Israel

his sin.

3:9. Hear this, ye princes of the house of Jacob, and ye judges of the house of Israel: you that abhor judgment and pervert all that is right.

3:10. You that build up Sion with blood, and Jerusalem with iniquity.

3:11. Her princes have judged for bribes: and her priests have taught for hire, and her prophets divined for money: and they leaned upon the Lord, saying: Is not the Lord in the midst of us? no evil shall come among us.

3:12. Therefore because of you, Sion shall be ploughed as a field, and Jerusalem shall be as a heap of stones, and the mountain of the temple as the high places of the forests.

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MICHEAS CHAPTER 4

The glory of the church of Christ, by the conversion of the Gentiles. The Jews shall be carried captives to Babylon, and be delivered again.

4:1. And it shall come to pass in the last days, that the mountain of the house of the Lord shall be prepared in the top of the mountains, and high above the hills: and people shall flow to it.

4:2. And many nations shall come in haste, and say: Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths: for the law shall go forth out of Sion,

and the word of the Lord out of Jerusalem.

4:3. And he shall judge among many people, and rebuke strong nations afar off: and they shall beat their swords into ploughshares, and their spears into spades: nation shall not take sword against nation: neither shall they learn war anymore.

Neither shall they learn, etc. . . The law of Christ is a law of peace; and all his true subjects, as much as lies in them love and keep peace with all the world.

4:4. And every man shall sit under his vine, and under his fig tree, and there shall be none to make them afraid, for the mouth of the Lord of hosts hath spoken.

4:5. For all people will walk every one in the name of his god: but we will walk in the name of the Lord, our God, for ever and ever.

4:6. In that day, saith the Lord, I will gather up her that halteth: and her that I had cast out, I will gather up: and her whom I had afflicted.

4:7. And I will make her that halted, a remnant: and her that had been afflicted, a mighty nation: and the Lord will reign over them in Mount Sion, from this time now and forever.

4:8. And thou, O cloudy tower of the flock, of the daughter of Sion, unto thee shall it come: yea the first power shall come, the kingdom to the daughter of Jerusalem.

4:9. Now, why art thou drawn together with grief? Hast thou no king in thee, or is thy counselor perished, because sorrow hath taken thee as a woman in labour.

4:10. Be in pain and labour, O daughter of Sion, as a woman that bringeth forth: for now shalt thou go out of the city, and shalt dwell in the country, and shalt come even to Babylon, there thou shalt be delivered: there the Lord will redeem thee out of the hand of thy enemies.

4:11. And now many nations are gathered together against thee, and they say: Let her be stoned: and let our eye look upon Sion.

4:12. But they have not known the thoughts of the Lord, and have not understood his counsel: because he hath gathered them together as the hay of the floor.

4:13. Arise, and tread, O daughter of Sion: for I will make thy horn iron, and thy hoofs I will make brass: and thou shalt beat in pieces many peoples, and shalt immolate the spoils of them to the Lord, and their strength to the Lord of the whole earth.

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MICHEAS CHAPTER 5

The birth of Christ in Bethlehem: his reign and spiritual conquests.

5:1. Now shalt thou be laid waste, O daughter of the robber: they have laid siege against us, with a rod shall they strike the cheek of the judge of Israel.

Daughter of the robber. . . Some understand this of Babylon; which robbed and pillaged the temple of God: others understand it of Jerusalem; by reason of the many rapines and oppressions committed there.

5:2. And thou Bethlehem Ephrata, art a little one

among the thousands of Juda, out of thee shall he come forth unto me that is to be the ruler in Israel: and his going forth is from the beginning, from the days of eternity.

His going forth, etc. . . That is, he who as man shall be born in thee, as God was born of his Father from all eternity.

5:3. Therefore will he give them up even till the time wherein she that travaileth shall bring forth: and the remnant of his brethren shall be converted to the children of Israel.

5:4. And he shall stand, and feed in the strength of the Lord, in the height of the name of the Lord, his God: and they shall be converted, for now shall he be magnified even to the ends of the earth.

5:5. And this man shall be our peace, when the Assyrian shall come into our land, and when he shall set his foot in our houses: and we shall raise against him seven shepherds, and eight

principal men.

The Assyrian. . . That is, the persecutors of the church: who are here called Assyrians by the prophet: because the Assyrians were at that time the chief enemies and persecutors of the people of God. — Ibid. Seven shepherds, etc. . . Viz., the pastors of God's church, and the defenders of the faith. The number seven in scripture is taken to signify many: and when eight is joined with it, we are to understand that the number will be very great.

5:6. And they shall feed the land of Assyria with the sword, and the land of Nemrod with the spears thereof: and he shall deliver us from the Assyrian when he shall come into our land, and when he shall tread in our borders.

They shall feed, etc. . . They shall make spiritual conquests in the lands of their persecutors, with the word of the spirit, which is the word of God. Eph. 6.17.

5:7. And the remnant of Jacob shall be in the midst of many peoples, as a dew from the Lord, and as drops upon the grass, which waiteth not for man, nor tarrieth for the children of men.

The remnant of Jacob. . . Viz., the apostles, and the first preachers of the Jewish nation; whose doctrine, like dew, shall make the plants of the converted Gentiles grow up, without waiting for any man to cultivate them by human learning.

5:8. And the remnant of Jacob shall be among the Gentiles, in the midst of many peoples, as a lion among the beasts of the forests, and as a young lion among the flocks of sheep: who, when he shall go through, and tread down, and take there is none to deliver.

As a lion, etc. . . This denotes the fortitude of these first preachers; and their success in their spiritual enterprises.

5:9. Thy hand shall be lifted up over thy enemies, and all thy enemies shall be cut off.

5:10. And it shall come to pass in that day, saith the Lord, that I will take away thy horses out of the midst of thee, and will destroy thy chariots.

I will take away thy horses, etc. . . Some understand this, and all that follows to the end of the chapter, as addressed to the enemies of the church. But it may as well be understood of the converts to the church: who should no longer put their trust in any of these things.

5:11. And I will destroy the cities of thy land, and will throw down all thy strong holds, and I will take away sorceries out of thy hand, and there shall be no divinations in thee.

5:12. And I will destroy thy graven things, and thy statues, out of the midst of thee: and thou shalt no more adore the works of thy hands.

5:13. And I will pluck up thy groves out of the midst of thee: and will crush thy cities.

5:14. And I will execute vengeance in wrath, and in indignation, among all the nations that have not given ear.

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MICHEAS CHAPTER 6

God expostulates with the Jews for their ingratitude and sins: for which they shall be punished.

6:1. Hear ye what the Lord saith: Arise, contend thou in judgment against the mountains, and let the hills hear thy voice.

The mountains, etc. . . That is, the great ones, the princes of the people.

6:2. Let the mountains hear the judgment of the Lord, and the strong foundations of the earth: for the Lord will enter into judgment with his people, and he will plead against Israel.

6:3. O my people, what have I done to thee, or in what have I molested thee? answer thou me.

6:4. For I brought thee up out of the land of Egypt, and delivered thee out of the house of slaves: and I sent before thy face Moses, and Aaron, and Mary.

6:5. O my people, remember, I pray thee, what Balach, the king of Moab, purposed: and what Balaam, the son of Beor, answered him, from Setim to Galgal, that thou mightest know the justice of the Lord.

From Setim to Galgal. . .He puts them in mind of the favour he did them, in not suffering them to be quite destroyed by the evil purpose of Balach, and the wicked counsel of Balaam: and then gives them a hint of the wonders he wrought, in order to bring them into the land of Promise, by stopping the course of the Jordan, in their march from Setim to Galgal.

6:6. What shall I offer to the Lord that is worthy? wherewith shall I kneel before the high

God? shall I offer holocausts unto him, and calves of a year old?

What shall I offer, etc. . . This is spoken in the person of the people, desiring to be informed what they are to do to please God.

6:7. May the Lord be appeased with thousands of rams, or with many thousands of fat he goats? shall I give my firstborn for my wickedness, the fruit of my body for the sin of my soul?

6:8. I will shew thee, O man, what is good, and what the Lord requireth of thee: Verily to do judgment, and to love mercy, and to walk solicitous with thy God.

6:9. The voice of the Lord crieth to the city, and salvation shall be to them that fear thy name: hear O ye tribes, and who shall approve it?

6:10. As yet there is a fire in the house of the wicked, the treasures of iniquity, and a scant measure full of wrath.

Full of wrath, etc. . . That is, highly provoking in the sight of God.

6:11. Shall I justify wicked balances, and the deceitful weights of the bag?

6:12. By which her rich men were filled with iniquity, and the inhabitants thereof have spoken lies, and their tongue was deceitful in their mouth.

6:13. And I therefore began to strike thee with desolation for thy sins.

6:14. Thou shalt eat, but shalt not be filled: and thy humiliation shall be in the midst of thee: and thou shalt take hold, but shalt not save: and those whom thou shalt save, I will give up to the sword.

6:15. Thou shalt sow, but shalt not reap: thou shalt tread the olives, but shalt not be anointed with oil: and the new wine, but shalt not drink the wine.

6:16. For thou hast kept the statutes of Amri, and all the works of the house of Achab: and thou hast walked according to their wills, that I should

make thee a desolation, and the inhabitants thereof a hissing, and you shall bear the reproach of my people.

The statutes of Amri, etc. . . The wicked ways of Amri and Achab, idolatrous kings.

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MICHEAS CHAPTER 7

The prophet laments, that notwithstanding all his preaching, the generality are still corrupt in their manners: therefore their desolation is at hand: but they shall be restored again and prosper; and all mankind shall be redeemed by Christ.

7:1. Woe is me, for I am become as one that gleaneth in autumn the grapes of the vintage: there is no cluster to eat, my soul desired the first ripe figs.

7:2. The holy man is perished out of the earth, and there is none upright among men: they all lie in wait for blood, every one hunteth his brother to

death.

7:3. The evil of their hands they call good: the prince requireth, and the judge is for giving: and the great man hath uttered the desire of his soul, and they have troubled it.

7:4. He that is best among them, is as a brier, and he that is righteous, as the thorn of the hedge. The day of thy inspection, thy visitation cometh: now shall be their destruction.

7:5. Believe not a friend, and trust not in a prince: keep the doors of thy mouth from her that sleepeth in thy bosom.

7:6. For the son dishonoureth the father, and the daughter riseth up against her mother, the daughter in law against her mother in law: and a man's enemies are they of his own household.

7:7. But I will look towards the Lord, I will wait for God, my saviour: my God will hear me.

7:8. Rejoice not, thou my enemy, over me, because I am fallen: I shall arise, when I sit in darkness, the Lord is my light.

7:9. I will bear the wrath of the Lord, because I have sinned against him: until he judge my cause, and execute judgement for me: he will bring me forth into the light, I shall behold his justice.

7:10. And my enemy shall behold, and she shall be covered with shame, who saith to me: Where is the Lord thy God? my eyes shall look down upon her: now shall she be trodden under foot as the mire of the streets.

She shall be covered, etc. . .Viz., Babylon my enemy.

7:11. The day shall come, that thy walls may be built up: in that day shall the law be far removed.

The law. . .Viz., of thy enemies, who have tyrannized over thee.

7:12. In that day they shall come even from Assyria to thee, and to the fortified cities: and from the fortified cities even to the river, and

from sea to sea, and from mountain to mountain.

7:13. And the land shall be made desolate because of the inhabitants thereof, and for the fruit of their devices.

The land, etc. . . Viz., of Babylon.

7:14. Feed thy people with thy rod, the flock of thy inheritance, them that dwell alone in the forest, in the midst of Carmel: they shall feed in Basan and Galaad, according to the days of old.

7:15. According to the days of thy coming out of the land of Egypt, I will shew him wonders.

7:16. The nations shall see, and shall be confounded at all their strength: they shall put the hand upon the mouth, their ears shall be deaf.

7:17. They shall lick the dust like serpents, as the creeping things of the earth, they shall be disturbed in their houses: they shall dread the Lord, our God, and shall fear thee.

7:18. Who is a God like to thee, who takest away

iniquity, and passest by the sin of the remnant of thy inheritance? he will send his fury in no more, because he delighteth in mercy.

7:19. He will turn again, and have mercy on us: he will put away our iniquities: and he will cast all our sins into the bottom of the sea.

7:20. Thou wilt perform the truth to Jacob, the mercy to Abraham: which thou hast sworn to our fathers from the days of old.

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THE PROPHECY OF NAHUM

Nahum, whose name signifies *A comforter*, was a native of Elcese, or Elcesai, supposed to be a little town in Galilee. He prophesied, after the ten tribes were carried into captivity, and foretold the utter destruction of Ninive, by the Babylonians and Medes: which happened in the reign of *Josias*.

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NAHUM CHAPTER 1

The majesty of God, his goodness to his people, and severity to his enemies.

1:1. The burden of Ninive. The book of the vision of Nahum, the Elcesite.

1:2. The Lord is a jealous God, and a revenger: the Lord is a revenger, and hath wrath: the Lord taketh vengeance on his adversaries, and he is angry with his enemies.

1:3. The Lord is patient, and great in power, and will not cleanse and acquit the guilty. The Lord's ways are in a tempest, and a whirlwind, and clouds are the dust of his feet.

1:4. He rebuketh the sea and drieth it up: and bringeth all the rivers to be a desert. Basan languisheth and Carmel: and the flower of Libanus fadeth away.

1:5. The mountains tremble at him, and the hills are made desolate: and the earth hath quaked at his presence, and the world, and all that dwell therein.

1:6. Who can stand before the face of his indignation? and who shall resist in the fierceness of his anger? his indignation is poured out like fire: and the rocks are melted by him.

1:7. The Lord is good, and giveth strength in the day of trouble: and knoweth them that hope in him.

1:8. But with a flood that passeth by, he will make an utter end of the place thereof: and darkness shall pursue his enemies.

Of the place thereof. . . Viz., of Ninive.

1:9. What do ye devise against the Lord? he will

make an utter end: there shall not rise a double affliction.

1:10. For as thorns embrace one another: so while they are feasting and drinking together, they shall be consumed as stubble that is fully dry.

1:11. Out of thee shall come forth one that imagineth evil against the Lord, contriving treachery in his mind.

Shall come forth one, etc. . . Some understand this of Sennacherib. But as his attempt against the people seems to have been prior to the prophecy of Nahum, we may better understand it of Holofernes.

1:12. Thus saith the Lord: Though they were perfect: and many of them so, yet thus shall they be cut off, and he shall pass: I have afflicted thee, and I will afflict thee no more.

Though they were perfect, etc. . . That is, however strong or numerous their forces may be, they shall be cut off; and their prince or leader shall pass away

and disappear.

1:13. And now I will break in pieces his rod with which he struck thy back, and I will burst thy bonds asunder.

1:14. And the Lord will give a commandment concerning thee, that no more of thy name shall be sown: I will destroy the graven and molten thing out of the house of thy God, I will make it thy grave, for thou art disgraced.

Will give a commandment. . . That is, a decree, concerning thee, O king of Ninive, thy seed shall fail, etc.

1:15. Behold upon the mountains the feet of him that bringeth good tidings, and that preacheth peace: O Juda, keep thy festivals, and pay thy vows: for Belial shall no more pass through thee again, he is utterly cut off.

Belial. . . The wicked one, viz., the Assyrian.

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NAHUM CHAPTER 2

God sends his armies against Ninive to destroy it.

2:1. He is come up that shall destroy before thy face, that shall keep the siege: watch the way, fortify thy loins, strengthen thy power exceedingly.

2:2. For the Lord hath rendered the pride of Jacob, as the pride of Israel: because the spoilers have laid them waste, and have marred their vine branches.

Hath rendered the pride of Jacob, etc. . .He hath punished Jacob for his pride; and therefore Ninive must not expect to escape. Or else, rendering the

pride of Jacob means rewarding, that is, punishing Ninive for the pride they exercised against Jacob.

2:3. The shield of his mighty men is like fire, the men of the army are clad in scarlet, the reins of the chariot are flaming in the day of his preparation, and the drivers are stupefied.

Of his mighty men, etc. . . He speaks of the Chaldeans and Medes sent to destroy Ninive. — Ibid.

Stupefied. . . consopiti. That is, they drive on furiously like men intoxicated with wine.

2:4. They are in confusion in the ways, the chariots jostle one against another in the streets: their looks are like torches, like lightning running to and fro.

2:5. He will muster up his valiant men, they shall stumble in their march: they shall quickly get upon the walls thereof: and a covering shall be prepared.

Stumble in their march. . .By running hastily on.

2:6. The gates of the rivers are opened, and the temple is thrown down to the ground.

2:7. And the soldier is led away captive: and her bondwomen were led away mourning as doves, murmuring in their hearts.

2:8. And as for Ninive, her waters are like a great pool: but the men flee away. They cry: Stand, stand, but there is none that will return back.

2:9. Take ye the spoil of the silver, take the spoil of the gold: for there is no end of the riches of all the precious furniture.

2:10. She is destroyed, and rent, and torn: the heart melteth, and the knees fail, and all the loins lose their strength: and the faces of them all are as the blackness of a kettle.

2:11. Where is now the dwelling of the lions, and the feeding place of the young lions, to which the lion went, to enter in thither, the young

lion, and there was none to make them afraid?

2:12. The lion caught enough for his whelps, and killed for his lionesses: and he filled his holes with prey, and his den with rapine.

2:13. Behold I come against thee, saith the Lord of hosts, and I will burn thy chariots even to smoke, and the sword shall devour thy young lions: and I will cut off thy prey out of the land, and the voice of thy messengers shall be heard no more.

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NAHUM CHAPTER 3

The miserable destruction of Ninive.

3:1. Woe to thee, O city of blood, all full of lies and violence: rapine shall not depart from thee.

3:2. The noise of the whip, and the noise of the rattling of the wheels, and of the neighing horse; and of the running chariot, and of the horsemen coming up,

3:3. And of the shining sword, and of the glittering spear, and of a multitude slain, and of a grievous destruction: and there is no end of carcasses, and they shall fall down on their dead bodies.

3:4. Because of the multitude of the fornications of the harlot that was beautiful and agreeable, and that made use of witchcraft, that sold nations through her fornications, and families through her witchcrafts.

3:5. Behold I come against thee, saith the Lord of hosts: and I will discover thy shame to thy face, and will shew thy nakedness to the nations, and thy shame to kingdoms.

3:6. And I will cast abominations upon thee, and will disgrace thee, and will make an example of thee.

3:7. And it shall come to pass that every one that shall see thee, shall flee from thee, and shall say: Ninive is laid waste: who shall bemoan thee? whence shall I seek a comforter for thee?

3:8. Art thou better than the populous Alexandria, that dwelleth among the rivers? waters are round about it: the sea is its riches: the waters are its walls.

Populous Alexandria. . .No-Ammon. A populous city of Egypt destroyed by the Chaldeans, and afterwards rebuilt by Alexander, and called Alexandria. Others suppose No-Ammon to be the same as Diospolis.

3:9. Ethiopia and Egypt were the strength thereof, and there is no end: Africa and the Libyans were thy helpers.

3:10. Yet she also was removed and carried into captivity: her young children were dashed in pieces at the top of every street, and they cast lots upon her nobles, and all her great men were bound in fetters.

3:11. Therefore thou also shalt be made drunk, and shalt be despised: and thou shalt seek help from the enemies.

3:12. All thy strong holds shall be like fig trees with their green figs: if they be shaken, they shall fall into the mouth of the eater.

3:13. Behold thy people in the midst of thee are

women: the gates of thy land shall be set wide open to thy enemies, the fire shall devour thy bars.

3:14. Draw thee water for the siege, build up thy bulwarks: go into the clay, and tread, work it and make brick.

3:15. There shall the fire devour thee: thou shalt perish by the sword, it shall devour thee like the bruchus: assemble together like the bruchus, make thyself many like the locust.

3:16. Thou hast multiplied thy merchandises above the stars of heaven: the bruchus hath spread himself and flown away.

3:17. Thy guards are like the locusts: and thy little ones like the locusts of locusts which swarm on the hedges in the day of cold: the sun arose, and they flew away, and their place was not known where they were.

Locusts of locusts. . . The young locusts.

3:18. Thy shepherds have slumbered, O king of

Assyria, thy princes shall be buried: thy people are hid in the mountains, and there is none to gather them.

3:19. Thy destruction is not hidden, thy wound is grievous: all that have heard the fame of thee, have clapped their hands over thee: for upon whom hath not thy wickedness passed continually?

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THE PROPHECY OF HABACUC

Habacuc was a native of Bezocher, and prophesied in *Juda*, some time before the invasion of the *Chaldeans*, which he foretold. He lived to see this prophecy fulfilled, and for many years after, according to the general opinion, which supposes him to be the same that was brought by the *angel* to *Daniel* in *Babylon*, Dan. 14.

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HABACUC CHAPTER 1

The prophet complains of the wickedness of the people: God reveals to him the vengeance he is going to take of them by the Chaldeans.

1:1. The burden that Habacuc the prophet saw.

Burden. . . Such prophecies more especially are called burdens, as threaten grievous evils and punishments.

1:2. How long, O Lord, shall I cry, and thou wilt not hear? shall I cry out to thee suffering violence, and thou wilt not save?

1:3. Why hast thou shewn me iniquity and grievance, to see rapine and injustice before me?

and there is a judgment, but opposition is more powerful.

1:4. Therefore the law is torn in pieces, and judgment cometh not to the end: because the wicked prevaieth against the just, therefore wrong judgment goeth forth.

1:5. Behold ye among the nations, and see: wonder, and be astonished: for a work is done in your days, which no man will believe when it shall be told.

1:6. For behold, I will raise up the Chaldeans, a bitter and swift nation, marching upon the breadth of the earth, to possess the dwelling places that are not their own.

1:7. They are dreadful, and terrible: from themselves shall their judgment, and their burden proceed.

1:8. Their horses are lighter than leopards, and swifter than evening wolves; and their horsemen shall be spread abroad: for their horsemen shall come from afar, they shall fly as an eagle that

maketh haste to eat.

1:9. They shall all come to the prey, their face is like a burning wind: and they shall gather together captives as the sand.

1:10. And their prince shall triumph over kings, and princes shall be his laughingstock: and he shall laugh at every strong hold, and shall cast up a mount, and shall take it.

1:11. Then shall his spirit be changed, and he shall pass, and fall: this is his strength of his god.

Then shall his spirit, etc. . . Viz., the spirit of the king of Babylon. It alludes to the judgment of God upon Nabuchodonosor, recorded Dan. 4., and to the speedy fall of the Chaldean empire.

1:12. Wast thou not from the beginning, O Lord my God, my holy one, and we shall not die? Lord, thou hast appointed him for judgment: and made him strong for correction.

1:13. Thy eyes are too pure to behold evil, and thou canst not look on iniquity. Why lookest

thou upon them that do unjust things, and holdest thy peace when the wicked devoureth the man that is more just than himself?

1:14. And thou wilt make men as the fishes of the sea, and as the creeping things that have no ruler.

1:15. He lifted up all them with his hook, he drew them in his drag, and gathered them into his net: for this he will be glad and rejoice.

1:16. Therefore will he offer victims to his drag, and he will sacrifice to his net: because through them his portion is made fat, and his meat dainty.

1:17. For this cause therefore he spreadeth his net, and will not spare continually to slay the nations.

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HABACUC CHAPTER 2

The prophet is admonished to wait with faith. The enemies of God's people shall assuredly be punished.

2:1. I will stand upon my watch, and fix my foot upon the tower: and I will watch, to see what will be said to me, and what I may answer to him that reproveth me.

Will stand, etc. . . Waiting to see what the Lord will answer to my complaint, viz., that the Chaldeans, who are worse than the Jews, and who attribute all their success to their own strength, or to their idols, should nevertheless prevail over the people of the Lord. The Lord's answer is, that the prophet must

wait with patience and faith: that all should be set right in due time; and the enemies of God and his people punished according to their deserts.

2:2. And the Lord answered me, and said: Write the vision, and make it plain upon tables: that he that readeth it may run over it.

2:3. For as yet the vision is far off, and it shall appear at the end, and shall not lie: if it make any delay, wait for it: for it shall surely come, and it shall not be slack.

2:4. Behold, he that is unbelieving, his soul shall not be right in himself: but the just shall live in his faith.

2:5. And as wine deceiveth him that drinketh it: so shall the proud man be, and he shall not be honoured: who hath enlarged his desire like hell: and is himself like death, and he is never satisfied: but will gather together unto him all nations, and heap together unto him all people.

As wine deceiveth, etc. . . Viz., by affording only a

short passing pleasure; followed by the evils and disgrace that are the usual consequences of drunkenness; so shall it be with the proud enemies of the people of God; whose success affordeth them only a momentary pleasure, followed by innumerable and everlasting evils.

2:6. Shall not all these take up a parable against him, and a dark speech concerning him: and it shall be said: Woe to him that heapeth together that which is not his own? how long also doth he load himself with thick clay?

Thick clay. . . Ill-gotten goods, that, like mire, both burden and defile the soul.

2:7. Shall they not rise up suddenly that shall bite thee: and they be stirred up that shall tear thee, and thou shalt be a spoil to them?

2:8. Because thou hast spoiled many nations, all that shall be left of the people shall spoil thee: because of men's blood, and for the iniquity of

the land, of the city, and of all that dwell therein.

2:9. Woe to him that gathereth together an evil covetousness to his house, that his nest may be on high, and thinketh he may be delivered out of the hand of evil.

2:10. Thou hast devised confusion to thy house, thou hast cut off many people, and thy soul hath sinned.

2:11. For the stone shall cry out of the wall: and the timber that is between the joints of the building, shall answer.

2:12. Woe to him that buildeth a town with blood, and prepareth a city by iniquity.

2:13. Are not these things from the Lord of hosts? for the people shall labour in a great fire: and the nations in vain, and they shall faint.

Are not these things, etc. . . That is, shall not these punishments that are here recorded, come from the Lord upon him that is guilty of such crimes.—Ibid. The people shall labour, etc. . . Viz., the enemies of

God's people.

2:14. For the earth shall be filled, that men may know the glory of the Lord, as waters covering the sea.

2:15. Woe to him that giveth drink to his friend, and presenteth his gall, and maketh him drunk, that he may behold his nakedness.

2:16. Thou art filled with shame instead of glory: drink thou also, and fall fast asleep: the cup of the right hand of the Lord shall compass thee, and shameful vomiting shall be on thy glory.

2:17. For the iniquity of Libanus shall cover thee, and the ravaging of beasts shall terrify them because of the blood of men, and the iniquity of the land, and of the city, and of all that dwell therein.

The iniquity of Libanus. . . That is, the iniquity committed by the Chaldeans against the temple of God, signified here by the name of Libanus.

2:18. What doth the graven thing avail, because the maker thereof hath graven it, a molten, and a false image? because the forger thereof hath trusted in a thing of his own forging, to make dumb idols.

2:19. Woe to him that saith to wood: Awake: to the dumb stone: Arise: can it teach? Behold, it is laid over with gold, and silver, and there is no spirit in the bowels thereof.

2:20. But the Lord is in his holy temple: let all the earth keep silence before him.

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HABACUC CHAPTER 3

3:1. A prayer of Habacuc the prophet for ignorances.

For ignorances. . . That is, for the sins of his people. In the Hebrew, it is Sigionoth: which some take to signify a musical instrument, or tune; with which this sublime prayer and canticle was to be sung.

3:2. O Lord, I have heard thy hearing, and was afraid. O Lord, thy work, in the midst of the years bring it to life: In the midst of the years thou shalt make it known: when thou art angry, thou wilt remember mercy.

Thy hearing, etc. . . That is, thy oracles, the great and wonderful things thou hast revealed to me; and I was struck with a reverential fear and awe. —Ibid. Thy work. . . The great work of the redemption of man, which thou wilt bring to life and light in the midst of the years, when our calamities and miseries shall be at their height.

3:3. God will come from the south, and the holy one from mount Pharan: His glory covered the heavens, and the earth is full of his praise.

God will come from the south, etc. . . God himself will come to give us his law, and to conduct us into the true land of promise: as heretofore he came from the South (in the Hebrew Theman) and from mount Pharan to give his law to his people in the desert. See Deut. 33.2.

3:4. His brightness shall be as the light: horns are in his hands: There is his strength hid:

Horns, etc. . . That is, strength and power, which, by

a Hebrew phrase, are called horns. Or beams of light, which come forth from his hands. Or it may allude to the cross, in the horns of which the hands of Christ were fastened, where his strength was hidden, by which he overcame the world, and drove out death and the devil.

3:5. Death shall go before his face. And the devil shall go forth before his feet.

Death shall go before his face, etc. . . Both death and the devil shall be the executioners of his justice against his enemies: as they were heretofore against the Egyptians and Chanaanites.

3:6. He stood and measured the earth. He beheld, and melted the nations: and the ancient mountains were crushed to pieces. The hills of the world were bowed down by the journeys of his eternity.

He beheld, etc. . . One look of his eye is enough to melt

all the nations, and to reduce them to nothing. For all heaven and earth disappear when they come before his light. Apoc. 20.11. Ibid. The ancient mountains, etc. . .By the mountains and hills are signified the great ones of the world, that persecute the church, whose power was quickly crushed by the Almighty.

3:7. I saw the tents of Ethiopia for their iniquity, the curtains of the land of Madian shall be troubled.

Ethiopia. . .the land of the Blacks, and Madian, are here taken for the enemies of God and his people: who shall perish for their iniquity.

3:8. Wast thou angry, O Lord, with the rivers? or was thy wrath upon the rivers? or thy indignation in the sea? Who will ride upon thy horses: and thy chariots are salvation.

With the rivers, etc. . .He alludes to the wonders wrought heretofore by the Lord in favour of his

people Israel, when the waters of the rivers, viz., of Arnon and Jordan, and of the Red Sea, retired before their face: when he came as it were with his horses and chariots to save them when he took up his bow for their defence, in consequence of the oath he had made to their tribes: when the mountains trembled, and the deep stood with its waves raised up in a heap, as with hands lifted up to heaven: when the sun and the moon stood still at his command, etc., to comply with his anger, not against the rivers and sea, but against the enemies of his people. How much more will he do in favour of his Son: and against the enemies of his church?

3:9. Thou wilt surely take up thy bow:
according to the oaths which thou hast spoken to
the tribes. Thou wilt divide the rivers of the earth.

3:10. The mountains saw thee, and were
grieved: the great body of waters passed away.
The deep put forth its voice: the deep lifted up its
hands.

3:11. The sun and the moon stood still in their

habitation, in the light of thy arrows, they shall go in the brightness of thy glittering spear.

3:12. In thy anger thou wilt tread the earth under foot: in thy wrath thou wilt astonish the nations.

3:13. Thou wentest forth for the salvation of thy people: for salvation with thy Christ. Thou struckest the head of the house of the wicked: thou hast laid bare his foundation even to the neck.

The head of the house of the wicked. . . Such was Pharaoh heretofore: such shall Antichrist be hereafter.

3:14. Thou hast cursed his sceptres, the head of his warriors, them that came out as a whirlwind to scatter me. Their joy was like that of him that devoureth the poor man in secret.

3:15. Thou madest a way in the sea for thy horses, in the mud of many waters.

Thou madest a way in the sea, etc. . . To deliver thy

people from the Egyptian bondage: and thou shalt work the like wonders in the spiritual way, to rescue the children of the church from their enemies.

3:16. I have heard and my bowels were troubled: my lips trembled at the voice. Let rottenness enter into my bones, and swarm under me. That I may rest in the day of tribulation: that I may go up to our people that are girded.

I have heard, etc. . . Viz., the evils that are now coming upon the Israelites for their sins; and that shall come hereafter upon all impenitent sinners; and the foresight that I have of these miseries makes me willing to die, that I may be at rest, before this general tribulation comes, in which all good things shall be withdrawn from the wicked.—Ibid. That I may go up to our people, etc. . . That I may join the happy company in the bosom of Abraham, that are girded, that is, prepared for their journey, by which they shall attend their Lord, when he shall ascend into heaven. To which high and happy place, my

Jesus, that is, my Saviour, the great conqueror of death and hell, shall one day conduct me rejoicing and singing psalms of praise, ver. 18 and 19.

3:17. For the fig tree shall not blossom: and there shall be no spring in the vines. The labour of the olive tree shall fail: and the fields shall yield no food: the flock shall be cut off from the fold, and there shall be no herd in the stalls.

3:18. But I will rejoice in the Lord: and I will joy in God my Jesus.

3:19. The Lord God is my strength: and he will make my feet like the feet of harts: and he the conqueror will lead me upon my high places singing psalms.

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THE PROPHECY OF SOPHONIAS

Sophonias, whose name, saith St. Jerome, signifies The Watchman of the Lord, or The hidden of the Lord, prophesied in the beginning of the reign of Josias. He was a native of Sarabatha, and of the tribe of Simeon, according to the more general opinion. He prophesied the punishments of the Jews, for their idolatry and other crimes; also the punishments that were to come on divers nations; the coming of Christ, the conversion of the Gentiles, the blindness of the Jews, and their conversion towards the end of the world.

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SOPHONIAS CHAPTER 1

For divers enormous sins, the kingdom of Juda is threatened with severe judgment.

1:1. The word of the Lord that came to Sophonias the son of Chusi, the son of Godolias, the son of Amarias, the son of Ezechias, in the days of Josias, the son of Amon king of Juda.

1:2. Gathering, I will gather together all things from off the face of the land, saith the Lord:

Gathering, I will gather, etc. . . That is, I will assuredly take away, and wholly consume, either by captivity, or death, both men and beasts out of this land.

1:3. I will gather man, and beast, I will gather the birds of the air, and the fishes of the sea: and the ungodly shall meet with ruin: and I will destroy men from off the face of the land, saith the Lord.

1:4. And I will stretch out my hand upon Juda, and upon all the inhabitants of Jerusalem: and I will destroy out of this place the remnant of Baal, and the names of the wardens of the temples with the priests:

The wardens, etc. . . Viz., of the temples of the idols. AEdituos, in Hebrew, the Chemarims, that is, such as kindle the fires, or burn incense.

1:5. And them that worship the host of heaven upon the tops of houses, and them that adore, and swear by the Lord, and swear by Melchom.

Melchom. . . The idol of the Ammonites.

1:6. And them that turn away from following after the Lord, and that have not sought the Lord, nor searched after him.

1:7. Be silent before the face of the Lord God: for the day of the Lord is near, for the Lord hath prepared a victim, he hath sanctified his guests.

1:8. And it shall come to pass in the day of the victim of the Lord, that I will visit upon the princes, and upon the king's sons, and upon all such as are clothed with strange apparel:

1:9. And I will visit in that day upon every one that entereth arrogantly over the threshold: them that fill the house of the Lord their God with iniquity and deceit.

1:10. And there shall be in that day, saith the Lord, the noise of a cry from the fish gate, and a howling from the Second, and a great destruction from the hills.

The Second. . . A part of the city so called.

1:11. Howl, ye inhabitants of the Morter. All the

people of Chanaan is hush, all are cut off that were wrapped up in silver.

The Morter. . .Maktesh. A valley in or near Jerusalem. Ibid. The people of Chanaan. . .So he calls the Jews, from their following the wicked ways of the Chanaanites.

1:12. And it shall come to pass at that time, that I will search Jerusalem with lamps, and will visit upon the men that are settled on their lees: that say in their hearts: The Lord will not do good, nor will he do evil.

Settled on their lees. . .That is, the wealthy, and such as live at their ease, resting upon their riches, like wine upon the lees.

1:13. And their strength shall become a booty, and their houses as a desert: and they shall build houses, and shall not dwell in them: and they shall plant vineyards, and shall not drink the wine

of them.

1:14. The great day of the Lord is near, it is near and exceeding swift: the voice of the day of the Lord is bitter, the mighty man shall there meet with tribulation.

1:15. That day is a day of wrath, a day of tribulation and distress, a day of calamity and misery, a day of darkness and obscurity, a day of clouds and whirlwinds,

1:16. A day of the trumpet and alarm against the fenced cities, and against the high bulwarks.

1:17. And I will distress men, and they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as earth, and their bodies as dung.

1:18. Neither shall their silver and their gold be able to deliver them in the day of the wrath of the Lord: all the land shall be devoured by the fire of his jealousy: for he shall make even a speedy destruction of all them that dwell in the land.

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SOPHONIAS CHAPTER 2

An exhortation to repentance. The judgment of the Philistines, of the Moabites, and the Ammonites; of the Ethiopians and the Assyrians.

2:1. Assemble yourselves together, be gathered together, O nation not worthy to be loved:

2:2. Before the decree bring forth the day as dust passing away, before the fierce anger of the Lord come upon you, before the day of the Lord's indignation come upon you.

2:3. Seek the Lord, all ye meek of the earth, you that have wrought his judgment: seek the just, seek the meek: if by any means you may be hid

in the day of the Lord's indignation.

2:4. For Gaza shall be destroyed, and Ascalon shall be a desert, they shall cast out Azotus at noonday, and Accaron shall be rooted up.

2:5. Woe to you that inhabit the sea coast, O nation of reprobates: the word of the Lord upon you, O Chanaan, the land of the Philistines, and I will destroy thee, so that there shall not be an inhabitant.

2:6. And the sea coast shall be the resting place of shepherds, and folds for cattle:

2:7. And it shall be the portion of him that shall remain of the house of Juda, there they shall feed: in the houses of Ascalon they shall rest in the evening: because the Lord their God will visit them, and bring back their captivity.

2:8. I have heard the reproach of Moab, and the blasphemies of the children of Ammon, with which they reproached my people, and have magnified themselves upon their borders.

2:9. Therefore as I live, saith the Lord of hosts

the God of Israel, Moab shall be as Sodom, and the children of Ammon as Gomorrha, the dryness of thorns, and heaps of salt, and a desert even for ever: the remnant of my people shall make a spoil of them, and the residue of my nation shall possess them.

2:10. This shall befall them for their pride: because they have blasphemed, and have been magnified against the people of the Lord of hosts.

2:11. The Lord shall be terrible upon them, and shall consume all the gods of the earth: and they shall adore him every man from his own place, all the islands of the Gentiles.

2:12. You Ethiopians, also shall be slain with my sword.

2:13. And he will stretch out his hand upon the north, and will destroy Assyria: and he will make the beautiful city a wilderness, and as a place not passable, and as a desert.

The beautiful city, viz. . .Ninive, which was

destroyed soon after this, viz., in the sixteenth year of the reign of Josias.

2:14. And flocks shall lie down in the midst thereof, all the beasts of the nations: and the bittern and the urchin shall lodge in the threshold thereof: the voice of the singing bird in the window, the raven on the upper post, for I will consume her strength.

2:15. This is the glorious city that dwelt in security: that said in her heart: I am, and there is none beside me: how is she become a desert, a place for beasts to lie down in? every one that passeth by her shall hiss, and wag his hand.

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SOPHONIAS CHAPTER 3

A woe to Jerusalem for her sins. A prophecy of the conversion of the Gentiles, and of the poor of Israel: God shall be with them. The Jews shall be converted at last.

3:1. Woe to the provoking and redeemed city, the dove.

3:2. She hath not hearkened to the voice, neither hath she received discipline: she hath not trusted in the Lord, she drew not near to her God.

3:3. Her princes are in the midst of her as roaring lions: her judges are evening wolves, they left nothing for the morning.

3:4. Her prophets are senseless, men without faith: her priests have polluted the sanctuary, they have acted unjustly against the law.

3:5. The just Lord is in the midst thereof, he will not do iniquity: in the morning, in the morning he will bring his judgment to light, and it shall not be hid: but the wicked man hath not known shame.

3:6. I have destroyed the nations, and their towers are beaten down: I have made their ways desert, so that there is none that passeth by: their cities are desolate, there is not a man remaining, nor any inhabitant.

3:7. I said: Surely thou wilt fear me, thou wilt receive correction: and her dwelling shall not perish, for all things wherein I have visited her: but they rose early, and corrupted all their thoughts.

3:8. Wherefore expect me, saith the Lord, in the day of my resurrection that is to come, for my judgment is to assemble the Gentiles, and to

gather the kingdoms: and to pour upon them my indignation, all my fierce anger: for with the fire of my jealousy shall all the earth be devoured.

3:9. Because then I will restore to the people a chosen lip, that all may call upon the name of the Lord, and may serve him with one shoulder.

3:10. From beyond the rivers of Ethiopia, shall my suppliants, the children of my dispersed people, bring me an offering.

3:11. In that day thou shalt not be ashamed for all thy doings, wherein thou hast transgressed against me for then I will take away out of the midst of thee thy proud boasters, and thou shalt no more be lifted up because of my holy mountain.

3:12. And I will leave in the midst of thee a poor and needy people: and they shall hope in the name of the Lord.

3:13. The remnant of Israel shall not do iniquity, nor speak lies, nor shall a deceitful tongue be found in their mouth: for they shall feed, and

shall lie down, and there shall be none to make them afraid.

3:14. Give praise, O daughter of Sion: shout, O Israel: be glad, and rejoice with all thy heart, O daughter of Jerusalem.

3:15. The Lord hath taken away thy judgment, he hath turned away thy enemies: the king of Israel, the Lord, is in the midst of thee, thou shalt fear evil no more.

3:16. In that day it shall be said to Jerusalem: Fear not: to Sion: Let not thy hands be weakened.

3:17. The Lord thy God in the midst of thee is mighty, he will save: he will rejoice over thee with gladness, he will be silent in his love, he will be joyful over thee in praise.

3:18. The triflers that were departed from the law, I will gather together, because they were of thee: that thou mayest no more suffer reproach for them.

3:19. Behold I will cut off all that have afflicted

thee at that time: and I will save her that halteth, and will gather her that was cast out: and I will get them praise, and a name, in all the land where they had been put to confusion.

3:20. At that time, when I will bring you: and at the time that I will gather you: for I will give you a name, and praise among all the people of the earth, when I shall have brought back your captivity before your eyes, saith the Lord.

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THE PROPHECY OF AGGEUS

Aggeus was one of those that returned from the captivity of Babylon, in the first year of the reign of king Cyrus. He was sent by the Lord, in the second year of the reign of king Darius, the son of Hystaspes, to exhort Zorobabel the prince of Juda, and Jesus the high priest, to the building of the temple; which they had begun, but left off again through the opposition of the Samaritans. In consequence of this exhortation they proceeded in the building and finished the temple. And the prophet was commissioned by the Lord to assure them that this second temple should be more glorious than the former, because the Messiah

should honour it with his presence: signifying
withal how much the church of the New
Testament should excel that of the Old Testament.

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AGGEUS CHAPTER 1

The people are reprov'd for neglecting to build the temple. They are encouraged to set about the work.

1:1. In the second year of Darius the king, in the sixth month, in the first day of the month, the word of the Lord came by the hand of Aggeus the prophet, to Zorobabel the son of Salathiel, governor of Juda, and to Jesus the son of Josedec the high priest, saying:

1:2. Thus saith the Lord of hosts, saying: This people saith: The time is not yet come for building the house of the Lord.

1:3. And the word of the Lord came by the hand

of Aggeus the prophet, saying:

1:4. Is it time for you to dwell in ceiled houses, and this house lie desolate?

1:5. And now thus saith the Lord of hosts: Set your hearts to consider your ways.

1:6. You have sowed much, and brought in little: you have eaten, but have not had enough: you have drunk, but have not been filled with drink: you have clothed yourselves, but have not been warmed: and he that hath earned wages, put them into a bag with holes.

1:7. Thus saith the Lord of hosts: Set your hearts upon your ways:

1:8. Go up to the mountain, bring timber, and build the house: and it shall be acceptable to me, and I shall be glorified, saith the Lord.

1:9. You have looked for more, and behold it became less, and you brought it home, and I blowed it away: why, saith the Lord of hosts? because my house is desolate, and you make haste every man to his own house.

1:10. Therefore the heavens over you were stayed from giving dew, and the earth was hindered from yielding her fruits:

1:11. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the wine, and upon the oil, and upon all that the ground bringeth forth, and upon men, and upon beasts, and upon all the labour of the hands.

1:12. Then Zorobabel the son of Salathiel, and Jesus the son of Josedec the high priest, and all the remnant of the people hearkened to the voice of the Lord their God, and to the words of Aggeus the prophet, as the Lord their God sent him to them: and the people feared before the Lord.

1:13. And Aggeus the messenger of the Lord, as one of the messengers of the Lord, spoke, saying to the people: I am with you, saith the Lord.

1:14. And the Lord stirred up the spirit of Zorobabel the son of Salathiel governor of Juda, and the spirit of Jesus the son of Josedec the high

priest, and the spirit of all the rest of the people:
and they went in, and did the work in the house
of the Lord of Hosts their God.

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AGGEUS CHAPTER 2

Christ by his coming shall make the latter temple more glorious than the former. The blessing of God shall reward their labour in building. God's promise to Zorobabel.

2:1. In the four and twentieth day of the month, in the sixth month, in the second year of Darius the king, they began.

2:2. And in the seventh month, the word of the Lord came by the hand of Aggeus the prophet, saying:

2:3. Speak to Zorobabel the son of Salathiel the governor of Juda, and to Jesus the son of Josedec

the high priest, and to the rest of the people, saying:

2:4. Who is left among you, that saw this house in its first glory? and how do you see it now? is it not in comparison to that as nothing in your eyes?

2:5. Yet now take courage, O Zorobabel, saith the Lord, and take courage, Jesus the son of Josedec the high priest, and take courage, all ye people of the land, saith the Lord of hosts: and perform (for I am with you, saith the Lord of hosts)

2:6. The word that I convenanted with you when you came out of the land of Egypt: and my spirit shall be in the midst of you: fear not.

2:7. For thus saith the Lord of hosts: Yet one little while, and I will move the heaven and the earth, and the sea, and the dry land.

2:8. And I will move all nations: *And the desired of all nations shall come:* and I will fill this house with glory: saith the Lord of hosts.

2:9. The silver is mine, and the gold is mine,

saith the Lord of hosts.

2:10. Great shall be the glory of this last house more than of the first, saith the Lord of hosts: and in this place I will give peace, saith the Lord of hosts.

2:11. In the four and twentieth day of the ninth month, in the second year of Darius the king, the word of the Lord came to Aggeus the prophet, saying:

2:12. Thus saith the Lord of hosts: Ask the priests the law, saying:

2:13. If a man carry sanctified flesh in the skirt of his garment, and touch with his skirt, bread, or pottage, or wine, or oil, or any meat: shall it be sanctified? And the priests answered, and said: No.

2:14. And Aggeus said: If one that is unclean by occasion of a soul touch any of all these things, shall it be defiled? And the priests answered, and said: It shall be defiled.

By occasion of a soul. . . That is, by having touched the dead; in which case, according to the prescription of the law, Num. 19.13, 22, a person not only became unclean himself, but made every thing that he touched unclean. The prophet applies all this to the people, whose souls remained unclean by neglecting the temple of God; and therefore were not sanctified by the flesh they offered in sacrifice: but rather defiled their sacrifices by approaching to them in the state of uncleanness.

2:15. And Aggeus answered, and said: So is this people, and so is this nation before my face, saith the Lord, and so is all the work of their hands: and all that they have offered there, shall be defiled.

2:16. And now consider in your hearts, from this day and upward, before there was a stone laid upon a stone in the temple of the Lord.

2:17. When you went to a heap of twenty bushels, and they became ten: and you went into the press, to press out fifty vessels, and they

became twenty.

2:18. I struck you with a blasting wind, and all the works of your hand with the mildew and with hail, yet there was none among you that returned to me, saith the Lord.

2:19. Set your hearts from this day, and henceforward, from the four and twentieth day of the ninth month: from the day that the foundations of the temple of the Lord were laid, and lay it up in your hearts.

2:20. Is the seed as yet sprung up? or hath the vine, and the fig tree, and the pomegranate, and the olive tree as yet flourished? from this day I will bless you.

2:21. And the word of the Lord came a second time to Aggeus in the four and twentieth day of the month, saying:

2:22. Speak to Zorobabel the governor of Juda, saying: I will move both heaven and earth.

2:23. And I will overthrow the throne of kingdoms, and will destroy the strength of the

kingdom of the Gentiles: and I will overthrow the chariot, and him that rideth therein: and the horses and their riders shall come down, every one by the sword of his brother.

2:24. In that day, saith the Lord of hosts, I will take thee, O Zorobabel the son of Salathiel, my servant, saith the Lord, and will make thee as a signet, for I have chosen thee, saith the Lord of hosts.

O Zorobabel. . . This promise principally relates to Christ, who was of the race of Zorobabel.

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THE PROPHECY OF ZACHARIAS

Zacharias began to prophesy in the same year as Aggeus, and upon the same occasion. His prophecy is full of mysterious figures and promises of blessings, partly relating to the synagogue, and partly to the church of Christ.

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ZACHARIAS CHAPTER 1

The prophet exhorts the people to return to God, and declares his visions, by which he puts them in hopes of better times.

1:1. In the eighth month, in the second year of king Darius, the word of the Lord came to Zacharias the son of Barachias, the son of Addo, the prophet, saying:

1:2. The Lord hath been exceeding angry with your fathers.

1:3. And thou shalt say to them: Thus saith the Lord of hosts: Turn ye to me, saith the Lord of hosts: and I will turn to you, saith the Lord of

hosts.

1:4. Be not as your fathers, to whom the former prophets have cried, saying: Thus saith the Lord of hosts: Turn ye from your evil ways, and from your wicked thoughts: but they did not give ear, neither did they hearken to me, saith the Lord.

1:5. Your fathers, where are they? and the prophets, shall they live always?

1:6. But yet my words, and my ordinances, which I gave in charge to my servants the prophets, did they not take hold of your fathers, and they returned, and said: As the Lord of hosts thought to do to us according to our ways, and according to our devices, so he hath done to us.

1:7. In the four and twentieth day of the eleventh month which is called Sabath, in the second year of Darius, the word of the Lord came to Zacharias the son of Barachias, the son of Addo, the prophet, saying:

1:8. I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle

trees, that were in the bottom: and behind him were horses, red, speckled, and white.

A man. . . An angel in the shape of a man. It was probably Michael, the guardian angel of the church of God.

1:9. And I said: What are these, my Lord? and the angel that spoke in me, said to me: I will shew thee what these are:

1:10. And the man that stood among the myrtle trees answered, and said: These are they, whom the Lord hath sent to walk through the earth.

These are they, etc. . . The guardian angels of provinces and nations.

1:11. And they answered the angel of the Lord, that stood among the myrtle trees, and said: We have walked through the earth, and behold all the earth is inhabited, and is at rest.

1:12. And the angel of the Lord answered, and

said: O Lord of hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Juda, with which thou hast been angry? this is now the seventieth year.

The seventieth year. . . Viz., from the beginning of the seige of Jerusalem, in the ninth year of king Sedecias, to the second year of king Darius. These seventy years of the desolation of Jerusalem and the cities of Juda, are different from the seventy years of captivity foretold by Jeremias; which began in the fourth year of Joakim, and ended in the first year of king Cyrus.

1:13. And the Lord answered the angel, that spoke in me, good words, comfortable words.

1:14. And the angel that spoke in me, said to me: Cry thou, saying: Thus saith the Lord of hosts: I am zealous for Jerusalem, and Sion with a great zeal.

1:15. And I am angry with a great anger with the wealthy nations: for I was angry a little, but they

helped forward the evil.

1:16. Therefore thus saith the Lord: I will return to Jerusalem in mercies: my house shall be built in it, saith the Lord of hosts: and the building line shall be stretched forth upon Jerusalem.

1:17. Cry yet, saying: Thus saith the Lord of hosts: My cities shall yet flow with good things: and the Lord will yet comfort Sion, and he will yet choose Jerusalem.

1:18. And I lifted up my eyes, and saw: and behold four horns.

Four horns. . . The four horns represent the empires, or kingdoms, that persecute and oppress the kingdom of God.

1:19. And I said to the angel that spoke in me: What are these? And he said to me: These are the horns that have scattered Juda, and Israel, and Jerusalem.

1:20. And the Lord shewed me four smiths.

Four smiths. . . The four smiths, or carpenters (for faber may signify either) represent those whom God makes his instruments in bringing to nothing the power of persecutors.

1:21. And I said: What come these to do? and he spoke, saying: These are the horns which have scattered Juda every man apart, and none of them lifted up his head: and these are come to fray them, to cast down the horns of the nations, that have lifted up the horn upon the land of Juda to scatter it.

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ZACHARIAS CHAPTER 2

Under the name of Jerusalem, he prophesieth the progress of the church of Christ, by the conversion of some Jews and many Gentiles.

2:1. And I lifted up my eyes, and saw, and behold a man, with a measuring line in his hand.

2:2. And I said: Whither goest thou? and he said to me: To measure Jerusalem, and to see how great is the breadth thereof, and how great the length thereof.

2:3. And behold the angel that spoke in me went forth, and another angel went out to meet him.

2:4. And he said to him: Run, speak to this

young man, saying: Jerusalem shall be inhabited without walls, by reason of the multitude of men, and of the beasts in the midst thereof.

Jerusalem shall be inhabited without walls. . . This must be understood of the spiritual Jerusalem, the church of Christ.

2:5. And I will be to it, saith the Lord, a wall of fire round about: and I will be in glory in the midst thereof.

2:6. O, O flee ye out of the land of the north, saith the Lord, for I have scattered you into the four winds of heaven, saith the Lord.

2:7. O Sion, flee, thou that dwellest with the daughter of Babylon:

2:8. For thus saith the Lord of hosts: After the glory he hath sent me to the nations that have robbed you: for he that toucheth you, toucheth the apple of my eye:

2:9. For behold, I lift up my hand upon them, and they shall be a prey to those that served

them: and you shall know that the Lord of hosts sent me.

2:10. Sing praise, and rejoice, O daughter of Sion: for behold I come, and I will dwell in the midst of thee: saith the Lord.

2:11. And many nations shall be joined to the Lord in that day, and they shall be my people, and I will dwell in the midst of thee: and thou shalt know that the Lord of hosts hath sent me to thee.

2:12. And the Lord shall possess Juda his portion in the sanctified land: and he shall yet choose Jerusalem.

2:13. Let all flesh be silent at the presence of the Lord: for he is risen up out of his holy habitation.

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ZACHARIAS CHAPTER 3

In a vision Satan appeareth accusing the high priest. He is cleansed from his sins. Christ is promised, and great fruit from his passion.

3:1. And the Lord shewed me Jesus the high priest standing before the angel of the Lord: and Satan stood on his right hand to be his adversary.

Jesus. . . Alias, Josue, the son of Josedec, the high priest of that time.

3:2. And the Lord said to Satan: The Lord rebuke thee, O Satan: and the Lord that chose Jerusalem rebuke thee: Is not this a brand

plucked out of the fire?

3:3. And Jesus was clothed with filthy garments: and he stood before the face of the angel.

With filthy garments. . .Negligences and sins.

3:4. Who answered, and said to them that stood before him, saying: Take away the filthy garments from him. And he said to him: Behold I have taken away thy iniquity, and have clothed thee with change of garments.

3:5. And he said: Put a clean mitre upon his head: and they put a clean mitre upon his head, and clothed him with garments, and the angel of the Lord stood.

3:6. And the angel of the Lord protested to Jesus, saying:

3:7. Thus saith the Lord of hosts: If thou wilt walk in my ways, and keep my charge, thou also shalt judge my house, and shalt keep my courts, and I will give thee some of them that are now

present here to walk with thee.

I will give thee, etc. . .Angels to attend and assist thee.

3:8. Hear, O Jesus thou high priest, thou and thy friends that dwell before thee, for they are portending men: for behold, I *will bring my servant the Orient.*

Portending men. . .That is, men, who by words and actions are to foreshew wonders that are to come.—
Ibid. My servant the Orient. . .Christ, who according to his humanity is the servant of God, is called the Orient from his rising like the sun in the east to enlighten the world.

3:9. For behold the stone that I have laid before Jesus: upon one stone there are seven eyes: behold I will grave the graving thereof, saith the Lord of hosts: and I will take away the iniquity of that land in one day.

The stone. . .Another emblem of Christ, the rock,

foundation, and corner stone of his church.—Ibid. Seven eyes. . .The manifold providence of Christ over his church, or the seven gifts of the spirit of God.—Ibid. One day. . .Viz., the day of the passion of Christ, the source of all our good: when this precious stone shall be graved, that is, cut and pierced, with whips, thorns, nails, and spear.

3:10. In that day, saith the Lord of hosts, every man shall call his friend under the vine and under the fig tree.

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ZACHARIAS CHAPTER 4

The vision of the golden candlestick and seven lamps, and of the two olive trees.

4:1. And the angel that spoke in me came again: and he waked me, as a man that is wakened out of his sleep.

4:2. And he said to me: What seest thou? And I said: I have looked, and behold a candlestick all of gold, and its lamp upon the top of it: and the seven lights thereof upon it: and seven funnels for the lights that were upon the top thereof.

A candlestick, etc. . . The temple of God that was then in building; and in a more sublime sense, the church

of Christ.

4:3. And two olive trees over it: one upon the right side of the lamp, and the other upon the left side thereof.

4:4. And I answered, and said to the angel that spoke in me, saying: What are these things, my lord?

4:5. And the angel that spoke in me answered, and said to me: Knowest thou not what these things are? And I said: No, my lord.

4:6. And he answered, and spoke to me, saying: This is the word of the Lord to Zorobabel, saying: Not with an army, nor by might, but by my spirit, saith the Lord of hosts.

To Zorobabel. . . This vision was in favour of Zorobabel: to assure him of success in the building of the temple, which he had begun, signified by the candlestick; the lamp of which, without any other industry, was supplied with oil, dropping from the two olive trees, and distributed by the seven funnels

or pipes, to maintain the seven lights.

4:7. Who art thou, O great mountain, before Zorobabel? thou shalt become a plain: and he shall bring out the chief stone, and shall give equal grace to the grace thereof.

Great mountain. . . So he calls the opposition made by the enemies of God's people; which nevertheless, without an army or might on their side, was quashed by divine providence. — Ibid. Shall give equal grace, etc. . . Shall add grace to grace, or beauty to beauty.

4:8. And the word of the Lord came to me, saying:

4:9. The hands of Zorobabel have laid the foundations of this house, and his hands shall finish it: and you shall know that the Lord of hosts hath sent me to you.

4:10. For who hath despised little days? and they shall rejoice, and shall see the tin plummet in the hand of Zorobabel. These are the seven eyes of

the Lord, that run to and fro through the whole earth.

Little days. . . That is, these small and feeble beginnings of the temple of God. —Ibid. The tin plummet. . . Literally, the stone of tin. He means the builder's plummet, which Zorobabel shall hold in his hand for the finishing the building. —Ibid. The seven eyes. . . The providence of God, that oversees and orders all things.

4:11. And I answered, and said to him: What are these two olive trees upon the right side of the candlestick, and upon the left side thereof ?

4:12. And I answered again, and said to him: What are the two olive branches, that are by the two golden beaks, in which are the funnels of gold?

4:13. And he spoke to me, saying: Knowest thou not what these are? And I said: No, my lord.

4:14. And he said: These are two sons of oil

who stand before the Lord of the whole earth.

Two sons of oil. . . That is, the two anointed ones of the Lord; viz., Jesus the high priest, and Zorobabel the prince.

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ZACHARIAS CHAPTER 5

The vision of the flying volume, and of the woman in the vessel.

5:1. And I turned and lifted up my eyes: and I saw, and behold a volume flying.

A volume. . . That is, a parchment, according to the form of the ancient books, which, from being rolled up, were called volumes.

5:2. And he said to me: What seest thou? And I said: I see a volume flying: the length thereof is twenty cubits, and the breadth thereof ten cubits.

5:3. And he said to me: This is the curse that

goeth forth over the face of the earth: for every thief shall be judged as is there written: and every one that sweareth in like manner shall be judged by it.

5:4. I will bring it forth, saith the Lord of hosts: and it shall come to the house of the thief, and to the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it, with the timber thereof, and the stones thereof.

5:5. And the angel went forth that spoke in me, and he said to me: Lift up thy eyes, and see what this is, that goeth forth.

5:6. And I said: What is it? And he said: This is a vessel going forth. And he said: This is their eye in all the earth.

This is their eye. . . This is what they fix their eye upon: or this is a resemblance and figure of them, viz., of sinners.

5:7. And behold a talent of lead was carried, and

behold a woman sitting in the midst of the vessel.

5:8. And he said: This is wickedness. And he cast her into the midst of the vessel, and cast the weight of lead upon the mouth thereof.

5:9. And I lifted up my eyes and looked: and behold there came out two women, and wind was in their wings, and they had wings like the wings of a kite: and they lifted up the vessel between the earth and the heaven.

5:10. And I said to the angel that spoke in me: Whither do these carry the vessel?

5:11. And he said to me: That a house may be built for it in the land of Sennaar, and that it may be established, and set there upon its own basis.

The land of Sennaar. . . Where Babel or Babylon was built, Gen. 11., where note, that Babylon in holy writ is often taken for the city of the devil: that is, for the whole congregation of the wicked: as Jerusalem is taken for the city and people of God.

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ZACHARIAS CHAPTER 6

The vision of the four chariots. Crowns are ordered for Jesus the high priest, as a type of Christ.

6:1. And I turned, and lifted up my eyes, and saw: and behold four chariots came out from the midst of two mountains: and the mountains were mountains of brass.

Four chariots. . . The four great empires of the Chaldeans, Persians, Grecians, and Romans. Or perhaps by the fourth chariot are represented the kings of Egypt and of Asia, the descendants of Ptolemeus and Seleucus.

6:2. In the first chariot were red horses, and in the second chariot black horses.

6:3. And in the third chariot white horses, and in the fourth chariot grisled horses, and strong ones.

6:4. And I answered, and said to the angel that spoke in me: What are these, my lord?

6:5. And the angel answered, and said to me: These are the four winds of the heaven, which go forth to stand before the Lord of all the earth.

6:6. That in which were the black horses went forth into the land of the north, and the white went forth after them: and the grisled went forth to the land the south.

The land of the north. . . So Babylon is called; because it lay to the north in respect of Jerusalem. The black horses, that is, the Medes and Persians: and after them Alexander and his Greeks, signified by the white horses, went thither because they conquered Babylon, executed upon it the judgments of God, which is signified, ver. 8, by the expression of

quieting his spirit. —-Ibid. The land of the south. . . Egypt, which lay to the south of Jerusalem, and was occupied first by Ptolemeus, and then by the Romans.

6:7. And they that were most strong, went out, and sought to go, and to run to and fro through all the earth. And he said: Go, walk throughout the earth: and they walked throughout the earth.

6:8. And he called me, and spoke to me, saying: Behold they that go forth into the land of the north, have quieted my spirit in the land of the north.

6:9. And the word of the Lord came to me, saying:

6:10. Take of them of the captivity, of Holdai, and of Tobias, and of Idaias; thou shalt come in that day, a shalt go into the house of Josias, the son of Sophonias, who came out of Babylon.

6:11. And thou shalt take gold and silver: and shalt make crowns, and thou shalt set them on the head of Jesus the son of Josedec, the high priest.

6:12. And thou shalt speak to him, saying: Thus saith the Lord of hosts, saying: *Behold A man, the Orient is his name:* and under him shall he spring up, a shall build a temple to the Lord.

6:13. Yea, he shall build a temple to the Lord: and he shall bear the glory, and shall sit, and rule upon his throne: and he shall be a priest upon his throne, and the counsel of peace shall be between them both.

Between them both. . . That is, he shall unite in himself the two offices or dignities of king and priest.

6:14. And the crowns shall be to Helem, and Tobias, and Idaias, and to Hem, the son of Sophonias, a memorial in the temple of the Lord.

6:15. And they that are far off, shall come and shall build in the temple of the Lord: and you shall know that the Lord of hosts sent me to you. But this shall come to pass, if hearing you will hear the voice of the Lord your God.

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ZACHARIAS CHAPTER 7

The people inquire concerning fasting: they are admonished to fast from sin.

7:1. And it came to pass in the fourth year of king Darius, that the word of the Lord came to Zacharias, in the fourth day of the ninth month, which is Casleu.

7:2. When Sarasar, and Rogommelech, and the men that were with him, sent to the house of God, to entreat the face of the Lord:

7:3. To speak to the priests of the house of the Lord of hosts, and to the prophets, saying: Must I weep in the fifth month, or must I sanctify

myself as I have now done for many years?

The fifth month. . . They fasted on the tenth day of the fifth month; because on that day the temple was burnt. Therefore they inquire whether they are to continue the fast, after the temple is rebuilt. See this query answered in the 19th verse of the following chapter.

7:4. And the word of the Lord of hosts came to me, saying:

7:5. Speak to all the people of the land, and to the priests, saying: When you fasted, and mourned in the fifth and the seventh month for these seventy years: did you keep a fast unto me?

7:6. And when you did eat and drink, did you not eat for yourselves, and drink for yourselves?

7:7. Are not these the words which the Lord spoke by the hand of the former prophets, when Jerusalem as yet was inhabited, and was wealthy, both itself and the cities round about it, and there were inhabitants towards the south, and in the

plain?

7:8. And the word of the Lord came to Zacharias, saying:

7:9. Thus saith the Lord of hosts, saying: Judge ye true judgment, and shew ye mercy and compassion every man to his brother.

7:10. And oppress not the widow, and the fatherless, and the stranger, and the poor: and let not a man devise evil in his heart against his brother.

7:11. But they would not hearken, and they turned away the shoulder to depart: and they stopped their ears, not to hear.

7:12. And they made their heart as the adamant stone, lest they should hear the law, and the words which the Lord of hosts sent in his spirit by the hand of the former prophets: so a great indignation came from Lord of hosts.

7:13. And it came to pass that as he spoke, and they heard not: so shall they cry, and I will not hear, saith the Lord of hosts.

7:14. And I dispersed them throughout all kingdoms, which they know not: and the land was left desolate behind them, so that no man passed through or returned: and they changed the delightful land into a wilderness.

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ZACHARIAS CHAPTER 8

Joyful promises to Jerusalem: fully verified in the church of Christ.

8:1. And the word of the Lord of hosts came to me, saying:

8:2. Thus saith the Lord of hosts: I have been jealous for Sion with a great jealousy, and with a great indignation have I been jealous for her.

8:3. Thus saith the Lord of hosts: I am returned to Sion, and I will dwell in the midst of Jerusalem: and Jerusalem shall be called The city of truth, and the mountain of the Lord of hosts, The sanctified mountain.

8:4. Thus saith the Lord of hosts: There shall yet old men and old women dwell in the streets of Jerusalem: and every man with his staff in his hand through multitude of days.

8:5. And the streets of the city shall be full of boys and girls, playing in the streets thereof.

8:6. Thus saith the Lord of hosts: If it seem hard in the eyes of the remnant of this people in those days: shall it be hard in my eyes, saith the Lord of hosts?

8:7. Thus saith the Lord of hosts: Behold I will save my people from the land of the east, and from the land of the going down of the sun.

8:8. And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God in truth and in justice.

8:9. Thus saith the Lord of hosts: Let your hands be strengthened, you that hear in these days these words by the mouth of the prophets, in the day that the house of the Lord of hosts was

founded, that the temple might be built.

8:10. For before those days there was no hire for men, neither was there hire for beasts, neither was there peace to him that came in, nor to him that went out, because of the tribulation: and I let all men go every one against his neighbour.

8:11. But now I will not deal with the remnant of this people according to the former days, saith the Lord of hosts.

8:12. But there shall be the seed of peace: the vine shall yield her fruit, and the earth shall give her increase, and the heavens shall give their dew: and I will cause the remnant of this people to possess all these things.

8:13. And it shall come to pass, that as you were a curse among the Gentiles, O house of Juda, and house of Israel: so will I save you, and you shall be a blessing: fear not, let your hands be strengthened.

8:14. For thus saith the Lord of hosts: As I purposed to afflict you, when your fathers had

provoked me to wrath, saith the Lord,

8:15. And I had no mercy: so turning again I have thought in these days to do good to the house of Juda, and Jerusalem: fear not.

8:16. These then are the things, which you shall do: Speak ye truth every one to his neighbour; judge ye truth and judgment of peace in your gates.

8:17. And let none of you imagine evil in your hearts against his friend: and love not a false oath: for all these are the things that I hate, saith the Lord.

8:18. And the word of the Lord of hosts came to me, saying:

8:19. Thus saith the Lord of hosts: The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth shall be to the house of Juda, joy, and gladness, and great solemnities: only love ye truth and peace.

The fast of the fourth month, etc. . . They fasted, on

the ninth day of the fourth month, because on that day Nabuchodonosor took Jerusalem, Jer. 52.6. On the tenth day of the fifth month, because on that day the temple was burnt, Jer. 52.12. On the third day of the seventh month, for the murder of Godolias, Jer. 41.2. And on the tenth day of the tenth month, because on that day the Chaldeans began to besiege Jerusalem, 4 Kings 25.1. All these fasts, if they will be obedient for the future, shall be changed, as is here promised, into joyful solemnities.

8:20. Thus saith the Lord of hosts, until people come and dwell in many cities,

8:21. And the inhabitants go one to another, saying: Let us go, and entreat the face of the Lord, and let us seek the Lord of hosts: I also will go.

8:22. And many peoples, and strong nations shall come to seek the Lord of hosts in Jerusalem, and to entreat the face of the Lord.

8:23. Thus saith the Lord of hosts: In those days, wherein ten men of all languages of the

Gentiles shall take hold, and shall hold fast the skirt of one that is a Jew, saying: We will go with you: for we have heard that God is with you.

Ten men, etc. . . Many of the Gentiles became proselytes to the Jewish religion before Christ: but many more were converted to Christ by the apostles and other preachers of the Jewish nation.

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ZACHARIAS CHAPTER 9

God will defend his church, and bring over even her enemies to the faith. The meek coming of Christ, to bring peace, to deliver the captives by his blood, and to give us all good things.

9:1. The burden of the word of the Lord in the land of Hadrach, and of Damascus the rest thereof: for the eye of man, and of all the tribes of Israel is the Lord's.

Hadrach. . . Syria.

9:2. Emath also in the borders thereof, and Tyre, and Sidon: for they have taken to themselves to

be exceeding wise.

9:3. And Tyre hath built herself a strong hold, and heaped together silver as earth, and gold as the mire of the streets.

9:4. Behold the Lord shall possess her, and shall strike her strength in the sea, and she shall be devoured with fire.

9:5. Ascalon shall see, and shall fear, and Gaza, and shall be very sorrowful: and Accaron, because her hope is confounded: and the king shall perish from Gaza, and Ascalon shall not be inhabited.

9:6. And the divider shall sit in Azotus, and I will destroy the pride of the Philistines.

9:7. And I will take away his blood out of his mouth, and his abominations from between his teeth: and even he shall be left to our God, and he shall be as a governor in Juda, and Accaron as a Jebusite.

His blood. . . It is spoken of the Philistines, and

particularly of Azotus, (where the temple of Dagon was,) and contains a prophecy of the conversion of that people from their bloody sacrifices and abominations to the worship of the true God.

9:8. And I will encompass my house with them that serve me in war, going and returning, and the oppressor shall no more pass through them: for now I have seen with my eyes.

That serve me in war. . .Viz., the Machabees.

9:9. Rejoice greatly, O daughter of Sion, shout for joy, O daughter of Jerusalem: *Behold thy king* will come to thee, the just and saviour: he is poor, and riding upon an ass, and upon a colt, the foal of an ass.

9:10. And I will destroy the chariot out of Ephraim, and the horse out of Jerusalem, and the bow for war shall be broken: and he shall speak peace to the Gentiles, and his power shall be from sea to sea, and from the rivers even to the

end of the earth.

9:11. Thou also by the blood of thy testament hast sent forth thy prisoners out of the pit, wherein is no water.

9:12. Return to the strong hold, ye prisoners of hope, I will render thee double as I declare today.

9:13. Because I have bent Juda for me as a bow, I have filled Ephraim: and I will raise up thy sons, O Sion, above thy sons, O Greece, and I will make thee as the sword of the mighty.

Thy sons, O Sion, etc. . . Viz., the apostles, who, in the spiritual way, conquered the Greeks, and subdued them to Christ.

9:14. And the Lord God shall be seen over them, and his dart shall go forth as lightning: and the Lord God will sound the trumpet, and go in the whirlwind of the south.

9:15. The Lord of hosts will protect them: and they shall devour, and subdue with the stones of the sling: and drinking they shall be inebriated as

it were with wine, and they shall be filled as bowls, and as the horns of the altar.

9:16. And the Lord their God will save them in that day, as the flock of his people: for holy stones shall be lifted up over his land.

Holy stones. . . The apostles, who shall be as pillars and monuments in the church.

9:17. For what is the good thing of him, and what is his beautiful thing, but the corn of the elect, and wine springing forth virgins?

The corn, etc. . . His most excellent gift is the blessed Eucharist, called here The corn, that is, the bread of the elect, and the wine springing forth virgins; that is, maketh virgins to bud, or spring forth, as it were, like flowers among thorns; because it has a wonderful efficacy to give and preserve purity.

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ZACHARIAS CHAPTER 10

God is to be sought to, and not idols. The victories of his church, which shall arise originally from the Jewish nation.

10:1. Ask ye of the Lord rain in the latter season, and the Lord will make snows, and will give them showers of rain, to every one grass in the field.

10:2. For the idols have spoken what was unprofitable, and the diviners have seen a lie, and the dreamers have spoken vanity: they comforted in vain: therefore they were led away as a flock: they shall be afflicted, because they have no

shepherd.

10:3. My wrath is kindled against the shepherds, and I will visit upon the buck goats: for the Lord of hosts hath visited his flock, the house of Juda, and hath made them as the horse of his glory in the battle.

10:4. Out of him shall come forth the corner, out of him the pin, out of him the bow of battle, out of him ever exacter together.

10:5. And they shall be as mighty men, treading under foot the mire of the ways in battle: and they shall fight, because the Lord is with them, and the riders of horses shall be confounded.

10:6. And I will strengthen the house of Juda, and save the house of Joseph: and I will bring them back again, because I will have mercy on them: and they shall be as they were when I had not cast them off, for I am the Lord their God, and will hear them.

10:7. And they shall be as the valiant men of Ephraim, and their heart shall rejoice as through

wine: and their children shall see, and shall rejoice, and their heart shall be joyful in the Lord.

10:8. I will whistle for them, and I will gather them together, because I have redeemed them: and I will multiply them as they were multiplied before.

10:9. And I will sow them among peoples: and from afar they shall remember me: and they shall live with their children, and shall return.

10:10. And I will bring them back out of the land of Egypt, and I will gather them from among the Assyrians: and will bring them to the land of Galaad, and Libanus, and place shall not be found for them.

10:11. And he shall pass over the strait of the sea, and shall strike the waves in the sea, and all the depths of the river shall be confounded, and the pride of Assyria shall be humbled, and the sceptre of Egypt shall depart.

10:12. I will strengthen them in the Lord, and they shall walk in his name, saith the Lord.

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ZACHARIAS CHAPTER 1 1

The destruction of Jerusalem and the temple. God's dealings with the Jews, and their reprobation.

11:1. Open thy gates, O Libanus, and let fire devour thy cedars.

O Libanus. . . So Jerusalem, and more particularly the temple, is called by the prophets, from its height, and from its being built of the cedars of Libanus. — Ibid. Thy cedars. . . Thy princes and chief men.

11:2. Howl, thou fir tree, for the cedar is fallen, for the mighty are laid waste: howl, ye oaks of Basan, because the fenced forest is cut down.

11:3. The voice of the howling of the shepherds, because their glory is laid waste: the voice of the roaring of the lions, because the pride of the Jordan is spoiled.

11:4. Thus saith the Lord my God: Feed the flock of the slaughter,

11:5. Which they that possessed, slew, and repented not, and they sold them, saying: Blessed be the Lord, we are become rich: and their shepherds spared them not.

11:6. And I will no more spare the inhabitants of the land, saith the Lord: behold I will deliver the men, every one into his neighbour's hand, and into the hand of his king: and they shall destroy the land, and I will not deliver it out of their hand.

Every one into his neighbour's hand, etc. . . This alludes to the last siege of Jerusalem, in which the different factions of the Jews destroyed one another; and they that remained fell into the hands of their king, that is, of the Roman emperor, of whom they had said, John 19.15, we have no king but Caesar.

11:7. And I will feed the flock of slaughter for this, O ye poor of the flock. And I took unto me two rods, one I called Beauty, and the other I called a Cord, and I fed the flock.

Two rods. . . Or shepherd's staves, meaning the different ways of God's dealing with his people; the one, by sweet means, called the rod of Beauty: the other, by bands and punishments, called the Cord. And where both these rods are made of no use or effect by the obstinacy of sinners, the rods are broken, and such sinners are given up to a reprobate sense, as the Jews were.

11:8. And I cut off three shepherds in one month, and my soul was straitened in their regard: for their soul also varied in my regard.

Three shepherds in one month. . . That is, in a very short time. By these three shepherds probably are meant the latter princes and high priests of the Jews,

whose reign was short.

11:9. And I said: I will not feed you: that which dieth, let it die: and that which is cut off, let it be cut off: and let the rest devour every one the flesh of his neighbour.

11:10. And I took my rod that was called Beauty, and I cut it asunder to make void my covenant, which I had made with all people.

11:11. And it was made void in that day: and so the poor of the flock that keep for me, understood that it is the word of the Lord.

11:12. And I said to them: If it be good in your eyes, bring hither my wages: and if not, be quiet. And they weighed for my wages thirty pieces of silver.

11:13. And the Lord said to me: Cast it to the statuary, a handsome price, that I was prized at by them. And I took the thirty pieces of silver, and I cast them into the house of the Lord to the statuary.

The statuary. . . The Hebrew word signifies also a potter.

11:14. And I cut off my second rod that was called a Cord, that I might break the brotherhood between Juda and Israel.

11:15. And the Lord said to me: Take to thee yet the instruments of a foolish shepherd.

A foolish shepherd. . . This was to represent the foolish, that is, the wicked princes and priests that should rule the people, before their utter desolation.

11:16. For behold I will raise up a shepherd in the land, who shall not visit what is forsaken, nor seek what is scattered, nor heal what is broken, nor nourish that which standeth, and he shall eat the flesh of the fat ones, and break their hoofs.

11:17. O shepherd, and idol, that forsaketh the flock: the sword upon his arm and upon his right eye: his arm shall quite wither away, and his right eye shall be utterly darkened.

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ZACHARIAS CHAPTER 12

*God shall protect his church against her persecutors.
The mourning of Jerusalem.*

12:1. The burden of the word of the Lord upon Israel. Thus saith the Lord, who stretcheth forth the heavens, and layeth the foundations of the earth, and formeth the spirit of man in him:

12:2. Behold I will make Jerusalem a lintel of surfeiting to all the people round about: and Juda also shall be in the siege against Jerusalem.

A lintel of surfeiting. . . That is, a door into which they shall seek to enter, to glut themselves with blood; but they shall stumble, and fall like men

stupefied with wine. It seems to allude to the times of Antiochus, and to the victories of the Machabees.

12:3. And it shall come to pass in that day, that I will make Jerusalem a burdensome stone to all people: all that shall lift it up shall be rent and torn, and all the kingdoms of the earth shall be gathered together against her.

12:4. In that day, saith the Lord, I will strike every horse with astonishment, and his rider with madness: and I will open my eyes upon the house of Juda, and will strike every horse of the nations with blindness.

12:5. And the governors of Juda shall say in their heart: Let the inhabitants of Jerusalem be strengthened for me in the Lord of hosts, their God.

12:6. In that day I will make the governors of Juda like a furnace of fire amongst wood, and as a firebrand amongst hay: and they shall devour all the people round about, to the right hand, and to the left: and Jerusalem shall be inhabited

again in her own place in Jerusalem.

12:7. And the Lord shall save the tabernacles of Juda, as in the beginning: that the house of David, and the glory of the inhabitants of Jerusalem, may not boast and magnify themselves against Juda.

12:8. In that day shall the Lord protect the inhabitants of Jerusalem, and he that hath offended among them in that day shall be as David: and the house of David, as that of God, as an angel of the Lord in their sight.

12:9. And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

12:10. And I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace, and of prayers: and they shall look upon me, whom they have pierced: and they shall mourn for him as one mourneth for an only son, and they shall grieve over him, as the manner is to grieve for the death of the firstborn.

12:11. In that day there shall be a great lamentation in Jerusalem like the lamentation of Adadremmon in the plain of Mageddon.

Adadremmon. . . A place near Mageddon, where the good king Josias was slain, and much lamented by his people.

12:12. And the land shall mourn: families and families apart: the families of the house of David apart, and their women apart:

12:13. The families of the house of Nathan apart, and their women apart: the families of the house of Levi apart, and their women apart: the families of Semei apart, and their women apart.

12:14. All the rest of the families, families and families apart, and their women apart.

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ZACHARIAS CHAPTER 13

The fountain of Christ. Idols and false prophets shall be extirpated: Christ shall suffer: his people shall be tried by fire.

13:1. In that day there shall be a fountain open to the house of David, and to the inhabitants of Jerusalem: for the washing of the sinner, and of the unclean woman.

13:2. And it shall come to pass in that day, saith the Lord of hosts, that I will destroy the names of idols out of the earth, and they shall be remembered no more: and I will take away the false prophets, and the unclean spirit out of the

earth.

13:3. And it shall come to pass, that when any man shall prophesy any more, his father and his mother that brought him into the world, shall say to him: Thou shalt not live: because thou hast spoken a lie in the name of the Lord. And his father, and his mother, his parents, shall thrust him through, when he shall prophesy.

13:4. And it shall come to pass in that day, that the prophets shall be confounded, every one by his own vision, when he shall prophesy, neither shall they be clad with a garment of sackcloth, to deceive:

13:5. But he shall say: I am no prophet, I am a husbandman: for Adam is my example from my youth.

13:6. And they shall say to him: What are these wounds in the midst of thy hands? And he shall say: With these I was wounded in the house of them that loved me.

13:7. Awake, O sword, against my shepherd, and

against the man that cleaveth to me, saith the Lord of hosts: strike the shepherd, and the sheep shall be scattered: and I will turn my hand to the little ones.

13:8. And there shall be in all the earth, saith the Lord, two parts in it shall be scattered, and shall perish: but the third part shall be left therein.

13:9. And I will bring the third part through the fire, and will refine them as silver is refined: and I will try them as gold is tried. They shall call on my name, and I will hear them. I will say: Thou art my people: and they shall say: The Lord is my God.

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ZACHARIAS CHAPTER 14

After the persecutions of the church shall follow great prosperity. Persecutors shall be punished: so shall all that will not serve God in his church.

14:1. Behold the days of the Lord shall come, and thy spoils shall be divided in the midst of thee.

14:2. And I will gather all nations to Jerusalem to battle, and the city shall be taken, and the houses shall be rifled, and the women shall be defiled: and half of the city shall go forth into captivity, and the rest of the people shall not be taken away out of the city.

I will gather, etc. . . This seems to be a prophecy of what was done by Antiochus.

14:3. Then the Lord shall go forth, and shall fight against those nations, as when he fought in the day of battle.

14:4. And his feet shall stand in that day upon the mount of Olives, which is over against Jerusalem towards the east: and the mount of Olives shall be divided in the midst thereof to the east, and to the west with a very great opening, and half of the mountain shall be separated to the north, and half thereof to the south.

14:5. And you shall flee to the valley of those mountains, for the valley of the mountains shall be joined even to the next, and you shall flee as you fled from the face of the earthquake in the days of Ozias king of Juda: and the Lord my God shall come, and all the saints with him.

14:6. And it shall come to pass in that day, that there shall be no light, but cold and frost.

No light. . . Viz., in that dismal time of persecution of Antiochus, when it was neither day nor night: (ver. 7) because they neither had the comfortable light of the day, nor the repose of the night.

14:7. And there shall be one day, which is known to the Lord, not day nor night: and in the time of the evening there shall be light:

In the time of the evening there shall be light. . . An unexpected light shall arise by the means of the Machabees, when things shall seem to be at the worst.

14:8. And it shall come to pass in that day, that living waters shall go out from Jerusalem: half of them to the east sea, and half of them to the last sea: they shall be in summer and in winter.

Living waters. . . Viz., the gospel of Christ.

14:9. And the Lord shall be king over all the earth: in that day there shall be one Lord, and his name shall be one.

14:10. And all the land shall return even to the desert, from the hill to Remmon to the south of Jerusalem: and she shall be exalted, and shall dwell in her own place, from the gate of Benjamin even to the place of the former gate, and even to the gate of the corners: and from the tower of Hananeel even to the king's winepresses.

All the land shall return, etc. . . This, in some measure, was verified by the means of the Machabees: but is rather to be taken in a spiritual sense, as relating to the propagation of the church, and kingdom of Christ, the true Jerusalem, which alone shall never fall under the anathema of destruction, or God's curse.

14:11. And people shall dwell in it, and there shall be no more an anathema: but Jerusalem shall sit secure.

14:12. And this shall be the plague wherewith the Lord shall strike all nations that have fought against Jerusalem: the flesh of every one shall

consume away while they stand upon their feet,
and their eyes shall consume away in their holes,
and their tongue shall consume away in their
mouth.

The flesh of every one shall consume, etc. . . Such judgments as these have often fallen upon the persecutors of God's church, as appears by many instances in history.

14:13. In that day there shall be a great tumult from the Lord among them: and a man shall take the hand of his neighbour, and his hand shall be clasped upon his neighbour's hand.

14:14. And even Juda shall fight against Jerusalem: and the riches of all nations round about shall be gathered together, gold, and silver, and garments in great abundance.

Even Juda, etc. . . The carnal Jews, and other false brothers, shall join in persecuting the church.

14:15. And the destruction of the horse, and of the mule, and of the camel, and of the ass, and of all the beasts, that shall be in those tents, shall be like this destruction.

Shall be like this destruction. . . That is, the beasts shall be destroyed as well as the men: the common soldiers as well as their leaders.

14:16. And all they that shall be left of all nations that came against Jerusalem, shall go up from year to year, to adore the King, the Lord of hosts, and to keep the feast of tabernacles.

They that shall be left, etc. . . That is, many of them that persecuted the church shall be converted to its faith and communion.—Ibid. To keep the feast of tabernacles. . . This feast was kept by the Jews in memory of their sojourning forty years in the desert, in their way to the land of promise. And in the spiritual sense is duly kept by all such Christians as in their earthly pilgrimage are continually

advancing toward their true home, the heavenly Jerusalem; by the help of the sacraments and sacrifice of the church. And they that neglect this must not look for the kind showers of divine grace, to give fruitfulness to their souls.

14:17. And it shall come to pass, that he that shall not go up of the families of the land to Jerusalem, to adore the King, the Lord of hosts, there shall be no rain upon them.

14:18. And if the family of Egypt go not up nor come: neither shall it be upon them, but there shall be destruction wherewith the Lord will strike all nations that will not go up to keep the feast of tabernacles.

14:19. This shall be the sin of Egypt, and this the sin of all nations, that will not go up to keep the feast of tabernacles.

14:20. In that day that which is upon the bridle of the horse shall be holy to the Lord: and the caldrons in the house of the Lord shall be as the phials before the altar.

That which is upon the bridle, etc. . . The golden ornaments of the bridles, etc., shall be turned into offerings in the house of God. And there shall be an abundance of caldrons and phials for the sacrifices of the temple; by which is meant, under a figure, the great resort there shall be to the temple, that is, to the church of Christ, and her sacrifice.

14:21. And every caldron in Jerusalem and Juda shall be sanctified to the Lord of hosts: and all that sacrifice shall come, and take of them, and shall seethe in them: and the merchant shall be no more in the house of the Lord of hosts in that day.

The merchant shall be no more, etc. . . Or, as some render it, The Chanaanite shall be no more, etc., that is, the profane and unbelievers shall have no title to be in the house of the Lord. Or there shall be no occasion for buyers or sellers of oxen, or sheep, or doves, in the house of God, such as Jesus Christ cast

out of the temple.

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THE PROPHECY OF MALACHIAS

Malachias, whose name signifies The Angel of the Lord, was contemporary with *Nehemias*, and by some is believed to have been the same person as *Esdras*. He was the last of the prophets, in the order of time, and flourished about four hundred years before Christ. He foretells the coming of Christ; the reprobation of the Jews and their sacrifices; and the calling of the Gentiles, who shall offer up to God in every place an acceptable sacrifice.

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MALACHIAS CHAPTER 1

God reproaches the Jews with their ingratitude: and the priests for not offering pure sacrifices. He will accept of the sacrifice that shall be offered in every place among the Gentiles.

1:1. The burden of the word of the Lord to Israel by the hand of Malachias.

1:2. I have loved you, saith the Lord: and you have said: Wherein hast thou loved us? Was not Esau brother to Jacob, saith the Lord, and I have loved Jacob,

I have loved Jacob, etc. . . I have preferred his posterity, to make them my chosen people, and to

lead them with my blessings, without any merit on their part, and though they have been always ungrateful; whilst I have rejected Esau, and executed severe judgments upon his posterity. Not that God punished Esau, or his posterity, beyond their desert: but that by his free election and grace he loved Jacob, and favoured his posterity above their deserts. See the annotations upon Rom. 9.

1:3. But have hated Esau? and I have made his mountains a wilderness, and given his inheritance to the dragons of the desert.

1:4. But if Edom shall say: We are destroyed, but we will return and build up what hath been destroyed: thus saith the Lord of hosts: They shall build up, and I will throw down: and they shall be called the borders of wickedness, and the people with whom the Lord is angry for ever.

1:5. And your eyes shall see: and you shall say: The Lord be magnified upon the border of Israel.

1:6. The son honoureth the father, and the servant his master: if then I be a father, where is

my honour? and if I be a master, where is my fear: saith the Lord of hosts.

1:7. To you, O priests, that despise my name, and have said: Wherein have we despised thy name? You offer polluted bread upon my altar, and you say: Wherein have we polluted thee? In that you say: The table of the Lord is contemptible.

1:8. If you offer the blind for sacrifice, is it not evil? and if you offer the lame and the sick, is it not evil? offer it to thy prince, if he will be pleased with it, or if he will regard thy face, saith the Lord of hosts.

1:9. And now beseech ye the face of God, that he may have mercy on you, (for by your hand hath this been done,) if by any means he will receive your faces, saith the Lord of hosts.

1:10. Who is there among you, that will shut the doors, and will kindle the fire on my altar gratis? I have no pleasure in you, saith the Lord of hosts: and I will not receive a gift of your hand.

1:11. For from the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation: for my name is great among the Gentiles, saith the Lord of hosts.

A clean oblation. . . Viz., the precious body and blood of Christ in the eucharistic sacrifice.

1:12. And you have profaned it in that you say: The table of the Lord is defiled: and that which is laid thereupon is contemptible with the fire that devoureth it.

1:13. And you have said: Behold of our labour, and you puffed it away, saith the Lord of hosts, and you brought in of rapine the lame, and the sick, and brought in an offering: shall I accept it at your hands, saith the Lord?

Behold of our labour, etc. . . You pretended labour and weariness, when you brought your offering; and

so made it of no value, by offering it with an evil mind. Moreover, what you offered was both defective in itself, and gotten by rapine and extortion.

1:14. Cursed is the deceitful man that hath in his flock a male, and making a vow offereth in sacrifice that which is feeble to the Lord: for I am a great King, saith the Lord of hosts, and my name is dreadful among the Gentiles.

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MALACHIAS CHAPTER 2

The priests are sharply reproved for neglecting their covenant. The evil of marrying with idolaters: and too easily putting away their wives.

2:1. And now, O ye priests, this commandment is to you.

2:2. If you will not hear, and if you will not lay it to heart, to give glory to my name, saith the Lord of hosts: I will send poverty upon you, and will curse your blessings, yea I will curse them, because you have not laid it to heart.

2:3. Behold, I will cast the shoulder to you, and will scatter upon your face the dung of your

solemnities, and it shall take you away with it.

I will cast the shoulder to you. . .I will cast away the shoulder, which in the law was appointed to be your portion, and fling it at you in my anger: and will reject both you and your festivals like dung.

2:4. And you shall know that I sent you this commandment, that my covenant might be with Levi, saith the Lord of hosts.

2:5. My covenant was with him of life and peace: and I gave him fear: and he feared me, and he was afraid before my name.

2:6. The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace, and in equity, and turned many away from iniquity.

2:7. For the lips of the priests shall keep knowledge, and they shall seek the law at his mouth: because he is the angel of the Lord of hosts.

The angel. . . Viz., the minister and messenger.

2:8. But you have departed out of the way, and have caused many to stumble at the law: you have made void the covenant of Levi, saith the Lord of hosts.

2:9. Therefore have I also made you contemptible, and base before all people, as you have not kept my ways, and have accepted persons in the law.

2:10. Have we not all one father? hath not one God created us? why then doth every one of us despise his brother, violating the covenant of our fathers?

2:11. Juda hath transgressed, and abomination hath been committed in Israel, and in Jerusalem: for Juda hath profaned the holiness of the Lord, which he loved, and hath married the daughter of a strange god.

2:12. The Lord will cut off the man that hath done this, both the master, and the scholar, out of

the tabernacles of Jacob, and him that offereth an offering to the Lord of hosts.

2:13. And this again have you done, you have covered the altar of the Lord with tears, with weeping, and bellowing, so that I have no more a regard to sacrifice, neither do I accept any atonement at your hands.

With tears. . .Viz., by occasion of your wives, whom you have put away: and who came to weep and lament before the altar.

2:14. And you have said: For what cause? Because the Lord hath been witness between thee, and the wife of thy youth, whom thou hast despised: yet she was thy partner, and the wife of thy covenant.

2:15. Did not one make her, and she is the residue of his spirit? And what doth one seek, but the seed of God? Keep then your spirit, and despise not the wife of thy youth.

2:16. When thou shalt hate her put her away,

saith the Lord, the God of Israel: but iniquity shalt cover his garment, saith the Lord of hosts, keep your spirit, and despise not.

Iniquity shall cover his garment. . . Viz., of every man that putteth away his wife without just cause; notwithstanding that God permitted it in the law, to prevent the evil of murder.

2:17. You have wearied the Lord with your words, and you said: Wherein have we wearied him? In that you say: Every one that doth evil, is good in the sight of the Lord, and such please him: or surely where is the God of judgment?

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MALACHIAS CHAPTER 3

Christ shall come to his temple, and purify the priesthood. They that continue in their evil ways shall be punished: but true penitents shall receive a blessing.

3:1. Behold I send my angel, and he shall prepare the way before my face. And presently the Lord, whom you seek, and the angel of the testament, whom you desire, shall come to his temple. Behold, he cometh, saith the Lord of hosts.

My angel. . .Viz., John the Baptist, the messenger of God, and forerunner of Christ.

3:2. And who shall be able to think of the day of his coming? and who shall stand to see him? for he is like a refining fire, and like the fuller's herb:

3:3. And he shall sit refining and cleansing the silver, and he shall purify the sons of Levi, and shall refine them as gold, and as silver, and they shall offer sacrifices to the Lord in justice.

3:4. And the sacrifice of Juda and of Jerusalem shall please the Lord, as in the days of old, and in the ancient years.

3:5. And I will come to you in judgment, and will be a speedy witness against sorcerers, and adulterers, and false swearers, and them that oppress the hireling in his wages, the widows, and the fatherless: and oppress the stranger, and have not feared me, saith the Lord of hosts.

3:6. For I am the Lord, and I change not: and you the sons of Jacob are not consumed.

3:7. For from the days of your fathers you have departed from my ordinances, and have not kept

them: Return to me, and I will return to you, saith the Lord of hosts. And you have said: Wherein shall we return?

3:8. Shall a man afflict God, for you afflict me. And you have said: Wherein do we afflict thee? in tithes and in firstfruits.

3:9. And you are cursed with want, and you afflict me, even the whole nation of you.

3:10. Bring all the tithes into the storehouse, that there may be meat in my house, and try me in this, saith the Lord: if I open not unto you the flood-gates of heaven, and pour you out a blessing even to abundance.

3:11. And I will rebuke for your sakes the devourer, and he shall not spoil the fruit of your land: neither shall the vine in the field be barren, saith the Lord of hosts.

3:12. And all nations shall call you blessed: for you shall be a delightful land, saith the Lord of hosts.

3:13. Your words have been unsufferable to me,

saith the Lord.

3:14. And you have said: What have we spoken against thee? You have said: He laboureth in vain that serveth God, and what profit is it that we have kept his ordinances, and that we have walked sorrowful before the Lord of hosts?

3:15. Wherefore now we call the proud people happy, for they that work wickedness are built up, and they have tempted God and are preserved.

3:16. Then they that feared the Lord, spoke every one with his neighbour: and the Lord gave ear, and heard it: and a book of remembrance was written before him for them that fear the Lord, and think on his name.

3:17. And they shall be my special possession, saith the Lord of hosts, in the day that I do judgment: and I will spare them, as a man spareth his son that serveth him.

3:18. And you shall return, and shall see the difference between the just and the wicked: and between him that serveth God, and him that

serveth him not.

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MALACHIAS CHAPTER 4

*The judgment of the wicked, and reward of the just.
An exhortation to observe the law. Elias shall come
for the conversion of the Jews.*

4:1. For behold the day shall come kindled as a furnace: and all the proud, and all that do wickedly shall be stubble: and the day that cometh shall set them on fire, saith the Lord of hosts, it shall not leave them root, nor branch.

4:2. But unto you that fear my name, the Sun of justice shall arise, and health in his wings: and you shall go forth, and shall leap like calves of the herd.

4:3. And you shall tread down the wicked when they shall be ashes under the sole of your feet in the day that I do this, saith the Lord of hosts.

4:4. Remember the law of Moses my servant, which I commanded him in Horeb for all Israel, the precepts, and judgments.

4:5. Behold, I will send you Elias the prophet, before the coming of the great and dreadful day of the Lord.

4:6. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers: lest I come, and strike the earth with anathema.

He shall turn the heart, etc. . . By bringing over the Jews to the faith of Christ, he shall reconcile them to their fathers, viz., the patriarchs and prophets; whose hearts for many ages have been turned away from them, because of their refusing to believe in Christ. —Ibid. With anathema. . . In the Hebrew, Cherem, that is, with utter destruction.

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THE FIRST BOOK OF MACHABEES

These books are so called, because they contain the history of the people of God under the command of Judas Machabeus and his brethren: and he, as some will have it, was surnamed Machabeus, from carrying in his ensigns, or standards, those words of Exodus 15.11, Who is like to thee among the strong, O Lord: in which the initial letters, in the Hebrew, are M. C. B. E. I. It is not known who is the author of these books. But as to their authority, though they are not received by the Jews, saith St. Augustine, (lib. 18, De Civ. Dei, c. 36,) they are received by the church: who, in

settling her canon of the scriptures, chose rather to be directed by the tradition she had received from the apostles of Christ, than by that of the scribes and Pharisees. And as the church has declared these two Books canonical, even in two general councils, *viz.*, Florence and Trent, there can be no doubt of their authenticity.

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1 MACHABEES CHAPTER 1

*The reign of Alexander and his successors:
Antiochus rifles and profanes the temple of God:
and persecutes unto death all that will not forsake
the law of God, and the religion of their fathers.*

1:1. Now it came to pass, after that Alexander the son of Philip the Macedonian, who first reigned in Greece, coming out of the land of Cethim, had overthrown Darius, king of the Persians and Medes:

1:2. He fought many battles, and took the strong holds of all, and slew the kings of the earth:

1:3. And he went through even to the ends of the

earth: and took the spoils of many nations: and the earth was quiet before him.

1:4. And he gathered a power, and a very strong army: and his heart was exalted and lifted up:

1:5. And he subdued countries of nations, and princes; and they became tributaries to him.

1:6. And after these things, he fell down upon his bed, and knew that he should die.

1:7. And he called his servants, the nobles that were brought up with him from his youth: and he divided his kingdom among them, while he was yet alive.

Divided his kingdom, etc. . . This is otherwise related by Q. Curtius; though he acknowledges that divers were of that opinion, and that it had been delivered by some authors, lib. 10. But here we find from the sacred text, that he was in error.

1:8. And Alexander reigned twelve years, and he died.

1:9. And his servants made themselves kings, every one in his place:

1:10. And they all put crowns upon themselves after his death, and their sons after them, many years; and evils were multiplied in the earth.

1:11. And there came out of them a wicked root, Antiochus the Illustrious, the son of king Antiochus, who had been a hostage at Rome: and he reigned in the hundred and thirty-seventh year of the kingdom of the Greeks.

Antiochus the Illustrius. . . Epiphanes, the younger son of Antiochus the Great, who usurped the kingdom, to the prejudice of his nephew Demetrius, son of his elder brother Seleucus Philopater. — -Ibid. Of the kingdom of the Greeks. . . Counting, not from the beginning of the reign of Alexander, but from the first year of Seleucus Nicator.

1:12. In those days there went out of Israel wicked men, and they persuaded many, saying: Let us go and make a covenant with the heathens

that are round about us: for since we departed from them, many evils have befallen us.

1:13. And the word seemed good in their eyes.

1:14. And some of the people determined to do this, and went to the king: and he gave them license to do after the ordinances of the heathens.

1:15. And they built a place of exercise in Jerusalem, according to the laws of the nations:

1:16. And they made themselves prepuces, and departed from the holy covenant, and joined themselves to the heathens, and were sold to do evil:

1:17. And the kingdom was established before Antiochus, and he had a mind to reign over the land of Egypt, that he might reign over two kingdoms.

1:18. And he entered into Egypt with a great multitude, with chariots, and elephants, and horsemen, and a great number of ships:

1:19. And he made war against Ptolemee king of Egypt; but Ptolemee was afraid at his presence

and fled, and many were wounded unto death.

1:20. And he took the strong cities in the land of Egypt: and he took the spoils of the land of Egypt.

1:21. And after Antiochus had ravaged Egypt, in the hundred and forty-third year, he returned and went up against Israel.

1:22. And he went up to Jerusalem, with a great multitude.

1:23. And he proudly entered into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof, and the table of proposition, and the pouring vessels, and the vials, and the little mortars of gold, and the veil, and the crowns, and the golden ornament that was before the temple: and he broke them all in pieces.

1:24. And he took the silver and gold, and the precious vessels: and he took the hidden treasures, which he found: and when he had taken all away, he departed into his own country.

1:25. And he made a great slaughter of men, and spoke very proudly.

1:26. And there was great mourning in Israel, and in every place where they were:

1:27. And the princes, and the ancients mourned, and the virgins and the young men were made feeble, and the beauty of the women was changed.

1:28. Every bridegroom took up lamentation: and the bride that sat in the marriage bed, mourned:

1:29. And the land was moved for the inhabitants thereof, and all the house of Jacob was covered with confusion.

1:30. And after two full years, the king sent the chief collector of his tributes to the cities of Juda, and he came to Jerusalem with a great multitude.

The chief collector, etc. . . Apollonius.

1:31. And he spoke to them peaceable words in deceit; and they believed him.

1:32. And he fell upon the city suddenly, and struck it with a great slaughter, and destroyed much people in Israel.

1:33. And he took the spoils of the city, and burnt it with fire, and threw down the houses thereof, and the walls thereof round about:

1:34. And they took the women captive, and the children, and the cattle they possessed.

1:35. And they built the city of David with a great and strong wall, and with strong towers, and made it a fortress for them:

The city of David. . . That is, the castle of Sion.

1:36. And they placed there a sinful nation, wicked men, and they fortified themselves therein: and they stored up armour; and victuals, and gathered together the spoils of Jerusalem;

1:37. And laid them up there: and they became a great snare.

1:38. And this was a place to lie in wait against

the sanctuary, and an evil devil in Israel.

An evil devil. . . That is, an adversary watching constantly to do harm, as the evil spirit is always watching and seeking whom he may devour.

1:39. And they shed innocent blood round about the sanctuary, and defiled the holy place.

1:40. And the inhabitants of Jerusalem fled away by reason of them and the city was made the habitation of strangers, and she became a stranger to her own seed, and her children forsook her.

1:41. Her sanctuary was desolate like a wilderness, her festival days were turned into mourning, her sabbaths into reproach, her honours were brought to nothing.

1:42. Her dishonour was increased according to her glory, and her excellency was turned into mourning.

1:43. And king Antiochus wrote to all his kingdom, that all the people should be one: and every one should leave his own law.

1:44. And all nations consented, according to the word of king Antiochus.

1:45. And many of Israel consented to his service, and they sacrificed to idols, and profaned the sabbath.

1:46. And the king sent letters by the hands of messengers to Jerusalem, and to all the cities of Juda; that they should follow the law of the nations of the earth.

1:47. And should forbid holocausts and sacrifices, and atonements to be made in the temple of God.

1:48. And should prohibit the sabbath, and the festival days to be celebrated.

1:49. And he commanded the holy places to be profaned, and the holy people of Israel.

1:50. And he commanded altars to be built, and temples, and idols, and swine's flesh to be immolated, and unclean beasts,

1:51. And that they should leave their children uncircumcised, and let their souls be defiled with

all uncleannesses, and abominations, to the end that they should forget the law, and should change all the justifications of God.

1:52. And that whosoever would not do according to the word of king Antiochus, should be put to death.

1:53. According to all these words he wrote to his whole kingdom: and he appointed rulers over the people that should force them to do these things.

1:54. And they commanded the cities of Juda to sacrifice.

1:55. Then many of the people were gathered to them that had forsaken the law of the Lord: and they committed evils in the land:

1:56. And they drove away the people of Israel into lurking holes, and into the secret places of fugitives.

1:57. On the fifteenth day of the month, Casleu, in the hundred and forty-fifth year, king Antiochus set up the abominable idol of

desolation upon the altar of God, and they built altars throughout all the cities of Juda round about:

The abominable idol, etc. . . Viz., the statue of Jupiter Olympius.

1:58. And they burnt incense, and sacrificed at the doors of the houses and in the streets.

1:59. And they cut in pieces, and burnt with fire the books of the law of God:

1:60. And every one with whom the books of the testament of the Lord were found, and whosoever observed the law of the Lord, they put to death, according to the edict of the king.

1:61. Thus by their power did they deal with the people of Israel, that were found in the cities month after month.

1:62. And on the five and twentieth day of the month they sacrificed upon the altar of the idol that was over against the altar of God.

1:63. Now the women that circumcised their children were slain according to the commandment of king Antiochus,

1:64. And they hanged the children about their neck in all their houses: and those that had circumcised them, they put to death.

1:65. And many of the people of Israel determined with themselves, that they would not eat unclean things: and they chose rather to die, than to be defiled with unclean meats:

1:66. And they would not break the holy law of God and they were put to death:

1:67. And there was very great wrath upon the people.

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1 MACHABEES CHAPTER 2

The zeal and success of Mathathias. His exhortation to his sons at his death.

2:1. In those days arose Mathathias, the son of John, the son of Simeon, a priest of the sons of Joarib, from Jerusalem, and he abode in the mountain of Modin:

2:2. And he had five sons: John, who was surnamed Gaddis:

2:3. And Simon, who was surnamed Thasi;

2:4. And Judas, who was called Machabeus;

2:5. And Eleazar, who was surnamed Abaron; and Jonathan, who was surnamed Apphus.

2:6. These saw the evils that were done in the people of Juda, and in Jerusalem.

2:7. And Mathathias said: Woe is me, wherefore was I born to see the ruin of my people, and the ruin of the holy city, and to dwell there, when it is given into the hands of the enemies?

2:8. The holy places are come into the hands of strangers her temple is become as a man without honour.

2:9. The vessels of her glory are carried away captive; her old men are murdered in the streets, and her young men are fallen by the sword of the enemies.

2:10. What nation hath not inherited her kingdom, and gotten of her spoils?

2:11. All her ornaments are taken away. She that was free is made a slave.

2:12. And behold our sanctuary, and our beauty, and our glory is laid waste, and the Gentiles have defiled them.

2:13. To what end then should we live any

longer?

2:14. And Mathathias and his sons rent their garments, and they covered themselves with haircloth, and made great lamentation.

2:15. And they that were sent from king Antiochus, came thither, to compel them that were fled into the city of Modin, to sacrifice, and to burn incense, and to depart from the law of God.

2:16. And many of the people of Israel consented and came to them: but Mathathias and his sons stood firm.

2:17. And they that were sent from Antiochus, answering, said to Mathathias: Thou art a ruler, and an honourable, and great man in this city, and adorned with sons, and brethren.

2:18. Therefore, come thou first, and obey the king's commandment, as all nations have done, and the men of Juda, and they that remain in Jerusalem: and thou, and thy sons shall be in the number of the king's friends, and enriched with

gold, and silver, and many presents.

2:19. Then Mathathias answered, and said with a loud voice: Although all nations obey king Antiochus, so as to depart every man from the service of the law of his fathers, and consent to his commandments:

2:20. I and my sons, and my brethren will obey the law of our fathers.

2:21. God be merciful unto us: it is not profitable for us to forsake the law, and the justices of God:

2:22. We will not hearken to the words of king Antiochus, neither will we sacrifice and transgress the commandments of our law, to go another way.

2:23. Now as he left off speaking these words, there came a certain Jew in the sight of all to sacrifice to the idols upon the altar in the city of Modin, according to the king's commandment.

2:24. And Mathathias saw, and was grieved, and his reins trembled, and his wrath was kindled

according to the judgment of the law, and running upon him he slew him upon the altar:

2:25. Moreover the man whom king Antiochus had sent, who compelled them to sacrifice, he slew at the same time, and pulled down the altar,

2:26. And shewed zeal for the law, as Phinees did by Zamri, the son of Salomi.

2:27. And Mathathias cried out in the city with a loud voice, saying: Every one that hath zeal for the law, and maintaineth the testament, let him follow me.

2:28. So he and his sons fled into the mountains, and left all that they had in the city.

2:29. Then many that sought after judgment, and justice, went down into the desert

2:30. And they abode there, they and their children, and their wives, and their cattle: because afflictions increased upon them.

2:31. And it was told to the king's men, and to the army that was in Jerusalem, in the city of David, that certain men, who had broken the

king's commandment, were gone away into the secret places in the wilderness, and that many were gone after them.

2:32. And forthwith they went out towards them, and made war against them on the sabbath day.

2:33. And they said to them: Do you still resist? come forth, and do according to the edict of king Antiochus, and you shall live.

2:34. And they said: We will not come forth, neither will we obey the king's edict, to profane the sabbath day.

2:35. And they made haste to give them battle.

2:36. But they answered them not, neither did they cast a stone at them, nor stopped up the secret places,

2:37. Saying: Let us all die in our innocence: and heaven and earth shall be witnesses for us, that you put us to death wrongfully.

2:38. So they gave them battle on the sabbath: and they were slain, with their wives, and their children, and their cattle, to the number of a

thousand persons.

2:39. And Mathathias and his friends heard of it, and they mourned for them exceedingly.

2:40. And every man said to his neighbour: If we shall all do as our brethren have done, and not fight against the heathens for our lives, and our justifications, they will now quickly root us out of the earth.

2:41. And they determined in that day, saying: Whosoever shall come up against us to fight on the sabbath day, we will fight against him: and we will not all die, as our brethren that were slain in the secret places.

2:42. Then was assembled to them the congregation of the Assideans, the stoutest of Israel, every one that had a good will for the law.

The Assideans. . . A set of men that led a religious life; and were zealous for the law and worship of God.

2:43. And all they that fled from the evils, joined

themselves to them, and were a support to them.

2:44. And they gathered an army, and slew the sinners in their wrath, and the wicked men in their indignation: and the rest fled to the nations for safety.

2:45. And Mathathias and his friends went round about, and they threw down the altars:

2:46. And they circumcised all the children whom they found in the confines of Israel that were uncircumcised: and they did valiantly.

2:47. And they pursued after the children of pride, and the work prospered in their hands:

2:48. And they recovered the law out of the hands of the nations, and out of the hands of the kings: and they yielded not the horn to the sinner.

They yielded not the horn, etc. . . That is, they suffered not the power of Antiochus, that man of sin, to abolish the law and religion of God.

2:49. Now the days drew near that Mathathias

should die, and he said to his sons: Now hath pride and chastisement gotten strength, and the time of destruction, and the wrath of indignation:

2:50. Now, therefore, O my sons, be ye zealous for the law, and give your lives for the covenant of your fathers.

2:51. And call to remembrance the works of the fathers, which they have done in their generations: and you shall receive great glory, and an everlasting name.

2:52. Was not Abraham found faithful in temptation, and it was reputed to him unto justice?

2:53. Joseph, in the time of his distress, kept the commandment, and he was made lord of Egypt.

2:54. Phinees, our father, by being fervent in the zeal of God, received the covenant of an everlasting priesthood.

2:55. Jesus, whilst he fulfilled the word, was made ruler in Israel.

Jesus. . . That is, Josue.

2:56. Caleb, for bearing witness before the congregation, received an inheritance.

2:57. David, by his mercy, obtained the throne of an everlasting kingdom.

2:58. Elias, while he is full of zeal for the law, was taken up into heaven.

2:59. Ananias and Azarias and Misael, by believing, were delivered out of the flame.

2:60. Daniel, in his innocency, was delivered out of the mouth of the lions.

2:61. And thus consider, through all generations: that none that trust in him, fail in strength.

2:62. And fear not the words of a sinful man, for his glory is dung and worms:

2:63. Today he is lifted up, and tomorrow he shall not be found, because he is returned into his earth and his thought is come to nothing.

2:64. You, therefore, my sons, take courage, and

behave manfully in the law: for by it you shall be glorious.

2:65. And behold, I know that your brother Simon is a man of counsel: give ear to him always, and he shall be a father to you.

2:66. And Judas Machabeus, who is valiant and strong from his youth up, let him be the leader of your army, and he shall manage the war of the people.

2:67. And you shall take to you all that observe the law: and revenge ye the wrong of your people.

2:68. Render to the Gentiles their reward, and take heed to the precepts of the law.

2:69. And he blessed them, and was joined to his fathers.

2:70. And he died in the hundred and forty-sixth year: and he was buried by his sons in the sepulchres of his fathers, in Modin, and all Israel mourned for him with great mourning.

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1 MACHABEES CHAPTER 3

Judas Machabeus succeeds his father, and overthrows Apollonius and Seron. A great army is sent against him out of Syria. He prepares his people for battle by fasting and prayer.

3:1. Then his son Judas, called Machabeus, rose up in his stead.

3:2. And all his brethren helped him, and all they that had joined themselves to his father, and they fought with cheerfulness the battle of Israel.

3:3. And he got his people great honour, and put on a breastplate as a giant, and girt his warlike armour about him in battles, and protected the

camp with his sword.

3:4. In his acts he was like a lion, and like a lion's whelp roaring for his prey.

3:5. And he pursued the wicked and sought them out, and them that troubled his people he burnt with fire:

3:6. And his enemies were driven away for fear of him, and all the workers of iniquity were troubled: and salvation prospered in his hand.

3:7. And he grieved many kings, and made Jacob glad with his works, and his memory is blessed for ever.

3:8. And he went through the cities of Juda, and destroyed the wicked out of them, and turned away wrath from Israel.

3:9. And he was renowned even to the utmost part of the earth, and he gathered them that were perishing.

3:10. And Apollonius gathered together the Gentiles, and a numerous and great army from Samaria, to make war against Israel.

3:11. And Judas understood it, and went forth to meet him: and he overthrew him, and killed him: and many fell down slain, and the rest fled away.

3:12. And he took their spoils, and Judas took the sword of Apollonius, and fought with it all his lifetime.

3:13. And Seron, captain of the army of Syria, heard that Judas had assembled a company of the faithful, and a congregation with him,

3:14. And he said I will get me a name, and will be glorified in the kingdom, and will overthrow Judas, and those that are with him, that have despised the edict of the king.

3:15. And he made himself ready; and the host of the wicked went up with him, strong succours, to be revenged of the children of Israel.

3:16. And they approached even as far as Bethoron: and Judas went forth to meet him, with a small company.

3:17. But when they saw the army coming to

meet them, they said to Judas: How shall we, being few, be able to fight against so great a multitude, and so strong, and we are ready to faint with fasting today?

3:18. And Judas said: It is an easy matter for many to be shut up in the hands of a few: and there is no difference in the sight of the God of heaven to deliver with a great multitude, or with a small company:

3:19. For the success of war is not in the multitude of the army, but strength cometh from heaven.

3:20. They come against us with an insolent multitude, and with pride, to destroy us, and our wives, and our children, and to take our spoils.

3:21. But we will fight for our lives, and our laws:

3:22. And the Lord himself will overthrow them before our face, but as for you, fear them not

3:23. And as soon as he had made an end of speaking, he rushed suddenly upon them: and

Seron, and his host were overthrown before him:

3:24. And he pursued him by the descent of Bethoron, even to the plain, and there fell of them eight hundred men, and the rest fled into the land of the Philistines.

3:25. And the fear of Judas, and of his brethren, and the dread of them, fell upon all the nations round about them.

3:26. And his fame came to the king, and all nations told of the battles of Judas.

3:27. Now when king Antiochus heard these words, he was angry in his mind: and he sent, and gathered the forces of all his kingdom, an exceeding strong army.

3:28. And he opened his treasury, and gave out pay to the army for a year: and he commanded them, that they should be ready for all things.

3:29. And he perceived that the money of his treasures failed, and that the tributes of the country were small, because of the dissension, and the evil that he had brought upon the land,

that he might take away the laws of old times:

3:30. And he feared that he should not have as formerly enough for charges and gifts, which he had given before with a liberal hand: for he had abounded more than the kings that had been before him.

3:31. And he was greatly perplexed in mind, and purposed to go into Persia, and to take tributes of the countries, and to gather much money.

3:32. And he left Lysias, a nobleman of the blood royal to oversee the affairs of the kingdom from the river Euphrates even to the river of Egypt:

3:33. And to bring up his son, Antiochus, till he came again.

3:34. And he delivered to him half the army, and the elephants: and he gave him charge concerning all that he would have done, and concerning the inhabitants of Judea, and Jerusalem.

3:35. And that he should send an army against

them to destroy and root out the strength of Israel, and the remnant of Jerusalem, and to take away the memory of them from that place.

3:36. And that he should settle strangers, to dwell in all their coasts, and divide their land by lot.

3:37. So the king took the half of the army that remained, and went forth from Antioch, the chief city of his kingdom, in the hundred and forty-seventh year: and he passed over the river Euphrates, and went through the higher countries.

3:38. Then Lysias chose Ptolemee, the son of Dorymenus, and Nicanor, and Gorgias, mighty men of the king's friends.

3:39. And he sent with them forty thousand men, and seven thousand horsemen: to go into the land of Juda, and to destroy it, according to the king's orders.

3:40. So they went forth with all their power, and came, and pitched near Emmaus, in the plain country.

3:41. And the merchants of the countries heard the fame of them: and they took silver and gold in abundance, and servants: and they came into the camp, to buy the children of Israel for slaves: and there were joined to them the forces of Syria, and of the land of the strangers.

3:42. And Judas, and his brethren, saw that evils were multiplied, and that the armies approached to their borders: and they knew the orders the king had given to destroy the people, and utterly abolish them.

3:43. And they said, every man to his neighbour: Let us raise up the low condition of our people, and let us fight for our people, and our sanctuary.

3:44. And the assembly was gathered, that they might be ready for battle, and that they might pray, and ask mercy and compassion.

3:45. Now Jerusalem was not inhabited, but was like a desert: there was none of her children that went in or out: and the sanctuary was trodden

down: and the children of strangers were in the castle, there was the habitation of the Gentiles: and joy was taken away from Jacob, and the pipe and harp ceased there.

3:46. And they assembled together, and came to Maspha, over against Jerusalem: for in Maspha was a place of prayer heretofore in Israel.

3:47. And they fasted that day, and put on haircloth, and put ashes upon their heads: and they rent their garments:

3:48. And they laid open the books of the law, in which the Gentiles searched for the likeness of their idols:

3:49. And they brought the priestly ornaments, and the first fruits and tithes, and stirred up the Nazarites that had fulfilled their days:

3:50. And they cried with a loud voice toward heaven, saying: What shall we do with these, and whither shall we carry them?

3:51. For thy holies are trodden down, and are profaned, and thy priests are in mourning, and are

brought low.

3:52. And behold the nations are come together against us, to destroy us: thou knowest what they intend against us.

3:53. How shall we be able to stand before their face, unless thou, O God, help us?

3:64. Then they sounded with trumpets, and cried out with a loud voice.

3:66. And after this, Judas appointed captains over the people, over thousands, and over hundreds, and over fifties, and over tens.

3:66. And he said to them that were building houses, or had betrothed wives, or were planting vineyards, or were fearful, that they should return every man to his house, according to the law.

3:67. So they removed the camp, and pitched on the south side of Emmaus.

3:68. And Judas said: Gird yourselves, and be valiant men, and be ready against the morning, that you may fight with these nations that are assembled against us to destroy us and our

sanctuary.

3:59. For it is better for us to die in battle, than to see the evils of our nation, and of the holies:

3:60. Nevertheless, as it shall be the will of God in heaven, so be it done.

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1 MACHABEES CHAPTER 4

Judas routs the king's army. Gorgias flies before him. Lysias comes against him with a great army, but is defeated. Judas cleanses the temple, sets up a new altar, and fortifies the sanctuary.

4:1. Then Gorgias took five thousand men, and a thousand of the best horsemen; and they removed out of the camp by night.

4:2. That they might come upon the camp of the Jews and strike them suddenly: and the men that were of the castle were their guides.

4:3. And Judas heard of it, and rose up, he and the valiant men, to attack the king's forces that

were in Emmaus.

4:4. For as yet the army was dispersed from the camp

The army was dispersed. . . That is, in different divisions, not altogether encamped.

4:5. And Gorgias came by night into the camp of Judas, and found no man; and he sought them in the mountains: for he said: These men flee from us.

4:6. And when it was day, Judas shewed himself in the plain with three thousand men only, who neither had armour nor swords:

Who neither had armour nor swords. . . Such as they wished for.

4:7. And they saw the camp of the Gentiles that it was strong, and the men in breastplates, and the horsemen round about them, and these were trained up to war.

4:8. And Judas said to the men that were with him: Fear ye not their multitude, neither be ye afraid of their assault.

4:9. Remember in what manner our fathers were saved in the Red Sea, when Pharaoh pursued them with a great army.

4:10. And now let us cry to heaven, and the Lord will have mercy on us, and will remember the covenant of our fathers, and will destroy this army before our face this day:

4:11. And all nations shall know that there is one that redeemeth and delivereth Israel.

4:12. And the strangers lifted up their eyes, and saw them coming against them.

4:13. And they went out of the camp to battle, and they that were with Judas sounded the trumpet.

4:14. And they joined battle: and the Gentiles were routed, and fled into the plain.

4:15. But all the hindmost of them fell by the sword and they pursued them as far as Gezeron,

and even to the plains of Idumea, and of Azotus, and of Jamnia: and there fell of them to the number of three thousand men.

4:16. And Judas returned again with his army that followed him.

4:17. And he said to the people: Be not greedy of the spoils; for there is war before us:

4:18. And Gorgias and his army are near us in the mountain: but stand ye now against our enemies, and overthrow them, and you shall take the spoils afterwards with safety.

4:19. And as Judas was speaking these words, behold part of them appeared, looking forth from the mountain.

4:20. And Gorgias saw that his men were put to flight, and that they had set fire to the camp: for the smoke that was seen declared what was done.

4:21. And when they had seen this, they were seized with great fear, seeing at the same time Judas and his army in the plain ready to fight.

4:22. So they all fled away into the land of the

strangers.

4:23. And Judas returned to take the spoils of the camp, and they got much gold, and silver, and blue silk, and purple of the sea, and great riches.

4:24. And returning home, they sung a hymn, and blessed God in heaven, because he is good, because his mercy endureth for ever.

4:25. So Israel had a great deliverance that day.

4:26. And such of the strangers as escaped, went and told Lysias all that had happened.

4:27. And when he heard these things, he was amazed and discouraged: because things had not succeeded in Israel according to his mind, and as the king had commanded.

4:28. So the year following, Lysias gathered together threescore thousand chosen men, and five thousand horsemen, that he might subdue them.

4:29. And they came into Judea, and pitched their tents in Bethoron, and Judas met them with ten thousand men.

4:30. And they saw that the army was strong, and he prayed and said: Blessed art thou, O Saviour of Israel, who didst break the violence of the mighty by the hand of thy servant David, and didst deliver up the camp of the strangers into the hands of Jonathan the son of Saul, and of his armour bearer.

4:31. Shut up this army in the hands of thy people Israel, and let them be confounded in their host and their horsemen.

4:32. Strike them with fear, and cause the boldness of their strength to languish, and let them quake at their own destruction.

4:33. Cast them down with the sword of them that love thee: and let all that know thy name praise thee with hymns.

4:34. And they joined battle: and there fell of the army of Lysias five thousand men.

4:35. And when Lysias saw that his men were put to flight, and how bold the Jews were, and that they were ready either to live, or to die

manfully, he went to Antioch, and chose soldiers, that they might come again into Judea with greater numbers.

4:36. Then Judas, and his brethren said: Behold our enemies are discomfited: let us go up now to cleanse the holy places, and to repair them.

4:37. And all the army assembled together, and they went up into Mount Sion.

4:38. And they saw the sanctuary desolate, and the altar profaned, and the gates burnt, and shrubs growing up in the courts as in a forest, or on the mountains, and the chambers joining to the temple thrown down.

4:39. And they rent their garments, and made great lamentation, and put ashes on their heads:

4:40. And they fell down to the ground on their faces, and they sounded with the trumpets of alarm, and they cried towards heaven.

4:41. Then Judas appointed men to fight against them that were in the castle, till they had cleansed the holy places,

4:42. And he chose priests without blemish, whose will was set upon the law of God.

4:43. And they cleansed the holy places, and took away the stones that had been defiled into an unclean place.

4:44. And he considered about the altar of holocausts that had been profaned, what he should do with it.

4:45. And a good counsel came into their minds, to pull it down: lest it should be a reproach to them, because the Gentiles had defiled it; so they threw it down.

4:46. And they laid up the stones in the mountain of the temple, in a convenient place, till there should come a prophet, and give answer concerning them.

4:47. Then they took whole stones, according to the law and built a new altar, according to the former:

4:48. And they built up the holy places, and the things that were within the temple: and they

sanctified the temple and the courts.

4:49. And they made new holy vessels, and brought in the candlestick, and the altar of incense, and the table, into the temple.

4:50. And they put incense upon the altar, and lighted up the lamps that were upon the candlestick, and they gave light in the temple.

4:51. And they set the loaves upon the table, and hung up the veils, and finished all the works that they had begun to make.

4:52. And they arose before the morning on the five and twentieth day of the ninth month, (which is the month of Casleu) in the hundred and forty-eighth year.

4:53. And they offered sacrifice, according to the law, upon the new altar of holocausts which they had made.

4:54. According to the time, and according to the day wherein the heathens had defiled it, in the same was it dedicated anew with canticles, and harps, and lutes, and cymbals.

4:55. And all the people fell upon their faces, and adored, and blessed up to heaven, him that had prospered them.

4:56. And they kept the dedication of the altar eight days, and they offered holocausts with joy, and sacrifices of salvation, and of praise.

4:57. And they adorned the front of the temple with crowns of gold, and escutcheons, and they renewed the gates, and the chambers, and hanged doors upon them.

4:58. And there was exceeding great joy among the people, and the reproach of the Gentiles was turned away.

4:59. And Judas, and his brethren, and all the church of Israel decreed, that the day of the dedication of the altar should be kept in its season from year to year for eight days, from the five and twentieth day of the month of Casleu, with joy and gladness.

4:60. They built up also at that time Mount Sion, with high walls, and strong towers round about,

lest the Gentiles should at any time come, and tread it down, as they did before.

4:61. And he placed a garrison there, to keep it, and he fortified it, to secure Bethsura, that the people might have a defence against Idumea.

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1 MACHABEES CHAPTER 5

Judas and his brethren attack the enemies of their country, and deliver them that were distressed.

Josephus and Azarius, attempting contrary to order to fight against their enemies, are defeated.

5:1. Now it came to pass, when the nations round about heard that the altar and the sanctuary were built up, as before, that they were exceeding angry.

5:2. And they thought to destroy the generation of Jacob that were among them, and they began to kill some of the people, and to persecute them.

5:3. Then Judas fought against the children of

Esau in Idumea, and them that were in Acrabathane: because they beset the Israelites round about, and he made a great slaughter of them.

5:4. And he remembered the malice of the children of Bean: who were a snare and a stumblingblock to the people, by lying in wait for them in the way.

5:5. And they were shut up by him in towers, and he set upon them, and devoted them to utter destruction, and burnt their towers with fire, and all that were in them.

5:6. Then he passed over to the children of Ammon, where he found a mighty power, and much people, and Timotheus was their captain:

5:7. And he fought many battles with them, and they were discomfited in their sight, and he smote them:

5:8. And he took the city of Gazer and her towns, and returned into Judea.

5:9. And the Gentiles that were in Galaad,

assembled themselves together against the Israelites that were in their quarters, to destroy them: and they fled into the fortress of Datheman.

5:10. And they sent letters to Judas, and his brethren, saying: The heathens that are round about are gathered together against us to destroy us:

5:11. And they are preparing to come, and to take the fortress into which we are fled: and Timotheus is the captain of their host.

5:12. Now therefore come, and deliver us out of their hands, for many of us are slain.

5:13. And all our brethren that were in the places of Tubin, are killed: and they have carried away their wives, and their children, captives, and taken their spoils, and they have slain there almost a thousand men.

5:14. And while they were yet reading these letters, behold there came other messengers out of Galilee with their garments rent, who related according to these words:

5:15. Saying, that they of Ptolemais, and of Tyre, and of Sidon, were assembled against them, and all Galilee is filled with strangers, in order to consume us.

5:16. Now when Judas and the people heard these words, a great assembly met together to consider what they should do for their brethren that were in trouble, and were assaulted by them.

5:17. And Judas said to Simon, his brother: Choose thee men, and go, and deliver thy brethren in Galilee: and I, and my brother Jonathan, will go into the country of Galaad:

5:18. And he left Joseph, the son of Zacharias, and Azarias, captains of the people, with the remnant of the army in Judea, to keep it:

5:19. And he commanded them, saying: Take ye the charge of this people; but make no war against the heathens, till we return.

5:20. Now three thousand men were allotted to Simon, to go into Galilee: and eight thousand to Judas, to go into the land of Galaad.

5:21. And Simon went into Galilee, and fought many battles with the heathens: and the heathens were discomfited before his face, and he pursued them even to the gate of Ptolemais.

5:22. And there fell of the heathens almost three thousand men, and he took the spoils of them.

5:23. And he took with him those that were in Galilee and in Arbatis, with their wives, and children, and all that they had, and he brought them into Judea with great joy.

5:24. And Judas Machabeus, and Jonathan, his brother, passed over the Jordan, and went three days' journey through the desert.

5:25. And the Nabutheans met them, and received them in a peaceable manner, and told them all that happened to their brethren in the land of Galaad,

5:26. And that many of them were shut up in Barasa, and in Bosor, and in Alima, and in Casphor, and in Mageeth, and in Carnaim; all these strong and great cities.

5:27. Yea, and that they were kept shut up in the rest of the cities of Galaad, and that they had appointed to bring their army on the morrow near to these cities, and to take them, and to destroy them all in one day.

5:28. Then Judas and his army suddenly turned their march into the desert, to Bosor, and took the city: and he slew every male by the edge of the sword, and took all their spoils, and burnt it with fire.

5:29. And they removed from thence by night, and went till they came to the fortress.

5:30. And it came to pass that early in the morning, when they lifted up their eyes, behold there were people without number, carrying ladders and engines to take the fortress, and assault them.

5:31. And Judas saw that the fight was begun, and the cry of the battle went up to heaven like a trumpet, and a great cry out of the city:

5:32. And he said to his host: Fight ye today for

your brethren.

5:33. And he came with three companies behind them, and they sounded their trumpets, and cried out in prayer.

5:34. And the host of Timotheus understood that it was Machabeus, and they fled away before his face and they made a great slaughter of them, and there fell of them in that day almost eight thousand men.

5:35. And Judas turned aside to Maspha, and assaulted, and took it, and he slew every male thereof, and took the spoils thereof, and burnt it with fire.

5:36. From thence he marched, and took Casbon, and Mageeth, and Bosor, and the rest of the cities of Galaad.

5:37. But after this Timotheus gathered another army, and camped over against Raphon, beyond the torrent.

5:38. And Judas sent men to view the army: and they brought him word, saying: All the nations,

that are round about us, are assembled unto him an army exceeding great:

5:39. And they have hired the Arabians to help them, and they have pitched their tents beyond the torrent, ready to come to fight against thee. And Judas went to meet them.

5:40. And Timotheus said to the captains of his army: When Judas and his army come near the torrent of water, if he pass over unto us first, we shall not be able to withstand him: for he will certainly prevail over us.

5:41. But if he be afraid to pass over, and camp on the other side of the river, we will pass over to them, and shall prevail against him.

5:42. Now when Judas came near the torrent of water, he set the scribes of the people by the torrent, and commanded them, saying: Suffer no man to stay behind: but let all come to the battle.

5:43. And he passed over to them first, and all the people after him, and all the heathens were discomfited before them, and they threw away

their weapons, and fled to the temple that was in Carnaim.

5:44. And he took that city, and the temple he burnt with fire, with all things that were therein: and Carnaim was subdued, and could not stand against the face of Judas.

5:45. And Judas gathered together all the Israelites that were in the land of Galaad, from the least even to the greatest, and their wives and children, and an army exceeding great, to come into the land of Juda.

5:46. And they came as far as Ephron: now this was a great city, situate in the way, strongly fortified, and there was no means to turn from it on the right hand or on the left, but the way was through the midst of it.

5:47. And they that were in the city shut themselves in, and stopped up the gates with stones: and Judas sent to them with peaceable words,

5:48. Saying: Let us pass through your land, to

go into our own country, and no man shall hurt you; we will only pass through on foot. But they would not open to them.

5:49. Then Judas commanded proclamation to be made in the camp, that they should make an assault, every man in the place where he was.

5:50. And the men of the army drew near, and he assaulted that city all the day, and all the night; and the city was delivered into his hands:

5:51. And they slew every male with the edge of the sword, and he razed the city, and took the spoils thereof, and passed through all the city over them that were slain.

5:52. Then they passed over the Jordan to the great plain that is over against Bethsan.

5:53. And Judas gathered together the hindmost, and he exhorted the people, all the way through, till they came into the land of Juda.

5:54. And they went up to mount Sion with joy and gladness, and offered holocausts, because not one of them was slain, till they had returned in

peace.

5:55. Now in the days that Judas and Jonathan were in the land of Galaad, and Simon his brother in Galilee, before Ptolemais,

5:56. Joseph, the son of Zacharias, and Azarias, captain of the soldiers, heard of the good success, and the battles that were fought,

5:57. And he said: Let us also get us a name, and let us go fight against the Gentiles that are round about us.

5:58. And he gave charge to them that were in his army, and they went towards Jamnia.

5:59. And Gorgias and his men went out of the city, to give them battle.

5:60. And Joseph and Azarias were put to flight, and were pursued unto the borders of Judea: and there fell on that day, of the people of Israel, about two thousand men, and there was a great overthrow of the people:

5:61. Because they did not hearken to Judas and his brethren, thinking that they should do

manfully.

5:62. But they were not of the seed of those men by whom salvation was brought to Israel.

5:63. And the men of Juda were magnified exceedingly in the sight of all Israel, and of all the nations where their name was heard.

5:64. And the people assembled to them with joyful acclamations.

5:65. Then Judas and his brethren went forth and attacked the children of Esau, in the land towards the south, and he took Chebron and her towns: and he burnt the walls thereof, and the towers all round it.

5:66. And he removed his camp to go into the land of the aliens, and he went through Samaria.

5:67. In that day some priests fell in battle, while desiring to do manfully they went out unadvisedly to fight.

5:68. And Judas turned to Azotus, into the land of the strangers, and he threw down their altars, and he burnt the statues of their gods with fire:

and he took the spoils of the cities, and returned into the land of Juda.

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1 MACHABEES CHAPTER 6

The fruitless repentance and death of Antiochus. His son comes against Judas with a formidable army. He besieges Sion: but at last makes peace with the Jews.

6:1. Now king Antiochus was going through the higher countries, and he heard that the city of Elymais in Persia, was greatly renowned, and abounding in silver and gold,

6:2. And that there was in it a temple exceeding rich; and coverings of gold, and breastplates, and shields, which king Alexander, son of Philip, the Macedonian, that reigned first in Greece, had left

there.

6:3. So he came, and sought to take the city and to pillage it; but he was not able, because the design was known to them that were in the city.

6:4. And they rose up against him in battle, and he fled away from thence, and departed with great sadness, and returned towards Babylonia.

6:5. And whilst he was in Persia there came one that told him how the armies that were in the land of Juda were put to flight:

6:6. And that Lysias went with a very great power, and was put to flight before the face of the Jews, and that they were grown strong by the armour, and power, and store of spoils which they had gotten out of the camps which they had destroyed:

6:7. And that they had thrown down the abomination which he had set up upon the altar in Jerusalem, and that they had compassed about the sanctuary with high walls as before, and Bethsura also, his city.

6:8. And it came to pass, when the king heard these words, that he was struck with fear, and exceedingly moved: and he laid himself down upon his bed, and fell sick for grief, because it had not fallen out to him as he imagined.

6:9. And he remained there many days: for great grief came more and more upon him, and he made account that he should die.

6:10. And he called for all his friends, and said to them: Sleep is gone from my eyes, and I am fallen away, and my heart is cast down for anxiety:

6:11. And I said in my heart: Into how much tribulation am I come, and into what floods of sorrow wherein now I am: I that was pleasant and beloved in my power!

6:12. But now I remember the evils that I did in Jerusalem, from whence also I took away all the spoils of gold, and of silver, that were in it, and I sent to destroy the inhabitants of Juda without cause.

6:13. I know, therefore, that for this cause these evils have found me: and behold I perish with great grief in a strange land.

6:14. Then he called Philip, one of his friends, and he made him regent over all his kingdom.

6:15. And he gave him the crown, and his robe, and his ring, that he should go to Antiochus, his son, and should bring him up for the kingdom.

6:16. So king Antiochus died there in the year one hundred and forty-nine.

6:17. And Lysias understood that the king was dead, and he set up Antiochus, his son, to reign, whom he had brought up young: and he called his name Eupator.

6:18. Now they that were in the castle, had shut up the Israelites round about the holy places: and they were continually seeking their hurt, and to strengthen the Gentiles.

6:19. And Judas purposed to destroy them: and he called together all the people, to besiege them.

6:20. And they came together, and besieged

them in the year one hundred and fifty, and they made battering slings and engines.

6:21. And some of the besieged got out: and some wicked men of Israel joined themselves unto them.

6:22. And they went to the king, and said: How long dost thou delay to execute judgment, and to revenge our brethren?

6:23. We determined to serve thy father, and to do according to his orders, and obey his edicts:

6:24. And for this they of our nation are alienated from us, and have slain as many of us as they could find, and have spoiled our inheritances.

6:25. Neither have they put forth their hand against us only, but also against all our borders.

6:26. And behold they have approached this day to the castle of Jerusalem to take it, and they have fortified the strong hold of Bethsura:

6:27. And unless thou speedily prevent them, they will do greater things than these, and thou

shalt not be able to subdue them.

6:28. Now when the king heard this, he was angry: and he called together all his friends, and the captains of his army, and them that were over the horsemen.

6:29. There came also to him from other realms, and from the islands of the sea, hired troops.

6:30. And the number of his army was an hundred thousand footmen, and twenty thousand horsemen, and thirty-two elephants trained to battle.

6:31. And they went through Idumea, and approached to Bethsura, and fought many days, and they made engines: but they sallied forth, and burnt them with fire, and fought manfully.

But they sallied forth. . . That is, the citizens of Bethsura sallied forth and burnt them, that is, burnt the engines of the besiegers.

6:32. And Judas departed from the castle, and removed the camp to Bethzacharam, over against

the king's camp.

6:33. And the king rose before it was light, and made his troops march on fiercely towards the way of Bethzacharam: and the armies made themselves ready for the battle, and they sounded the trumpets:

6:34. And they shewed the elephants the blood of grapes, and mulberries, to provoke them to fight.

6:35. And they distributed the beasts by the legions: and there stood by every elephant a thousand men in coats of mail, and with helmets of brass on their heads: and five hundred horsemen set in order were chosen for every beast.

6:36. These before the time wheresoever the beast was they were there: and whithersoever it went, they went, and they departed not from it.

These before the time. . . That is, these were ready for every occasion.

6:37. And upon the beast, there were strong wooden towers which covered every one of them: and engines upon them, and upon every one thirty-two valiant men, who fought from above: and an Indian to rule the beast.

6:38. And the rest of the horsemen he placed on this side and on that side, at the two wings, with trumpets to stir up the army, and to hasten them forward that stood thick together in the legions thereof.

6:39. Now when the sun shone upon the shields of gold, and of brass, the mountains glittered therewith, and they shone like lamps of fire.

6:40. And part of the king's army was distinguished by the high mountains, and the other part by the low places: and they marched on warily and orderly.

6:41. And all the inhabitants of the land were moved at the noise of their multitude, and the marching of the company, and the rattling of the armour, for the army was exceeding great and

strong.

6:42. And Judas and his army drew near for battle: and there fell of the king's army six hundred men.

6:43. And Eleazar, the son of Saura, saw one of the beasts harnessed with the king's harness: and it was higher than the other beasts; and it seemed to him that the king was on it:

6:44. And he exposed himself to deliver his people, and to get himself an everlasting name.

6:45. And he ran up to it boldly in the midst of the legion, killing on the right hand, and on the left, and they fell by him on this side and that side.

6:46. And he went between the feet of the elephant, and put himself under it: and slew it, and it fell to the ground upon him, and he died there.

6:47. Then they seeing the strength of the king and the fierceness of his army, turned away from them.

6:48. But the king's army went up against them to Jerusalem: and the king's army pitched their tents against Judea and Mount Sion.

6:49. And he made peace with them that were in Bethsura: and they came forth out of the city, because they had no victuals, being shut up there, for it was the year of rest to the land.

6:50. And the king took Bethsura: and he placed there a garrison to keep it.

6:51. And he turned his army against the sanctuary for many days: and he set up there battering slings, and engines, and instruments to cast fire, and engines to cast stones and javelins, and pieces to shoot arrows, and slings.

6:52. And they also made engines against their engines, and they fought for many days.

6:53. But there were no victuals in the city, because it was the seventh year: and such as had stayed in Judea of them that came from among the nations, had eaten the residue of all that which had been stored up.

6:54. And there remained in the holy places but a few, for the famine had prevailed over them: and they were dispersed every man to his own place.

6:55. Now Lysias heard that Philip; whom king Antiochus while he lived had appointed to bring up his son, Antiochus, and to reign,

6:56. Was returned from Persia, and Media, with the army that went with him and that he sought to take upon him the affairs of the kingdom:

6:57. Wherefore he made haste to go, and say to the king and to the captains of the army: We decay daily, and our provision of victuals is small, and the place that we lay siege to is strong, and it lieth upon us to take order for the affairs of the kingdom.

6:58. Now, therefore, let us come to an agreement with these men, and make peace with them and with all their nation.

6:59. And let us covenant with them, that they may live according to their own laws, as before. For because of our despising their laws, they

have been provoked, and have done all these things.

6:60. And the proposal was acceptable in the sight of the king, and of the princes: and he sent to them to make peace: and they accepted of it.

6:61. And the king and the princes swore to them: and they came out of the strong hold.

6:62. Then the king entered into Mount Sion, and saw the strength of the place: and he quickly broke the oath that he had taken, and gave commandment to throw down the wall round about.

6:63. And he departed in haste and returned to Antioch, where he found Philip master of the city: and he fought against him, and took the city.

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1 MACHABEES CHAPTER 7

Demetrius is made king, and sends Bacchides and Alcimus the priest into Judea, and after them Nicanor, who is slain by Judas with all his army.

7:1. In the hundred and fifty-first year, Demetrius, the son of Seleucus, departed from the city of Rome, and came up with few men into a city of the sea coast, and reigned there.

7:2. And it came to pass as he entered into the house of the kingdom of his fathers, that the army seized upon Antiochus, and Lysias, to bring them unto him.

7:3. And when he knew it, he said: Let me not see their face.

7:4. So the army slew them. And Demetrius sat upon the throne of his kingdom:

7:5. And there came to him the wicked and ungodly men of Israel: and Alcimus was at the head of them, who desired to be made high priest.

7:6. And they accused the people to the king, saying: Judas and his brethren have destroyed all thy friends, and he hath driven us out of our land.

7:7. Now, therefore, send some men whom thou trustest, and let him go, and see all the havoc he hath made amongst us, and in the king's lands: and let him punish all his friends and their helpers.

7:8. Then the king chose Bacchides, one of his friends, that ruled beyond the great river in the kingdom, and was faithful to the king: and he sent him,

7:9. To see the havoc that Judas had made: and the wicked Alcimus he made high priest, and

commanded him to take revenge upon the children of Israel.

7:10. And they arose, and came with a great army into the land of Juda: and they sent messengers, and spoke to Judas and his brethren with peaceable words, deceitfully.

7:11. But they gave no heed to their words: for they saw that they were come with a great army.

7:12. Then there assembled to Alcimus and Bacchides a company of the scribes, to require things that are just:

7:13. And first the Assideans, that were among the children of Israel, and they sought peace of them.

7:14. For they said: One that is a priest of the seed of Aaron is come, he will not deceive us.

7:15. And he spoke to them peaceably: and he swore to them, saying: We will do you no harm, nor your friends.

7:16. And they believed him. And he took threescore of them, and slew them in one day,

according to the word that is written:

7:17. The flesh of thy saints, and the blood of them they have shed round about Jerusalem, and there was none to bury them.

7:18. Then fear and trembling fell upon all the people: for they said: There is no truth, nor justice among them: for they have broken the covenant, and the oath which they made.

7:19. And Bacchides removed the camp from Jerusalem, and pitched in Bethzecha: and he sent, and took many of them that were fled away from him, and some of the people he killed, and threw them into a great pit.

7:20. Then he committed the country to Alcimus, and left with him troops to help him. So Bacchides went away to the king.

7:21. But Alcimus did what he could to maintain his chief priesthood.

7:22. And they that disturbed the people resorted to him, and they got the land of Juda into their power, and did much hurt in Israel.

7:23. And Judas saw all the evils that Alcimus, and they that were with him, did to the children of Israel, much more than the Gentiles.

7:24. And he went out into all the coasts of Judea round about, and took vengeance upon the men that had revolted, and they ceased to go forth any more into the country.

7:25. And Alcimus saw that Judas and they that were with him, prevailed: and he knew that he could not stand against them, and he went back to the king, and accused them of many crimes.

7:26. And the king sent Nicanor, one of his principal lords, who was a great enemy to Israel: and he commanded him to destroy the people.

7:27. And Nicanor came to Jerusalem with a great army, and he sent to Judas and to his brethren deceitfully, with friendly words,

7:28. Saying: Let there be no fighting between me and you: I will come with a few men, to see your faces with peace.

7:29. And he came to Judas, and they saluted

one another peaceably: and the enemies were prepared to take away Judas by force.

7:30. And the thing was known to Judas that he was come to him with deceit: and he was much afraid of him, and would not see his face any more.

7:31. And Nicanor knew that his counsel was discovered: and he went out to fight against Judas, near Capharsalama.

7:32. And there fell of Nicanor's army almost five thousand men, and they fled into the city of David.

7:33. And after this Nicanor went up into mount Sion: and some of the priests and the people came out to salute him peaceably, and to shew him the holocausts that were offered for the king.

7:34. But he mocked and despised them, and abused them: and he spoke proudly,

7:35. And swore in anger, saying: Unless Judas and his army be delivered into my hands, as soon as ever I return in peace, I will burn this house.

And he went out in a great rage.

7:36. And the priests went in, and stood before the face of the altar and the temple: and weeping, they said:

7:37. Thou, O Lord, hast chosen this house for thy name to be called upon therein, that it might be a house of prayer and supplication for thy people.

7:38. Be avenged of this man, and his army, and let them fall by the sword: remember their blasphemies, and suffer them not to continue any longer.

7:39. Then Nicanor went out from Jerusalem, and encamped near to Bethoron: and an army of Syria joined him.

7:40. But Judas pitched in Adarsa with three thousand men: and Judas prayed, and said:

7:41. O Lord, when they that were sent by king Sennacherib blasphemed thee, an angel went out, and slew of them a hundred and eighty-five thousand:

7:42. Even so destroy this army in our sight today and let the rest know that he hath spoken ill against thy sanctuary: and judge thou him according to his wickedness.

7:43. And the armies joined battle on the thirteenth day of the month, Adar: and the army of Nicanor was defeated, and he himself was first slain in the battle.

7:44. And when his army saw that Nicanor was slain they threw away their weapons, and fled:

7:45. And they pursued after them one day's journey from Adazer, even till ye come to Gazara, and they sounded the trumpets after them with signals.

7:46. And they went forth out of all the towns of Judea round about, and they pushed them with the horns, and they turned again to them, and they were all slain with the sword, and there was not left of them so much as one.

7:47. And they took the spoils of them for a booty, and they cut off Nicanor's head, and his

right hand, which he had proudly stretched out, and they brought it, and hung it up over against Jerusalem.

7:48. And the people rejoiced exceedingly, and they spent that day with great joy.

7:49. And he ordained that this day should be kept every year, being the thirteenth of the month of Adar

7:50. And the land of Juda was quiet for a short time.

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1 MACHABEES CHAPTER 8

Judas hears of the great character of the Romans: he makes a league with them.

8:1. Now Judas heard of the fame of the Romans, that they are powerful and strong, and willingly agree to all things that are requested of them: and that whosoever have come to them, they have made amity with them, and that they are mighty in power.

8:2. And they heard of their battles, and their noble acts which they had done in Galatia, how they had conquered them, and brought them under tribute:

They heard, etc. . . What is here set down of the history and character of the ancient Romans, is not an assertion, or affirmation of the sacred writer: but only a relation of what Judas had heard of them.

8:3. And how great things they had done in the land of Spain, and that they had brought under their power the mines of silver and of gold that are there, and had gotten possession of all the place by their counsel and patience:

8:4. And had conquered places that were very far off from them, and kings that came against them from the ends of the earth, and had overthrown them with great slaughter: and the rest pay them tribute every year.

8:5. And that they had defeated in battle Philip and Perses the king of the Ceteans, and the rest that had borne arms against them, and had conquered them:

Ceteans. . . That is, the Macedonians.

8:6. And how Antiochus, the great king of Asia, who went to fight against them, having a hundred and twenty elephants, with horsemen, and chariots, and a very great army, was routed by them.

8:7. And how they took him alive, and appointed to him, that both he and they that should reign after him, should pay a great tribute, and that he should give hostages, and that which was agreed upon,

8:8. And the country of the Indians, and of the Medes, and of the Lydians, some of their best provinces: and those which they had taken from them, they gave to king Eumenes.

Eumenes. . . King of Pergamus.

8:9. And that they who were in Greece, had a mind to go and to destroy them: and they had knowledge thereof,

8:10. And they sent a general against them, and fought with them, and many of them were slain,

and they carried away their wives, and their children captives, and spoiled them, and took possession of their land, and threw down their walls, and brought them to be their servants unto this day.

8:11. And the other kingdoms, and islands, that at any time had resisted them, they had destroyed and brought under their power.

8:12. But with their friends, and such as relied upon them, they kept amity, and had conquered kingdoms that were near, and that were far off: for all that heard their name, were afraid of them.

8:13. That whom they had a mind to help to a kingdom, those reigned: and whom they would, they deposed from the kingdom: and they were greatly exalted.

8:14. And none of all these wore a crown, or was clothed in purple, to be magnified thereby.

8:15. And that they had made themselves a senate house, and consulted daily three hundred and twenty men, that sat in counsel always for

the people, that they might do the things that were right:

8:16. And that they committed their government to one man every year, to rule over all their country, and they all obey one, and there is no envy nor jealousy amongst them.

To one man. . . There were two consuls: but one only ruled at one time, each in his day. —Ibid. No envy, etc. . . So Judas had heard: and it was so far true, with regard to the ancient Romans, that as yet no envy or jealousy had divided them into such open factions and civil wars, as they afterwards experienced in the time of Marius and Sylla, etc.

8:17. So Judas chose Eupolemus, the son of John, the son of Jacob, and Jason, the son of Eleazar, and he sent them to Rome to make a league of amity and confederacy with them:

8:18. And that they might take off from them the yoke of the Grecians, for they saw that they oppressed the kingdom of Israel with servitude.

8:19. And they went to Rome, a very long journey, and they entered into the senate house, and said:

8:20. Judas Machabeus, and his brethren, and the people of the Jews, have sent us to you to make alliance and peace with you, and that we may be registered your confederates and friends.

8:21. And the proposal was pleasing in their sight.

8:22. And this is the copy of the writing that they wrote back again, graven in tables of brass, and sent to Jerusalem, that it might be with them there for a memorial of the peace, and alliance.

8:23. *Good success be to the Romans*, and to the people of the Jews by sea, and by land, for ever: and far be the sword and enemy from them.

8:24. But if there come first any war upon the Romans, or any of their confederates, in all their dominions:

8:25. The nation of the Jews shall help them according as the time shall direct, with all their

heart:

8:26. Neither shall they give them, whilst they are fighting, or furnish them with wheat, or arms, or money, or ships, as it hath seemed good to the Romans: and they shall obey their orders, without taking any thing of them.

8:27. In like manner also if war shall come first upon the nation of the Jews, the Romans shall help them with all their heart, according as the time shall permit them:

8:28. And there shall not be given to them that come to their aid, either wheat, or arms, or money, or ships, as it hath seemed good to the Romans: and they shall observe their orders without deceit.

8:29. According to these articles did the Romans covenant with the people of the Jews.

8:30. And, if after this, one party or the other shall have a mind to add to these articles, or take away any thing, they may do it at their pleasure: and whatsoever they shall add, or take away,

shall be ratified.

8:31. Moreover, concerning the evils that Demetrius, the king, hath done against them, we have written to him, saying: Why hast thou made thy yoke heavy upon our friends and allies, the Jews.

8:32. If, therefore, they come again to us complaining of thee, we will do them justice, and will make war against thee by sea and land.

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1 MACHABEES CHAPTER 9

Bacchides is sent again into Judea: Judas fights against him with eight hundred men and is slain. Jonathan succeeds him and revenges the murder of his brother John. He fights against Bacchides. Alcimus dies miserably. Bacchides besieges Bethbessen. He is forced to raise the siege and leave the country.

9:1. In the mean time, when Demetrius heard that Nicanor and his army were fallen in battle, he sent again Bacchides and Alcimus into Judea; and the right wing of his army with them.

9:2. And they took the road that leadeth to

Galgal, and they camped in Masaloth, which is in Arabella: and they made themselves masters of it, and slew many people.

9:3. In the first month of the hundred and fifty-second year they brought the army to Jerusalem:

9:4. And they arose and went to Berea, with twenty thousand men, and two thousand horsemen.

9:5. Now Judas had pitched his tents in Laisa, and three thousand chosen men with him:

9:6. And they saw the multitude of the army that they were many, and they were seized with great fear: and many withdrew themselves out of the camp, and there remained of them no more than eight hundred men.

9:7. And Judas saw that his army slipped away, and the battle pressed upon him, and his heart was cast down: because he had not time to gather them together, and he was discouraged.

9:8. Then he said to them that remained: Let us arise, and go against our enemies, if we may be

able to fight against them.

9:9. But they dissuaded him, saying: We shall not be able, but let us save our lives now, and return to our brethren, and then we will fight against them: for we are but few.

9:10. Then Judas said: God forbid we should do this thing, and flee away from them: but if our time be come, let us die manfully for our brethren, and let us not stain our glory.

9:11. And the army removed out of the camp, and they stood over against them: and the horsemen were divided into two troops, and the slingers, and the archers, went before the army, and they that were in the front were all men of valour.

9:12. And Bacchides was in the right wing, and the legion drew near on two sides, and they sounded the trumpets:

9:13. And they also that were on Judas's side, even they also cried out, and the earth shook at the noise of the armies: and the battle was fought

from morning even unto the evening.

9:14. And Judas perceived that the stronger part of the army of Bacchides was on the right side, and all the stout of heart came together with him:

9:15. And the right wing was discomfited by them, and he pursued them even to the mount Azotus.

9:16. And they that were in the left wing saw that the right wing was discomfited, and they followed after Judas, and them that were with him, at their back:

9:17. And the battle was hard fought, and there fell many wounded of the one side and of the other.

9:18. And Judas was slain, and the rest fled away.

9:19. And Jonathan and Simon took Judas, their brother, and buried him in the sepulchre of their fathers, in the city of Modin.

9:20. And all the people of Israel bewailed him with great lamentation, and they mourned for him many days.

9:21. And said: How is the mighty man fallen, that saved the people of Israel!

9:22. But the rest of the words of the wars of Judas, and of the noble acts that he did, and of his greatness, are not written: for they were very many.

9:23. And it came to pass, after the death of Judas, that the wicked began to put forth their heads in all the confines of Israel, and all the workers of iniquity rose up.

9:24. In those days there was a very great famine, and they and all their country yielded to Bacchides.

9:25. And Bacchides chose the wicked men, and made them lords of the country:

9:26. And they sought out, and made diligent search after the friends of Judas, and brought them to Bacchides, and he took vengeance of them, and abused them.

9:27. And there was a great tribulation in Israel, such as was not since the day, that there was no

prophet seen in Israel.

9:28. And all the friends of Judas came together, and said to Jonathan:

9:29. Since thy brother Judas died there is not a man like him to go forth against our enemies, Bacchides, and them that are the enemies of our nation.

9:30. Now, therefore, we have chosen thee this day to be our prince, and captain, in his stead, to fight our battles.

9:31. So Jonathan took upon him the government at that time, and rose up in the place of Judas, his brother

9:32. And Bacchides had knowledge of it, and sought to kill him.

9:33. And Jonathan, and Simon, his brother, knew it, and all that were with them: and they fled into the desert of Thecua, and they pitched by the water of the lake Asphar,

9:34. And Bacchides understood it, and he came himself, with all his army, over the Jordan, on the

sabbath day.

9:35. And Jonathan sent his brother, a captain of the people, to desire the Nabutheans his friends, that they would lend them their equipage, which was copious.

9:36. And the children of Jambri came forth out of Madaba, and took John, and all that he had, and went away with them.

9:37. After this it was told Jonathan, and Simon, his brother, that the children of Jambri made a great marriage, and were bringing the bride out of Madaba, the daughter of one of the great princes of Chanaan, with great pomp.

9:38. And they remembered the blood of John, their brother: and they went up, and hid themselves under the covert of the mountain.

9:39. And they lifted up their eyes, and saw: and behold a tumult, and great preparation: and the bridegroom came forth, and his friends, and his brethren to meet them with timbrels, and musical instruments and many weapons.

9:40. And they rose up against them from the place where they lay in ambush, and slew them, and there fell many wounded, and the rest fled into the mountains, and they took all their spoils:

9:41. And the marriage was turned into mourning, and the noise of their musical instruments into lamentation.

9:42. And they took revenge for the blood of their brother: and they returned to the bank of the Jordan.

9:43. And Bacchides heard it, and he came on the sabbath day even to the bank of the Jordan, with a great power.

9:44. And Jonathan said to his company: Let us arise, and fight against our enemies: for it is not now as yesterday, and the day before.

9:45. For behold the battle is before us, and the water of the Jordan on this side and on that side, and banks, and marshes, and woods: and there is no place for us to turn aside.

9:46. Now, therefore, cry ye to heaven, that ye

may be delivered from the hand of your enemies.
And they joined battle.

9:47. And Jonathan stretched forth his hand to strike Bacchides, but he turned away from him backwards.

9:48. And Jonathan, and they that were with him, leapt into the Jordan, and swam over the Jordan to them.

9:49. And there fell of Bacchides' side that day a thousand men: and they returned to Jerusalem,

9:50. And they built strong cities in Judea, the fortress that was in Jericho, and in Ammaus, and in Bethoron, and in Bethel, and Thamnata, and Phara, and Thopo, with high walls, and gates, and bars.

9:51. And he placed garrisons in them, that they might wage war against Israel:

9:52. And he fortified the city of Bethsura, and Gazara, and the castle, and set garrisons in them, and provisions of victuals:

9:53. And he took the sons of the chief men of

the country for hostages, and put them in the castle in Jerusalem in custody.

9:54. Now in the year one hundred and fifty-three, the second month, Alcimus commanded the walls of the inner court of the sanctuary to be thrown down, and the works of the prophets to be destroyed: and he began to destroy.

9:55. At that time Alcimus was struck: and his works were hindered, and his mouth was stopped, and he was taken with a palsy, so that he could no more speak a word, nor give order concerning his house.

9:56. And Alcimus died at that time in great torment.

9:57. And Bacchides saw that Alcimus was dead: and he returned to the king, and the land was quiet for two years.

9:58. And all the wicked held a council, saying: Behold Jonathan, and they that are with him, dwell at ease and without fear: now, therefore, let us bring Bacchides hither, and he shall take

them all in one night.

9:59. So they went, and gave him counsel.

9:60. And he arose to come with a great army: and he sent secretly letters to his adherents that were in Judea to seize upon Jonathan, and them that were with him: but they could not, for their design was known to them.

9:61. And he apprehended of the men of the country, that were the principal authors of the mischief, fifty men, and he slew them.

9:62. And Jonathan, and Simon, and they that were with him, retired into Bethbessen, which is in the desert: and he repaired the breaches thereof, and they fortified it.

9:63. And when Bacchides knew it, he gathered together all his multitude: and sent word to them that were of Judea.

9:64. And he came, and camped above Bethbessen, and fought against it many days, and made engines.

9:65. But Jonathan left his brother, Simon, in the

city and went forth into the country, and came with a number of men,

9:66. And struck Odares, and his brethren, and the children of Phaseron, in their tents, and he began to slay, and to increase in forces.

9:67. But Simon, and they that were with him, sallied out of the city, and burnt the engines,

9:68. And they fought against Bacchides, and he was discomfited by them: and they afflicted him exceedingly, for his counsel, and his enterprise was in vain.

9:69. And he was angry with the wicked men that had given him counsel to come into their country, and he slew many of them: and he purposed to return with the rest into their country.

9:70. And Jonathan had knowledge of it, and he sent ambassadors to him to make peace with him, and to restore to him the prisoners.

9:71. And he accepted it willingly, and did according to his words, and swore that he would do him no harm all the days of his life.

9:72. And he restored to him the prisoners which he before had taken out of the land of Juda: and he returned, and went away into his own country, and he came no more into their borders.

9:73. So the sword ceased from Israel: and Jonathan dwelt in Machmas, and Jonathan began there to judge the people, and he destroyed the wicked out of Israel.

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1 MACHABEES CHAPTER 10

Alexander Bales sets himself up for king: both he and Demetrius seek to make Jonathan their friend. Alexander kills Demetrius in battle, and honours Jonathan. His victory over Apollonius.

10:1. Now in the hundred and sixtieth year, Alexander, the son of Antiochus, surnamed the Illustrious, came up and took Ptolemais, and they received him, and he reigned there.

10:2. And king Demetrius heard of it, and gathered together an exceeding great army, and went forth against him to fight.

10:3. And Demetrius sent a letter to Jonathan,

with peaceable words, to magnify him.

10:4. For he said: Let us first make a peace with him, before he make one with Alexander against us.

10:5. For he will remember all the evils that we have done against him, and against his brother, and against his nation.

10:6. And he gave him authority to gather together a army, and to make arms, and that he should be his confederate: and the hostages that were in the castle, he commanded to be delivered to him.

10:7. And Jonathan came to Jerusalem, and read the letters in the hearing of all the people, and of them that were in the castle.

10:8. And they were struck with great fear, because they heard that the king had given him authority to gather together an army.

10:9. And the hostages were delivered to Jonathan, and he restored them to their parents.

10:10. And Jonathan dwelt in Jerusalem, and

began to build, and to repair the city.

10:11. And he ordered workmen to build the walls, and mount Sion round about with square stones for fortification: and so they did.

10:12. Then the strangers that were in the strong holds, which Bacchides had built, fled away.

10:13. And every man left his place, and departed into his own country:

10:14. Only in Bethsura there remained some of them, that had forsaken the law, and the commandments of God: for this was a place of refuge for them.

10:15. And king Alexander heard of the promises that Demetrius had made Jonathan: and they told him of the battles, and the worthy acts that he and his brethren had done, and the labours that they had endured.

10:16. And he said: Shall we find such another man? now, therefore, we will make him our friend and our confederate.

10:17. So he wrote a letter, and sent it to him

according to these words, saying:

10:18. King Alexander to his brother, Jonathan, greetings.

10:19. We have heard of thee, that thou art a man of great power, and fit to be our friend:

10:20. Now therefore, we make thee this day high priest of thy nation, and that thou be called the king's friend, (and he sent him a purple robe, and a crown of gold) and that thou be of one mind with us in our affairs, and keep friendship with us.

10:21. Then Jonathan put on the holy vestment in the seventh month, in the year one hundred and threescore, at the feast day of the tabernacles: and he gathered together an army, and made a great number of arms.

10:22. And Demetrius heard these words, and was exceeding sorry, and said:

10:23. What is this that we have done, that Alexander hath prevented us to gain the friendship of the Jews to strengthen himself?

10:24. I also will write to them words of request, and offer dignities, and gifts: that they may be with me to aid me.

10:25. And he wrote to them in these words: King Demetrius to the nation of the Jews, greeting.

10:26. Whereas you have kept covenant with us, and have continued in our friendship, and have not joined with our enemies, we have heard of it, and are glad.

10:27. Wherefore now continue still to keep fidelity towards us, and we will reward you with good things, for what you have done in our behalf.

10:28. And we will remit to you many charges, and will give you gifts.

10:29. And now I free you, and all the Jews, from tributes, and I release you from the customs of salt, and remit the crowns, and the thirds of the seed:

10:30. And the half of the fruit of trees, which is

my share, I leave to you from this day forward, so that it shall not be taken of the land of Juda, and of the three cities that are added thereto out of Samaria and Galilee, from this day forth, and for ever:

10:31. And let Jerusalem be holy and free, with the borders thereof: and let the tenths, and tributes be for itself.

10:32. I yield up also the power of the castle that is in Jerusalem, and I give it to the high priest, to place therein such men as he shall choose, to keep it.

10:33. And every soul of the Jews that hath been carried captive from the land of Juda in all my kingdom, I set at liberty freely, that all be discharged from tributes, even of their cattle.

10:34. And I will that all the feasts, and the sabbaths, and the new moons, and the days appointed, and three days before the solemn day, and three days after the solemn day, be all days of immunity and freedom, for all the Jews that

are in my kingdom:

10:35. And no man shall have power to do any thing against them, or to molest any of them, in any cause.

10:36. And let there be enrolled in the king's army to the number of thirty thousand of the Jews: and allowance shall be made them, as is due to all the king's forces and certain of them shall be appointed to be in the fortresses of the great king:

10:37. And some of them shall be set over the affairs of the kingdom, that are of trust, and let the governors be taken from among themselves, and let them walk in their own laws, as the king hath commanded in the land of Juda.

10:38. And the three cities that are added to Judea, out of the country of Samaria, let them be accounted with Judea: that they may be under one, and obey no other authority but that of the high priest:

10:39. Ptolemais and the confines thereof, I give

as a free gift to the holy places that are in Jerusalem, for the necessary charges of the holy things.

10:40. And I give every year fifteen thousand sickles of silver out of the king's accounts, of what belongs to me:

10:41. And all that is above, which they that were over the affairs the years before, had not paid, from this time they shall give it to the works of the house.

10:42. Moreover, the five thousand sickles of silver, which they received from the account of the holy places, every year, shall also belong to the priests that execute the ministry.

10:43. And whosoever shall flee into the temple that is in Jerusalem, and in all the borders thereof, being indebted to the king for any matter, let them be set at liberty, and all that they have in my kingdom, let them have it free.

10:44. For the building also, or repairing the works of the holy places, the charges shall be

given out of the king's revenues:

10:45. For the building also of the walls of Jerusalem, and the fortifying thereof round about, the charges shall be given out of the king's account, as also for the building of the walls in Judea.

10:46. Now when Jonathan and the people heard these words, they gave no credit to them, nor received them because they remembered the great evil that he had done in Israel, for he had afflicted them exceedingly.

10:47. And their inclinations were towards Alexander, because he had been the chief promoter of peace in their regard, and him they always helped.

10:48. And king Alexander gathered together a great army, and moved his camp near to Demetrius.

10:49. And the two kings joined battle, and the army of Demetrius fled away, and Alexander pursued after him, and pressed them close.

10:50. And the battle was hard fought, till the sun went down: and Demetrius was slain that day.

10:51. And Alexander sent ambassadors to Ptolemee king of Egypt, with words to this effect, saying:

Ptolemee. . . Surnamed Philometer.

10:52. Forasmuch as I am returned into my kingdom and am set in the throne of my ancestors, and have gotten the dominion, and have overthrown Demetrius and possessed our country,

10:53. And have joined battle with him, and both he and his army have been destroyed by us, and we are placed in the throne of his kingdom:

10:54. Now, therefore, let us make friendship one with another: and give me now thy daughter to wife, and I will be thy son in law, and I will give both thee and her gifts worthy of thee.

10:55. And king Ptolomee answered, saying:

Happy is the day wherein thou didst return to the land of thy fathers, and sattest in the throne of their kingdom.

10:56. And now I will do to thee as thou hast written but meet me at Ptolemais, that we may see one another, and I may give her to thee as thou hast said.

10:57. So Ptolemee went out of Egypt, with Cleopatra his daughter, and he came to Ptolemais, in the hundred and sixty-second year.

10:58. And king Alexander met him, and he gave him his daughter, Cleopatra: and he celebrated her marriage at Ptolemais with great glory, after the manner of kings.

10:59. And king Alexander wrote to Jonathan, that he should come and meet him.

10:60. And he went honourably to Ptolemais, and he met there the two kings, and he gave them much silver, and gold, and presents: and he found favour in their sight.

10:61. And some pestilent men of Israel, men of

a wicked life, assembled themselves against him, to accuse him: and the king gave no heed to them.

10:62. And he commanded that Jonathan's garments should be taken off, and that he should be clothed with purple: and they did so. And the king made him sit by himself.

10:63. And he said to his princes: Go out with him into the midst of the city, and make proclamation, that no man complain against him of any matter, and that no man trouble him for any manner of cause.

10:64. So when his accusers saw his glory proclaimed, and him clothed with purple, they all fled away.

10:65. And the king magnified him, and enrolled him amongst his chief friends, and made him governor, and partaker of his dominion.

10:66. And Jonathan returned into Jerusalem with peace and joy.

10:67. In the year one hundred and sixty-five,

Demetrius, the son of Demetrius, came from Crete into the land of his fathers.

10:68. And king Alexander heard of it, and was much troubled, and returned to Antioch.

10:69. And king Demetrius made Apollonius his general, who was governor of Celesyria: and he gathered together a great army, and came to Jamnia: and he sent to Jonathan, the high priest,

10:70. Saying: Thou alone standest against us, and I am laughed at and reproached, because thou shewest thy power against us in the mountains.

10:71. Now, therefore, if thou trustest in thy forces, come down to us into the plain, and there let us try one another: for with me is the strength of war.

10:72. Ask, and learn who I am, and the rest that help me, who also say that your foot cannot stand before our face, for thy fathers have twice been put to flight in their own land:

10:73. And now how wilt thou be able to abide the horsemen, and so great an army in the plain,

where there is no stone, nor rock, nor place to flee to?

10:74. Now when Jonathan heard the words of Apollonius, he was moved in his mind: and he chose ten thousand men, and went out of Jerusalem, and Simon, his brother, met him to help him.

10:75. And they pitched their tents near Joppe, but they shut him out of the city: because a garrison of Apollonius was in Joppe, and he laid siege to it.

10:76. And they that were in the city being affrighted, opened the gates to him: so Jonathan took Joppe.

10:77. And Apollonius heard of it, and he took three thousand horsemen, and a great army.

10:78. And he went to Azotus, as one that was making a journey, and immediately he went forth into the plain: because he had a great number of horsemen, and he trusted in them. And Jonathan followed after him to Azotus, and they joined

battle.

10:79. And Apollonius left privately in the camp a thousand horsemen behind them.

10:80. And Jonathan knew that there was an ambush behind him, and they surrounded his army, and cast darts at the people from morning till evening.

10:81. But the people stood still, as Jonathan had commanded them: and so their horses were fatigued.

10:82. Then Simon drew forth his army, and attacked the legion: for the horsemen were wearied: and they were discomfited by him, and fled.

10:83. And they that were scattered about the plain fled into Azotus, and went into Bethdagon, their idol's temple, there to save themselves.

10:84. But Jonathan set fire to Azotus, and the cities that were round about it, and took the spoils of them and the temple of Dagon: and all them that were fled into it, he burnt with fire.

10:85. So they that were slain by the sword, with them that were burnt, were almost eight thousand men.

10:86. And Jonathan, removed his army from thence and camped against Ascalon: and they went out of the city to meet him with great honour.

10:87. And Jonathan returned into Jerusalem with his people, having many spoils.

10:88. And it came to pass, when Alexander, the king heard these words, that he honoured Jonathan yet more.

10:89. And he sent him a buckle of gold, as the custom is, to be given to such as are of the royal blood. And he gave him Accaron, and all the borders thereof, in possession.

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1 MACHABEES CHAPTER 11

Ptolemee invades the kingdom of Alexander: the latter is slain: and the former dies soon after.

Demetrius honours Jonathan, and is rescued by the Jews from his own subjects in Antioch. Antiochus the younger favours Jonathan. His exploits in divers places.

11:1. And the king of Egypt gathered together an army, like the sand that lieth upon the sea shore, and many ships: and he sought to get the kingdom of Alexander by deceit, and join it to his own kingdom.

11:2. And he went out into Syria with peaceable

words and they opened to him the cities, and met him: for king Alexander had ordered them to go forth to meet him, because he was his father in law.

11:3. Now when Ptolemee entered into the cities, he put garrisons of soldiers in every city.

11:4. And when he came near to Azotns, they shewed him the temple of Dagon that was burnt with fire, and Azotus, and the suburbs thereof, that were destroyed, and the bodies that were cast abroad, and the graves of them that were slain in the battle, which they had made near the way.

11:5. And they told the king that Jonathan had done these things, to make him odious: but the king held his peace.

11:6. And Jonathan came to meet the king at Joppe with glory, and they saluted one another, and they lodged there.

11:7. And Jonathan went with the king as far as the river, called Eleutherus: and he returned into Jerusalem.

11:8. And king Ptolemee got the dominion of the cities by the sea side, even to Seleucia, and he devised evil designs against Alexander.

11:9. And he sent ambassadors to Demetrius, saying: Come, let us make a league between us, and I will give thee my daughter whom Alexander hath, and thou shalt reign in the kingdom of thy father.

11:10. For I repent that I have given him my daughter: for he hath sought to kill me.

11:11. And he slandered him, because he coveted his kingdom,

11:12. And he took away his daughter, and gave her to Demetrius, and alienated himself from Alexander, and his enmities were made manifest.

11:13. And Ptolemee entered into Antioch, and set two crowns upon his head, that of Egypt, and that of Asia.

11:14. Now king Alexander was in Cilicia at that time: because they that were in those places had rebelled.

11:15. And when Alexander heard of it, he came to give him battle: and king Ptolemee brought forth his army, and met him with a strong power, and put him to flight.

11:16. And Alexander fled into Arabia, there to be protected: and king Ptolemee was exalted.

11:17. And Zabdiel the Arabian took off Alexander's head, and sent it to Ptolemee.

11:18. And king Ptolemee died the third day after: and they that were in the strong holds were destroyed by them that were within the camp.

11:19. And Demetrius reigned in the hundred and sixty-seventh year.

11:20. In those days Jonathan gathered together them that were in Judea, to take the castle that was in Jerusalem: and they made many engines of war against it.

11:21. Then some wicked men that hated their own nation, went away to king Demetrius, and told him that Jonathan was besieging the castle.

11:22. And when he heard it, he was angry: and

forthwith he came to Ptolemais, and wrote to Jonathan that he should not besiege the castle, but should come to him in haste, and speak to him.

11:23. But when Jonathan heard this, he bade them besiege it still: and he chose some of the ancients of Israel, and of the priests, and put himself in danger

11:24. And he took gold, and silver, and raiment, and many other presents, and went to the king to Ptolemais and he found favour in his sight.

11:25. And certain wicked men of his nation made complaints against him.

11:26. And the king treated him as his predecessors had done before: and he exalted him in the sight of all his friends.

11:27. And he confirmed him in the high priesthood and all the honours he had before, and he made him the chief of his friends.

11:28. And Jonathan requested of the king that he would make Judea free from tribute, and the three governments, and Samaria, and the confines

thereof: and he promised him three hundred talents.

11:29. And the king consented: and he wrote letters to Jonathan of all these things, to this effect.

11:30. King Demetrius to his brother, Jonathan, and to the nation of the Jews, greeting.

11:31. We send you here a copy of the letter which we have written to Lasthenes, our parent, concerning you, that you might know it.

11:32. King Demetrius to Lasthenes, his parent, greetings.

11:33. We have determined to do good to the nation of the Jews, who are our friends, and keep the things that are just with us, for their good will which they bear towards us.

11:34. We have ratified, therefore, unto them all the borders of Judea, and the three cities, Apherema, Lydda, and Ramatha, which are added to Judea, out of Samaria, and all their confines, to be set apart to all them that sacrifice

in Jerusalem, instead of the payments which the king received of them every year, and for the fruits of the land, and of the trees.

Apherema. . . is found only in the Greek version.

11:35. And as for other things that belonged to us of the tithes, and of the tributes, from this time we discharge them of them: the saltpans also, and the crowns that were presented to us.

11:36. We give all to them, and nothing hereof shall be revoked from this time forth and for ever.

11:37. Now, therefore, see that thou make a copy of these things, and let it be given to Jonathan, and set upon the holy mountain, in a conspicuous place.

11:38. And king Demetrius, seeing that the land was quiet before him, and nothing resisted him, sent away all his forces, every man to his own place, except the foreign army, which he had drawn together from the islands of the nations: so all the troops of his fathers hated him.

11:39. Now there was one Tryphon who had been of Alexander's party before: who seeing that all the army murmured against Demetrius, went to Emalchuel, the Arabian, who brought up Antiochus, the son of Alexander:

11:40. And he pressed him much to deliver him to him, that he might be king in his father's place: and he told him all that Demetrius had done, and how his soldiers hated him. And he remained there many days.

11:41. And Jonathan sent to king Demetrius, desiring that he would cast out them that were in the castle in Jerusalem, and those that were in the strong holds: because they fought against Israel.

11:42. And Demetrius sent to Jonathan, saying: I will not only do this for thee, and for thy people, but I will greatly honour thee, and thy nation, when opportunity shall serve.

11:43. Now, therefore, thou shalt do well if thou send me men to help me: for all my army is gone from me.

11:44. And Jonathan sent him three thousand valiant men to Antioch: and they came to the king, and the king was very glad of their coming.

11:45. And they that were of the city assembled themselves together, to the number of a hundred and twenty thousand men, and would have killed the king.

11:46. And the king fled into the palace: and they of the city kept the passages of the city, and began to fight.

11:47. And the king called the Jews to his assistance: and they came to him all at once, and they all dispersed themselves through the city.

11:48. And they slew in that day a hundred thousand men, and they set fire to the city, and got many spoils that day, and delivered the king.

11:49. And they that were of the city saw that the Jews had got the city as they would: and they were discouraged in their mind, and cried to the king, making supplication, and saying

1:50. Grant us peace, and let the Jews cease from

assaulting us, and the city.

11:51. And they threw down their arms, and made peace, and the Jews were glorified in the sight of the king, and in the sight of all that were in his realm, and were renowned throughout the kingdom, and returned to Jerusalem with many spoils.

11:52. So king Demetrius sat in the throne of his kingdom: and the land was quiet before him.

11:53. And he falsified all whatsoever he had said, and alienated himself from Jonathan, and did not reward him according to the benefits he had received from him, but gave him great trouble.

11:54. And after this Tryphon returned, and with him Antiochus, the young boy, who was made king, and put on the diadem.

11:55. And there assembled unto him all the hands which Demetrius had sent away, and they fought against Demetrius who turned his back and fled.

11:56. And Tryphon took the elephants, and made himself master of Antioch.

11:57. And young Antiochus wrote to Jonathan, saying: I confirm thee in the high priesthood, and I appoint thee ruler over the four cities, and to be one of the king's friends.

11:58. And he sent him vessels of gold for his service, and he gave him leave to drink in gold, and to be clothed in purple, and to wear a golden buckle:

11:59. And he made his brother, Simon, governor, from the borders of Tyre even to the confines of Egypt.

11:60. Then Jonathan went forth, and passed through the cities beyond the river, and all the forces of Syria gathered themselves to him to help him, and he came to Ascalon, and they met him honourably out of the city.

11:61. And he went from thence to Gaza: and they that were in Gaza shut him out: and he besieged it, and burnt all the suburbs round

about, and took the spoils.

11:62. And the men of Gaza made supplication to Jonathan, and he gave them the right hand: and he took their sons for hostages, and sent them to Jerusalem: and he went through the country, as far as Damascus.

11:63. And Jonathan heard that the generals of Demetrius were come treacherously to Cades, which is in Galilee, with a great army, purposing to remove him from the affairs of the kingdom.

11:64. And he went against them: but left his brother, Simon, in the country.

11:65. And Simon encamped against Bethsura, and assaulted it many days, and shut them up.

11:66. And they desired him to make peace, and he granted it them: and he cast them out from thence, and took the city, and placed a garrison in it.

11:67. And Jonathan and his army encamped by the water of Genesar, and before it was light they were ready in the plain of Asor.

11:68. And behold the army of the strangers met him in the plain, and they laid an ambush for him in the mountains: but he went out against them.

11:69. And they that lay in ambush rose out of their places, and joined battle.

11:70. And all that were on Jonathan's side fled, and none was left of them, but Mathathias, the son of Absalom, and Judas, the son of Calphi, chief captain of the army.

11:71. And Jonathan rent his garments, and cast earth upon his head, and prayed.

11:72. And Jonathan turned again to them to battle, and he put them to flight, and they fought.

11:73. And they of his part that fled saw this, and they turned again to him, and they all with him pursued the enemies, even to Cades, to their own camp, and they came even thither.

11:74. And there fell of the aliens in that day three thousand men: and Jonathan returned to Jerusalem.

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1 MACHABEES CHAPTER 12

Jonathan renews his league with the Romans and Lacedemonians. The forces of Demetrius flee away from him. He is deceived and made prisoner by Tryphon.

12:1. And Jonathan saw that the time served him, and he chose certain men, and sent them to Rome, to confirm and to renew the amity with them:

12:2. And he sent letters to the Spartans, and to other places, according to the same form.

12:3. And they went to Rome, and entered into the senate house, and said: Jonathan, the high

priest, and the nation of the Jews, have sent us to renew the amity, and alliance, as it was before.

12:4. And they gave them letters to their governors in every place, to conduct them into the land of Juda with peace.

12:5. And this is a copy of the letters which Jonathan wrote to the Spartans:

12:6. Jonathan, the high priest, and the ancients of the nation, and the priests, and the rest of the people of the Jews, to the Spartans, their brethren, greeting.

12:7. There were letters sent long ago to Onias the high priest, from Arius, who reigned then among you to signify that you are our brethren, as the copy here underwritten doth specify.

12:8. And Onias received the ambassador with honour and received the letters, wherein there was mention made of the alliance, and amity.

12:9. We, though we needed none of these things having for our comfort the holy books that are in our hands,

12:10. Chose rather to send to you to renew the brotherhood and friendship, lest we should become stranger to you altogether: for there is a long time passed since you sent to us.

12:11. We, therefore, at all times without ceasing, both in our festivals, and other days wherein it is convenient, remember you in the sacrifices that we offer, and in our observances, as it is meet and becoming to remember brethren.

12:12. And we rejoice at your glory.

12:13. But we have had many troubles and wars on every side; and the kings that are round about us have fought against us.

12:14. But we would not be troublesome to you, nor to the rest of our allies and friends, in these wars.

12:15. For we have had help from heaven, and we have been delivered, and our enemies are humbled.

12:16. We have chosen, therefore, Numenius the son of Antiochus, and Antipater, the son of Jason,

and have sent them to the Romans, to renew with them the former amity and alliance.

12:17. And we have commanded them to go also to you, and salute you, and to deliver you our letters, concerning the renewing of our brotherhood.

12:18. And now you shall do well to give us an answer hereto.

12:19. And this is the copy of the letter which he had sent to Onias:

12:20. Arius, king of the Spartans, to Onias, the high priest, greeting.

12:21. It is found in writing concerning the Spartans, and the Jews, that they are brethren, and that they are of the stock of Abraham.

12:22. And now since this is come to our knowledge, you do well to write to us of your prosperity.

12:23. And we also have written back to you, That our cattle, and our possessions, are yours: and yours, ours. We, therefore, have commanded

that these things should be told you.

12:24. Now Jonathan heard that the generals of Demetrius were come again with a greater army than before to fight against him.

12:25. So he went out from Jerusalem, and met them in the land of Amath: for he gave them no time to enter into his country.

12:26. And he sent spies into their camp, and they came back, and brought him word that they designed to come upon them in the night.

12:27. And when the sun was set, Jonathan commanded his men to watch, and to be in arms all night long ready to fight, and he set sentinels round about the camp.

12:28. And the enemies heard that Jonathan and his men were ready for battle: and they were struck with fear and dread in their heart: and they kindled fires in their camp.

12:29. But Jonathan, and they that were with him, knew it not till the morning: for they saw the lights burning.

12:30. And Jonathan pursued after them, but overtook them not: for they had passed the river Eleutherus.

12:31. And Jonathan turned upon the Arabians, that are called Zabadeans: and he defeated them, and took the spoils of them.

12:32. And he went forward, and came to Damascus, and passed through all that country.

12:33. Simon also went forth, and came as far as Ascalon, and the neighbouring fortresses, and he turned aside to Joppe, and took possession of it,

12:34. (For he heard that they designed to deliver the hold to them that took part with Demetrius) and he put a garrison there to keep it.

12:35. And Jonathan came back, and called together the ancients of the people; and he took a resolution with them to build fortresses in Judea,

12:36. And to build up walls in Jerusalem, and raise a mount between the castle and the city, to separate it from the city, that so it might have no communication, and that they might neither buy

nor sell.

12:37. And they came together to build up the city: for the wall that was upon the brook, towards the east, was broken down, and he repaired that which is called Caphetetha:

12:38. And Simon built Adiada in Sephela, and fortified it, and set up gates and bars.

12:39. Now when Tryphon had conceived a design to make himself king of Asia and to take the crown, and to stretch out his hand against king Antiochus:

12:40. Fearing lest Jonathan would not suffer him, but would fight against him: he sought to seize upon him, and to kill him. So he rose up and came to Bethsan.

12:41. And Jonathan went out to meet him with forty thousand men chosen for battle, and came to Bethsan.

12:42. Now when Tryphon saw that Jonathan came with a great army, he durst not stretch forth his hand against him.

12:43. But received him with honour, and commended him to all his friends, and gave him presents: and he commanded his troops to obey him, as himself.

12:44. And he said to Jonathan: Why hast thou troubled all the people, whereas we have no war?

12:45. Now, therefore, send them back to their own houses: and choose thee a few men that may be with thee, and come with me to Ptolemais, and I will deliver it to thee, and the rest of the strong holds, and the army, and all that have any charge, and I will return and go away: for this is the cause of my coming.

12:46. And Jonathan believed him, and did as he said: and sent away his army, and they departed into the land of Juda:

12:47. But he kept with him three thousand men: of whom he sent two thousand into Galilee, and one thousand went with him.

12:48. Now as soon as Jonathan entered into Ptolemais, they of Ptolemais shut the gates of the

city, and took him: and all them that came in with him they slew with the sword.

12:49. Then Tryphon sent an army and horsemen into Galilee, and into the great plain, to destroy all Jonathan's company.

12:50. But they, when they understood that Jonathan, and all that were with him, were taken and slain, encouraged one another, and went out ready for battle.

12:51. Then they that had come after them, seeing that they stood for their lives, returned back.

12:52. Whereupon they all came peaceably into the land of Juda and they bewailed Jonathan, and them that had been with him, exceedingly: and Israel mourned with great lamentation.

12:53. Then all the heathens that were round about them, sought to destroy them. For they said:

12:54. They have no prince, nor any to help them: now therefore, let us make war upon them,

and take away the memory of them from amongst men.

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1 MACHABEES CHAPTER 13

Simon is made captain general in the room of his brother. Jonathan is slain by Tryphon. Simon is favoured by Demetrius: he taketh Gaza, and the castle of Jerusalem.

13:1. Now Simon heard that Tryphon was gathering together a very great army to invade the land of Juda, and to destroy it.

13:2. And seeing that the people was in dread and in fear, he went up to Jerusalem, and assembled the people,

13:3. And exhorted them, saying: You know what great battles I and my brethren, and the

house of my father, have fought for the laws, and the sanctuary, and the distresses that we have seen:

13:4. By reason whereof all my brethren have lost their lives for Israel's sake, and I am left alone.

13:5. And now far be it from me to spare my life in any time of trouble: for I am not better than my brethren.

13:6. I will avenge then my nation and the sanctuary, and our children, and wives: for all the heathens are gathered together to destroy us out of mere malice.

13:7. And the spirit of the people was enkindled as soon as they heard these words:

13:8. And they answered with a loud voice, saying: Thou art our leader in the place of Judas, and Jonathan, thy brother:

13:9. Fight thou our battles, and we will do whatsoever thou shalt say to us.

13:10. So gathering together all the men of war,

he made haste to finish all the walls of Jerusalem, and he fortified it round about.

13:11. And he sent Jonathan, the son of Absalom, and with him a new army, into Joppe, and he cast out them that were in it, and himself remained there.

13:12. And Tryphon removed from Ptolemais with a great army, to invade the land of Juda, and Jonathan was with him in custody.

13:13. But Simon pitched in Addus, over against the plain.

13:14. And when Tryphon understood that Simon was risen up in the place of his brother, Jonathan, and that he meant to join battle with him, he sent messengers to him,

13:15. Saying: We have detained thy brother, Jonathan, for the money that he owed in the king's account, by reason of the affairs which he had the management of.

13:16. But now send a hundred talents of silver, and his two sons for hostages, that when he is set

at liberty he may not revolt from us, and we will release him.

13:17. Now Simon knew that he spoke deceitfully to him; nevertheless, he ordered the money and the children to be sent, lest he should bring upon himself a great hatred of the people of Israel, who might have said:

13:18. Because he sent not the money and the children therefore is he lost.

13:19. So he sent the children and the hundred talents and he lied, and did not let Jonathan go.

13:20. And after this, Tryphon entered within the country, to destroy it: and they went about by the way that leadeth to Ador: and Simon and his army marched to every place whithersoever they went.

Simon and his army marched to every place whithersoever they went. . . That is, whithersoever Tryphon and his horsemen went in order to oppose them.

13:21. And they that were in the castle, sent messengers to Tryphon, that he should make haste to come through the desert, and send them victuals.

13:22. And Tryphon made ready all his horsemen to come that night; but there fell a very great snow, and he came not into the country of Galaad.

13:23. And when he approached to Bascama, he slew Jonathan and his sons there.

13:24. And Tryphon returned, and went into his own country.

13:25. And Simon sent, and took the bones of Jonathan, his brother, and buried them in Modin, the city of his fathers.

13:26. And all Israel bewailed him with great lamentation: and they mourned for him many days.

13:27. And Simon built over the sepulchre of his father and of his brethren, a building lofty to the sight, of polished stone, behind and before:

13:28. And he set up seven pyramids, one against another, for his father, and his mother, and his four brethren:

13:29. And round about these he set great pillars; and upon the pillars, arms, for a perpetual memory; and by the arms, ships carved, which might be seen by all that sailed on the sea.

13:30. This is the sepulchre that he made in Modin, even unto this day.

13:31. But Tryphon, when he was upon a journey with the young king, Antiochus, treacherously slew him.

13:32. And he reigned in his place, and put on the crown of Asia: and brought great evils upon the land.

13:33. And Simon built up the strong holds of Judea, fortifying them with high towers, and great walls, and gates and bars: and he stored up victuals in the fortresses.

13:34. And Simon chose men, and sent to king Demetrius, to the end that he should grant an

immunity to the land; for all that Tryphon did, was to spoil.

13:35. And king Demetrius, in answer to this request, wrote a letter in this manner:

13:36. King Demetrius to Simon, the high priest, and friend of kings, and to the ancients, and to the nation of the Jews, greeting:

13:37. The golden crown, and the palm, which you sent, we have received: and we are ready to make a firm peace with you, and to write to the king's chief officers to release you the things that we have released.

13:38. For all that we have decreed in your favour shall stand in force. The strong holds that you have built, shall be your own.

13:39. And as for any oversight or fault committed unto this day, we forgive it: and the crown which you owed: and if any other thing were taxed in Jerusalem, now let it not be taxed.

13:40. And if any of you be fit to be enrolled among ours, let them be enrolled, and let there be

peace between us.

13:41. In the year one hundred and seventy, the yoke of the Gentiles was taken off from Israel.

13:42. And the people of Israel began to write in the instruments, and public records, The first year under Simon, the high priest, the great captain, and prince of the Jews.

13:43. In those days Simon besieged Gaza, and camped round about it, and he made engines, and set them to the city, and he struck one tower, and took it.

13:44. And they that were within the engine leapt into the city: and there was a great uproar in the city.

13:45. And they that were in the city went up, with their wives and children, upon the wall, with their garments rent, and they cried with a loud voice, beseeching Simon to grant them peace.

13:46. And they said: Deal not with us according to our evil deeds, but according to thy mercy.

13:47. And Simon being moved, did not destroy them but yet he cast them out of the city, and cleansed the houses wherein there had been idols, and then he entered into it with hymns, blessing the Lord:

13:48. And having cast out of it all uncleanness, he placed in it men that should observe the law: and he fortified it, and made it his habitation.

13:49. But they that were in the castle of Jerusalem were hindered from going out and coming into the country, and from buying and selling: and they were straitened with hunger, and many of them perished through famine.

13:50. And they cried to Simon for peace, and he granted it to them: and he cast them out from thence and cleansed the castle from uncleannesses.

13:51. And they entered into it the three and twentieth day of the second month, in the year one hundred and seventy-one, with thanksgiving, and branches of palm trees, and harps, and

cymbals, and psalteries, and hymns, and canticles, because the great enemy was destroyed out of Israel.

13:52. And he ordained that these days should be kept every year with gladness.

13:53. And he fortified the mountain of the temple that was near the castle, and he dwelt there himself, and they that were with him.

13:54. And Simon saw that John, his son, was a valiant man for war: and he made him captain of all the forces: and he dwelt in Gazara.

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1 MACHABEES CHAPTER 14

Demetrius is taken by the king of Persia. Judea flourishes under the government of Simon.

14:1. In the year one hundred and seventy-two king Demetrius assembled his army, and went into Media to get him succours to fight against Tryphon.

14:2. And Arsaces, the king of Persia and Media, heard that Demetrius was entered within his borders, and he sent one of his princes to take him alive, and bring him to him.

14:3. And he went, and defeated the army of Demetrius: and took him, and brought him to

Arsaces, and he put him into custody.

14:4. And all the land of Juda was at rest all the days of Simon, and he sought the good of his nation: and his power, and his glory pleased them well all his days.

14:5. And with all his glory he took Joppe for a haven, and made an entrance to the isles of the sea.

14:6. And he enlarged the bounds of his nation, and made himself master of the country.

14:7. And he gathered together a great number of captives, and had the dominion of Gazara, and of Bethsura, and of the castle: and took away all uncleanness out of it, and there was none that resisted him.

14:8. And every man tilled his land with peace, and the land of Juda yielded her increase, and the trees of the fields their fruit.

14:9. The ancient men sat all in the streets, and treated together of the good things of the land, and the young men put on them glory, and the

robes of war.

14:10. And he provided victuals for the cities, and he appointed that they should be furnished with ammunition, so that the fame of his glory was renowned even to the end of the earth.

14:11. He made peace in the land, and Israel rejoiced with great joy.

14:12. And every man sat under his vine, and under his fig tree: and there was none to make them afraid.

14:13. There was none left in the land to fight against them: kings were discomfited in those days.

14:14. And he strengthened all those of his people that were brought low, and he sought the law, and took away every unjust and wicked man.

14:15. He glorified the sanctuary, and multiplied the vessels of the holy places.

14:16. And it was heard at Rome, and as far as Sparta, that Jonathan was dead: and they were very sorry.

14:17. But when they heard that Simon, his brother, was made high priest in his place, and was possessed of all the country, and the cities therein:

14:18. They wrote to him in tables of brass, to renew the friendship and alliance which they had made with Judas and with Jonathan, his brethren.

14:19. And they were read before the assembly in Jerusalem. And this is the copy of the letters that the Spartans sent.

14:20. The princes and the cities of the Spartans, to Simon, the high priest, and to the ancients, and the priests, and the rest of the people of the Jews, their brethren, greeting.

14:21. The ambassadors that were sent to our people, have told us of your glory, and honour, and joy: and we rejoiced at their coming.

14:22. And we registered what was said by them in the councils of the people, in this manner:
Numenius, the son of Antiochus, and Antipater, the son of Jason, ambassadors of the Jews, came

to us to renew the former friendship with us.

14:23. And it pleased the people to receive the men honourably, and to put a copy of their words in the public records, to be a memorial to the people of the Spartans. And we have written a copy of them to Simon, the high priest.

14:24. And after this Simon sent Numenius to Rome, with a great shield of gold, of the weight of a thousand pounds, to confirm the league with them. And when the people of Rome had heard

14:25. These words, they said: What thanks shall we give to Simon, and his sons:

14:26. For he hath restored his brethren, and hath driven away in fight the enemies of Israel from them: and they decreed him liberty, and registered it in tables of brass, and set it upon pillars in mount Sion.

14:27. And this is a copy of the writing. The eighteenth day of the month Elul, in the year one hundred and seventy-two, being the third year under Simon, the high priest, at Asaramel,

14:28. In a great assembly of the priests, and of the people, and the princes of the nation, and the ancients of the country, these things were notified: Forasmuch as there have often been wars in our country,

14:29. And Simon, the son of Mathathias, of the children of Jarib, and his brethren, have put themselves in danger, and resisted the enemies of their nation, for the maintenance of their holy places, and the law: and have raised their nation to great glory.

14:30. And Jonathan gathered together his nation, and was made their high priest, and he was laid to his people.

14:31. And their enemies desired to tread down and destroy their country, and to stretch forth their hands against their holy places.

14:32. Then Simon resisted and fought for his nation, and laid out much of his money, and armed the valiant men of his nation, and gave them wages.

14:33. And he fortified the cities of Judea and Bethsura that lieth in the borders of Judea, where the armour of the enemies was before: and he placed there a garrison of Jews.

14:34. And he fortified Joppe, which lieth by the sea: and Gazara, which bordereth upon Azotus, wherein the enemies dwelt before, and he placed Jews here: and furnished them with all things convenient for their reparation.

14:35. And the people seeing the acts of Simon, and to what glory he meant to bring his nation, made him their prince and high priest, because he had done all these things, and for the justice and faith which he kept to his nation, and for that he sought by all means to advance his people.

14:36. And in his days things prospered in his hands, so that the heathens were taken away out of their country, and they also that were in the city of David, in Jerusalem, in the castle, out of which they issued forth, and profaned all places round about the sanctuary, and did much evil to purity.

14:37. And he placed therein Jews for the defence of the country, and of the city, and he raised up the walls of Jerusalem.

14:38. And king Demetrius confirmed him in the high priesthood.

14:39. According to these things he made him his friend, and glorified him with great glory.

14:40. For he had heard that the Romans had called the Jews their friends, and confederates, and brethren, and that they had received Simon's ambassadors with honour:

14:41. And that the Jews, and their priests, had consented that he should be their prince and high priest for ever, till there should arise a faithful prophet:

14:42. And that he should be chief over them, and that he should have the charge of the sanctuary, and that he should appoint rulers over their works, and over the country, and over the armour, and over the strong holds;

14:43. And that he should have care of the holy

places; and that he should be obeyed by all, and that all the writings in the country should be made in his name; and that he should be clothed with purple and gold:

14:44. And that it should not be lawful for any of the people, or of the priests, to disannul any of these things, or to gainsay his words, or to call together an assembly in the country without him: or to be clothed with purple, or to wear a buckle of gold.

14:45. And whosoever shall do otherwise, or shall make void any of these things, shall be punished.

14:46. And it pleased all the people to establish Simon, and to do according to these words.

14:47. And Simon accepted thereof, and was well pleased to execute the office of the high priesthood, and to be captain, and prince of the nation of the Jews, and of the priests, and to be chief over all.

14:48. And they commanded that this writing

should be put in tables of brass, and that they should be set up within the compass of the sanctuary, in a conspicuous place:

14:49. And that a copy thereof should be put in the treasury, that Simon, and his sons, may have it.

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1 MACHABEES CHAPTER 15

Antiochus son of Demetrius honours Simon. The Romans write to divers nations in favour of the Jews. Antiochus quarrels with Simon, and sends troops to annoy him.

15:1. And king Antiochus, the son of Demetrius, sent letters from the isles of the sea to Simon, the priest, and prince of the nation of the Jews, and to all the people:

15:2. And the contents were these: King Antiochus to Simon, the high priest, and to the nation of the Jews, greeting.

15:3. Forasmuch as certain pestilent men have

usurped the kingdom of our fathers, and my purpose is to challenge the kingdom, and to restore it to its former estate; and I have chosen a great army, and have built ships of war.

15:4. And I design to go through the country, that I may take revenge of them that have destroyed our country, and that have made many cities desolate in my realm.

15:5. Now, therefore, I confirm unto thee all the oblations which all the kings before me remitted to thee, and what other gifts soever they remitted to thee:

15:6. And I give thee leave to coin thy own money in thy country:

15:7. And let Jerusalem be holy and free, and all the armour that hath been made, and the fortresses which thou hast built, and which thou keepest in thy hands, let them remain to thee.

15:8. And all that is due to the king, and what should be the king's hereafter, from this present and for ever, is forgiven thee.

15:9. And when we shall have recovered our kingdom, we will glorify thee, and thy nation, and the temple, with great glory, so that your glory shall be made manifest in all the earth.

15:10. In the year one hundred and seventy-four, Antiochus entered into the land of his fathers, and all the forces assembled to him, so that few were left with Tryphon.

15:11. And king Antiochus pursued after him, and he fled along by the sea coast and came to Dora.

15:12. For he perceived that evils were gathered together upon him, and his troops had forsaken him.

15:13. And Antiochus camped above Dora with a hundred and twenty thousand men of war, and eight thousand horsemen:

15:14. And he invested the city, and the ships drew near by sea: and they annoyed the city by land, and by sea, and suffered none to come in, or to go out.

15:15. And Numenius, and they that had been with him, came from the city of Rome, having letters written to the kings, and countries, the contents whereof were these:

15:16. Lucius, the consul of the Romans, to king Ptolemee, greeting.

Ptolemee. . . Surnamed Physeon, brother and successor to Philometer.

15:17. The ambassadors of the Jews, our friends, came to us, to renew the former friendship and alliance, being sent from Simon, the high priest, and the people of the Jews.

15:18. And they brought also a shield of gold of a thousand pounds.

15:19. It hath seemed good therefore to us, to write to the kings and countries, that they should do them no harm, nor fight against them, their cities, or countries: and that they should give no aid to them that fight against them.

15:20. And it hath seemed good to us to receive

the shield of them.

15:21. If, therefore, any pestilent men are fled out of their country to you, deliver them to Simon, the high priest, that he may punish them according to their law.

15:22. These same things were written to king Demetrius, and to Attalus, and to Ariarathes, and to Arsaces,

Attalus, etc. . . Attalus was king of Pergamus; Ariarathes was king of Cappadocia; and Arsaces was king of the Parthians.

15:23. And to all the countries: and to Lampsacus and to the Spartans, and to Delus, and Myndus, and Sicyon, and Caria, and Samus, and Pamphylia, and Lycia, and Alicarnassus, and Cos, and Side, and Aradus, and Rhodes, and Phaselis, and Gortyna, and Gnidus, and Cyprus, and Cyrene.

15:24. And they wrote a copy thereof to Simon, the high priest, and to the people of the Jews.

15:25. But king Antiochus moved his camp to Dora the second time, assaulting it continually, and making engines: and he shut up Tryphon, that he could not go out.

15:26. And Simon sent to him two thousand chosen men to aid him, silver also, and gold, and abundance of furniture.

15:27. And he would not receive them, but broke all the covenant that he had made with him before, and alienated himself from him.

15:28. And he sent to him Athenobius, one of his friends, to treat with him, saying: You hold Joppe and Gazara, and the castle that is in Jerusalem, which are cities of my kingdom:

15:29. Their borders you have wasted, and you have made great havoc in the land, and have got the dominion of many places in my kingdom.

15:30. Now, therefore, deliver up the cities that you have taken, and the tributes of the places whereof you have gotten the dominion without the borders of Judea.

15:31. But if not, give me for them five hundred talents of silver, and for the havoc that you have made, and the tributes of the cities, other five hundred talents: or else we will come and fight against you.

15:32. So Athenobius, the king's friend came to Jerusalem, and saw the glory of Simon and his magnificence in gold, and silver, and his great equipage, and he was astonished, and told him the king's words.

15:33. And Simon answered him, and said to him: We have neither taken other men's land, neither do we hold that which is other men's, but the inheritance of our fathers, which was for some time unjustly possessed by our enemies.

15:34. But we having opportunity, claim the inheritance of our fathers.

15:35. And as to thy complaints concerning Joppe and Gazara, they did great harm to the people, and to our country: yet for these we will give a hundred talents. And Athenobius

answered him not a word.

15:36. But returning in a rage to the king, made report to him of these words, and of the glory of Simon, and of all that he had seen, and the king was exceeding angry.

15:37. And Tryphon fled away by ship to Orthosias.

15:38. And the king appointed Cendebeus captain of the sea coast, and gave him an army of footmen and horsemen.

15:39. And he commanded him to march with his army towards Judea: and he commanded him to build up Gedor, and to fortify the gates of the city, and to war against the people. But the king himself pursued after Tryphon.

15:40. And Cendebeus came to Jamnia, and began to provoke the people, and to ravage Judea, and to take the people prisoners, and to kill, and to build Gedor.

15:41. And he placed there horsemen, and an army: that they might issue forth, and make

incursions upon the ways of Judea, as the king had commanded him.

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1 MACHABEES CHAPTER 16

*The sons of Simon defeat the troops of Antiochus.
Simon with two of his sons are treacherously
murdered by Ptolemee his son in law.*

16:1. Then John came up from Gazara, and told Simon, his father, what Cendebeus had done against their people.

John. . . He was afterwards surnamed Hircanus, and succeeded his father in both his dignities of high priest and prince. He conquered the Edomites, and obliged them to a conformity with the Jews in religion; and destroyed the schismatical temple of the Samaritans.

16:2. And Simon called his two eldest sons, Judas and John, and said to them: I and my brethren, and my father's house, have fought against the enemies of Israel from our youth even to this day: and things have prospered so well in our hands, that we have delivered Israel oftentimes.

16:3. And now I am old, but be you instead of me, and my brethren, and go out, and fight for our nation: and the help from heaven be with you.

16:4. Then he chose out of the country twenty thousand fighting men, and horsemen, and they went forth against Cendebeus: and they rested in Modin.

16:5. And they arose in the morning, and went into the plain: and behold a very great army of footmen and horsemen came against them, and there was a running river between them.

16:6. And he and his people pitched their camp over against them, and he saw that the people

were afraid to go over the river, so he went over first: then the men seeing him, passed over after him.

He . . . Viz., John.

16:7. And he divided the people, and set the horsemen in the midst of the footmen: but the horsemen of the enemies were very numerous.

16:8. And they sounded the holy trumpets: and Cendebeus and his army were put to flight: and there fell many of them wounded, and the rest fled into the strong hold.

16:9. At that time, Judas, John's brother, was wounded: but John pursued after them, till he came to Cedron, which he had built:

Cedron. . . Otherwise called Gedon, the city that Cendebeus was fortifying.

16:10. And they fled even to the towers that were in the fields of Azotus, and he burnt them

with fire. And there fell of them two thousand men, and he returned into Judea in peace.

16:11. Now Ptolemee, the son of Abobus, was appointed captain in the plain of Jericho, and he had abundance of silver and gold.

16:12. For he was son in law of the high priest.

16:13. And his heart was lifted up, and he designed to make himself master of the country, and he purposed treachery against Simon and his sons, to destroy them.

16:14. Now Simon, as he was going through the cities that were in the country of Judea, and taking care for the good ordering of them, went down to Jericho, he and Mathathias and Judas, his sons, in the year one hundred and seventy-seven, the eleventh month: the same is the month Sabath.

16:15. And the son of Abobus received them deceitfully into a little fortress, that is called Doch, which he had built: and he made them a great feast, and hid men there.

16:16. And when Simon and his sons had drunk plentifully, Ptolemee and his men rose up, and took their weapons, and entered into the banqueting place, and slew him, and his two sons, and some of his servants.

16:17. And he committed a great treachery in Israel, and rendered evil for good.

16:18. And Ptolemee wrote these things, and sent to the king that he should send him an army to aid him, and he would deliver him the country, and their cities, and tributes.

16:19. And he sent others to Gazara to kill John: and to the tribunes he sent letters to come to him, and that he would give them silver, and gold, and gifts.

16:20. And he sent others to take Jerusalem, and the mountain of the temple.

16:21. Now one running before, told John in Gazara, that his father and his brethren were slain, and that he hath sent men to kill thee also.

16:22. But when he heard it, he was exceedingly

afraid: and he apprehended the men that came to kill him, and he put them to death: for he knew that they sought to make him away.

16:23. And as concerning the rest of the acts of John, and his wars, and the worthy deeds, which he bravely achieved, and the building of the walls, which he made, and the things that he did:

16:24. Behold, these are written in the book of the days of his priesthood, from the time that he was made high priest after his father.

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THE SECOND BOOK OF MACHABEES

This second book of *Machabees* is not a continuation of the history contained in the first: nor does it come down so low as the first does: but relates many of the same facts more at large, and adds other remarkable particulars, omitted in the first book, relating to the state of the Jews, as well before as under the persecution of *Antiochus*. The author, who is not the same with that of the first book, has given (as we learn from chap. 2.20, *etc.*) a short abstract of what *Jason* of Cyrene had written in the five volumes, concerning *Judas* and his brethren. He wrote in Greek, and begins with two

letters, sent by the Jews of Jerusalem to their brethren in Egypt.

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2 MACHABEES CHAPTER 1

Letters of the Jews of Jerusalem to them that were in Egypt. They give thanks for their delivery from Antiochus: and exhort their brethren to keep the feast of the dedication of the altar, and of the miraculous fire.

1:1. To the brethren, the Jews that are throughout Egypt; the brethren, the Jews that are in Jerusalem, and in the land of Judea, send health and good peace.

1:2. May God be gracious to you, and remember his covenant that he made with Abraham, and Isaac, and Jacob, his faithful servants:

1:3. And give you all a heart to worship him, and to do his will with a great heart, and a willing mind.

1:4. May he open your heart in his law, and in his commandments, and send you peace.

1:5. May he hear your prayers, and be reconciled unto you, and never forsake you in the evil time.

1:6. And now here we are praying for you.

1:7. When Demetrius reigned, in the year one hundred and sixty-nine, we Jews wrote to you in the trouble and violence that came upon us in those years, after Jason withdrew himself from the holy land, and from the kingdom.

1:8. They burnt the gate, and shed innocent blood: then we prayed to the Lord, and were heard, and we offered sacrifices, and fine flour, and lighted the lamps, and set forth the loaves.

1:9. And now celebrate ye the days of Scenopegia in the month of Casleu.

Scenopegia. . . Viz., the Encenia, or feast of the

dedication of the altar, called here Scenopegia, or feast of tabernacles, from being celebrated with the like solemnity.

1:10. In the year one hundred and eighty-eight, the people that is at Jerusalem, and in Judea, and the senate, and Judas, to Aristobolus, the preceptor of king Ptolemee, who is of the stock of the anointed priests, and to the Jews that are in Egypt, health and welfare.

1:11. Having been delivered by God out of great dangers, we give him great thanks, forasmuch as we have been in war with such a king.

Such a king. . . Viz., Antiochus Sidetes, who began to make war upon the Jews, whilst Simon was yet alive. 1 Mac. 15.39. And afterwards besieged Jerusalem under John Hircanus. So that the Judas here mentioned, ver. 10, is not Judas Machabeus, who was dead long before the year 188 of the kingdom of the Greeks, for he died in the year 146 of that epoch, (see above 1 Mac. chap. 2., ver. 70, also the note on

chap. 1, ver. 2,) but either Judas the eldest son of John Hircanus, or Judas the Essene, renowned for the gift of prophecy, who flourished about that time.

1:12. For he made numbers of men swarm out of Persia, that have fought against us, and the holy city.

1:13. For when the leader himself was in Persia, and with him a very great army, he fell in the temple of Nanea, being deceived by the counsel of the priests of Nanea.

Nanea. . . A Persian goddess, which some have taken for Diana, others for Venus.

1:14. For Antiochus, with his friends, came to the place as though he would marry her, and that he might receive great sums of money under the title of a dowry.

1:15. And when the priests of Nanea had set it forth, and he with a small company had entered into the compass of the temple, they shut the

temple,

1:16. When Antiochus was come in: and opening a secret entrance of the temple, they cast stones and slew the leader, and them that were with him, and hewed them in pieces; and cutting off their heads, they threw them forth.

1:17. Blessed be God in all things, who hath delivered up the wicked.

1:18. Therefore, whereas we purpose to keep the purification of the temple on the five and twentieth day of the month of Casleu, we thought it necessary to signify it to you: that you also may keep the day of Scenopegia, and the day of the fire, that was given when Nehemias offered sacrifice, after the temple and the altar was built.

1:19. For when our fathers were led into Persia, the priests that then were worshippers of God, took privately the fire from the altar, and hid it in a valley where there was a deep pit without water, and there they kept it safe, so that the place was unknown to all men.

Persia. . .Babylonia, called here Persia, from being afterwards a part of the Persian empire.

1:20. But when many years had passed, and it pleased God that Nehemias should be sent by the king of Persia, he sent some of the posterity of those priests that had hid it, to seek for the fire: and as they told us, they found no fire, but thick water.

1:21. Then he bade them draw it up, and bring it to him: and the priest, Nehemias, commanded the sacrifices that were laid on, to be sprinkled with the same water, both the wood, and the things that were laid upon it.

1:22. And when this was done, and the time came that the sun shone out, which before was in a cloud, there was a great fire kindled, so that all wondered.

1:23. And all the priests made prayer, while the sacrifice was consuming, Jonathan beginning, and the rest answering.

1:24. And the prayer of Nehemias was after this manner: O Lord God, Creator of all things, dreadful and strong, just and merciful, who alone art the good king,

1:25. Who alone art gracious, who alone art just, and almighty, and eternal, who deliverest Israel from all evil, who didst choose the fathers, and didst sanctify them:

1:26. Receive the sacrifice for all thy people Israel, and preserve thy own portion, and sanctify it.

1:27. Gather together our scattered people, deliver them that are slaves to the Gentiles, and look upon them that are despised and abhorred: that the Gentiles may know that thou art our God

1:28. Punish them that oppress us, and that treat us injuriously with pride.

1:29. Establish thy people in thy holy place, as Moses hath spoken.

1:30. And the priests sung hymns till the sacrifice was consumed.

1:31. And when the sacrifice was consumed, Nehemias commanded the water that was left to be poured out upon the great stones.

1:32. Which being done, there was kindled a flame from them: but it was consumed by the light that shined from the altar.

1:33. And when this matter became public, it was told to the king of Persia, that in the place where the priests that were led away, had hid the fire, there appeared water, with which Nehemias and they that were with him had purified the sacrifices.

1:34. And the king considering, and diligently examining the matter, made a temple for it, that he might prove what had happened.

A temple. . . That is, an enclosure, or a wall round about the place where the fire was hid, to separate it from profane uses, to the end that it might be respected as a holy place.

1:35. And when he had proved it, he gave the

priests many goods, and divers presents, and he took and distributed them to them with his own hand.

1:36. And Nehemias called this place Nephthar, which is interpreted purification. But many call it Nephi.

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2 MACHABEES CHAPTER 2

A continuation of the second letter. Of Jeremias' hiding the ark at the time of the captivity. The author's preface.

2:1. Now it is found in the descriptions of Jeremias, the prophet, that he commanded them that went into captivity, to take the fire, as it hath been signified, and how he gave charge to them that were carried away into captivity.

The descriptions. . . That is, the records or memoirs of Jeremias, a work that is now lost.

2:2. And how he gave them the law, that they

should not forget the commandments of the Lord, and that they should not err in their minds, seeing the idols of gold, and silver, and the ornaments of them.

2:3. And with other such like speeches, he exhorted them that they would not remove the law from their heart.

2:4. It was also contained in the same writing, how the prophet, being warned by God, commanded that the tabernacle and the ark should accompany him, till he came forth to the mountain where Moses went up, and saw the inheritance of God.

2:5. And when Jeremias came thither he found a hollow cave: and he carried in thither the tabernacle, and the ark, and the altar of incense, and so stopped the door.

2:6. Then some of them that followed him, came up to mark the place: but they could not find it.

2:7. And when Jeremias perceived it, he blamed them, saying: The place shall be unknown, till

God gather together the congregation of the people, and receive them to mercy.

2:8. And then the Lord will shew these things, and the majesty of the Lord shall appear, and there shall be a cloud as it was also shewed to Moses, and he shewed it when Solomon prayed that the place might be sanctified to the great God.

2:9. For he treated wisdom in a magnificent manner: and like a wise man, he offered the sacrifice of the dedication, and of the finishing of the temple.

2:10. And as Moses prayed to the Lord, and fire came down from heaven, and consumed the holocaust: so Solomon also prayed, and fire came down from heaven and consumed the holocaust.

2:11. And Moses said: Because the sin offering was not eaten, it was consumed.

2:12. So Solomon also celebrated the dedication eight days.

2:13. And these same things were set down in

the memoirs, and commentaries of Nehemias: and how he made a library, and gathered together out of the countries, the books both of the prophets, and of David, and the epistles of the kings, and concerning the holy gifts.

2:14. And in like manner Judas also gathered together all such things as were lost by the war we had, and they are in our possession.

2:15. Wherefore, if you want these things, send some that may fetch them to you.

2:16. As we are then about to celebrate the purification, we have written unto you: and you shall do well, if you keep the same days.

The purification. . . That is, the feast of the purifying or cleansing of the temple.

2:17. And we hope that God, who hath delivered his people, and hath rendered to all the inheritance, and the kingdom, and the priesthood, and the sanctuary,

2:18. As he promised in the law, will shortly

have mercy upon us, and will gather us together from every land under heaven into the holy place.

2:19. For he hath delivered us out of great perils, and hath cleansed the place.

2:20. Now as concerning Judas Machabeus, and his brethren, and the purification of the great temple, and the dedication of the altar:

2:21. As also the wars against Antiochus, the Illustrious, and his son, Eupator:

2:22. And the manifestations that came from heaven to them, that behaved themselves manfully on the behalf of the Jews, so that, being but a few they made themselves masters of the whole country, and put to flight the barbarous multitude:

2:23. And recovered again the most renowned temple in all the world, and delivered the city, and restored the laws that were abolished, the Lord with all clemency shewing mercy to them.

2:24. And all such things as have been comprised in five books by Jason, of Cyrene, we

have attempted to abridge in one book.

2:25. For considering the multitude of books, and the difficulty that they find that desire to undertake the narrations of histories, because of the multitude of the matter,

2:26. We have taken care for those indeed that are willing to read, that it might be a pleasure of mind: and for the studious, that they may more easily commit to memory: and that all that read might receive profit.

2:27. And as to ourselves indeed, in undertaking this work of abridging, we have taken in hand no easy task; yea, rather a business full of watching and sweat.

No easy task, etc. . . The spirit of God, that assists the sacred penmen, does not exempt them from labour in seeking out the matter which they are to treat of, and the order and manner in which they are to deliver it. So St. Luke writ the gospel having diligently attained to all things. Luke 1. ver. 3.

2:28. But as they that prepare a feast, and seek to satisfy the will of others: for the sake of many, we willingly undergo the labour.

2:29. Leaving to the authors the exact handling of every particular, and as for ourselves, according to the plan proposed, studying to be brief.

2:30. For as the master builder of a new house must have care of the whole building: but he that taketh care to paint it, must seek out fit things for the adorning of it: so must it be judged of us.

2:31. For to collect all that is to be known, to put the discourse in order, and curiously to discuss every particular point, is the duty of the author of a history:

2:32. But to pursue brevity of speech, and to avoid nice declarations of things, is to be granted to him that maketh an abridgment.

2:33. Here then we will begin the narration: let this be enough by way of a preface: for it is a foolish thing to make a long prologue, and to be

short in the story itself.

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2 MACHABEES CHAPTER 3

Heliodorus is sent by king Seleucus to take away the treasures deposited in the temple. He is struck by God, and healed by the prayers of the high priest.

3:1. Therefore, when the holy city was inhabited with all peace, and the laws as yet were very well kept, because of the godliness of Onias, the high priest and the hatred his soul had of evil,

3:2. It came to pass that even the kings themselves and the princes esteemed the place worthy of the highest honour, and glorified the temple with very great gifts:

3:3. So that Seleucus, king of Asia, allowed out

of his revenues all the charges belonging to the ministry of the sacrifices.

Seleucus. . . Son of Antiochus the Great, and elder brother of Antiochus Epiphanes.

3:4. But one Simon, of the tribe of Benjamin, who was appointed overseer of the temple, strove in opposition to the high priest, to bring about some unjust thing in the city.

3:5. And when he could not overcome Onias, he went to Apollonius, the son of Tharseas, who at that time was governor of Celesyria, and Phenicia:

3:6. And told him, that the treasury in Jerusalem was full of immense sums of money, and the common store was infinite, which did not belong to the account of the sacrifices: and that it was possible to bring all into the king's hands.

3:7. Now when Apollonius had given the king notice concerning the money that he was told of, he called for Heliodorus, who had the charge

over his affairs, and sent him with commission to bring him the foresaid money.

3:8. So Heliodorus forthwith began his journey, under a colour of visiting the cities of Celesyria and Phenicia, but indeed to fulfil the king's purpose.

3:9. And when he was come to Jerusalem, and had been courteously received in the city by the high priest, he told him what information had been given concerning the money: and declared the cause for which he was come: and asked if these things were so indeed.

3:10. Then the high priest told him that these were sums deposited, and provisions for the subsistence of the widows and the fatherless:

3:11. And that some part of that which wicked Simon had given intelligence of belonged to Hircanus, son of Tobias, a man of great dignity; and that the whole was four hundred talents of silver, and two hundred of gold.

3:12. But that to deceive them who had trusted to

the place and temple which is honoured throughout the whole world, for the reverence and holiness of it, was a thing which could not by any means be done.

3:13. But he, by reason of the orders he had received from the king, said, that by all means the money must be carried to the king.

3:14. So on the day he had appointed, Heliodorus entered in to order this matter. But there was no small terror throughout the whole city.

3:15. And the priests prostrated themselves before the altar in their priests' vestments, and called upon him from heaven, who made the law concerning things given to be kept, that he would preserve them safe, for them that had deposited them.

3:16. Now whosoever saw the countenance of the high priest, was wounded in heart: for his face, and the changing of his colour, declared the inward sorrow of his mind.

3:17. For the man was so compassed with sadness and horror of the body, that it was manifest to them that beheld him, what sorrow he had in his heart.

3:18. Others also came flocking together out of their houses, praying and making public supplication, because the place was like to come into contempt.

3:19. And the women, girded with haircloth about their breasts, came together in the streets. And the virgins also that were shut up, came forth, some to Onias, and some to the walls, and others looked out of the windows.

3:20. And all holding up their hands towards heaven made supplication.

3:21. For the expectation of the mixed multitude, and of the high priest, who was in an agony, would have moved any one to pity.

3:22. And these indeed called upon almighty God, to preserve the things that had been committed to them safe and sure for those that

had committed them.

3:23. But Heliodorus executed that which he had resolved on, himself being present in the same place with his guard about the treasury.

3:24. But the spirit of the Almighty God gave a great evidence of his presence, so that all that had presumed to obey him, falling down by the power of God, were struck with fainting and dread.

3:25. For there appeared to them a horse, with a terrible rider upon him, adorned with a very rich covering: and he ran fiercely and struck Heliodorus with his fore feet, and he that sat upon him seemed to have armour of gold.

3:26. Moreover there appeared two other young men, beautiful and strong, bright and glorious, and in comely apparel: who stood by him, on either side, and scourged him without ceasing with many stripes.

3:27. And Heliodorus suddenly fell to the ground, and they took him up, covered with great darkness, and having put him into a litter, they

carried him out.

3:28. So he that came with many servants, and all his guard, into the aforesaid treasury, was carried out, no one being able to help him, the manifest power of God being known.

3:29. And he indeed, by the power of God, lay speechless, and without all hope of recovery.

3:30. But they praised the Lord, because he had glorified his place: and the temple, that a little before was full of fear and trouble, when the Almighty Lord appeared, was filled with joy and gladness.

3:31. Then some of the friends of Heliodorus forthwith begged of Onias, that he would call upon the Most High to grant him his life, who was ready to give up the ghost.

3:32. So the high priest, considering that the king might perhaps suspect that some mischief had been done to Heliodorus by the Jews, offered a sacrifice of health for the recovery of the man.

3:33. And when the high priest was praying, the

same young men in the same clothing stood by Heliodorus, and said to him: Give thanks to Onias the priest: because for his sake the Lord hath granted thee life.

3:34. And thou having been scourged by God, declare unto all men the great works and the power of God. And having spoken thus, they appeared no more.

3:35. So Heliodorus, after he had offered a sacrifice to God, and made great vows to him, that had granted him life, and given thanks to Onias, taking his troops with him, returned to the king.

3:36. And he testified to all men the works of the great God, which he had seen with his own eyes.

3:37. And when the king asked Heliodorus, who might be a fit man to be sent yet once more to Jerusalem, he said:

3:38. If thou hast any enemy, or traitor to thy king dom, send him thither, and thou shalt receive him again scourged, if so be he escape:

for there is undoubtedly in that place a certain power of God.

3:39. For he that hath his dwelling in the heavens, is the visitor and protector of that place, and he striketh and destroyeth them that come to do evil to it.

3:40. And the things concerning Heliodorus, and the keeping of the treasury, fell out in this manner.

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2 MACHABEES CHAPTER 4

Onias has recourse to the king. The ambition and wickedness of Jason and Menelaus. Onias is treacherously murdered.

4:1. But Simon, of whom we spoke before, who was the betrayer of the money, and of his country, spoke ill of Onias, as though he had incited Heliodorus to do these things, and had been the promoter of evils:

4:2. And he presumed to call him a traitor to the kingdom, who provided for the city, and defended his nation, and was zealous for the law of God.

4:3. But when the enmities proceeded so far, that murders also were committed by some of Simon's friends:

4:4. Onias, considering the danger of this contention, and that Apollonius, who was the governor of Celesyia, and Phenicia, was outrageous, which increased the malice of Simon, went to the king,

4:5. Not to be an accuser of his countrymen, but with view to the common good of all the people.

4:6. For he saw that, except the king took care, it was impossible that matters should be settled in peace, or that Simon would cease from his folly.

4:7. But after the death of Seleucus, when Antiochus, who was called the Illustrious, had taken possession of the kingdom, Jason, the brother of Onias, ambitiously sought the high priesthood:

4:8. And went to the king, promising him three hundred and sixty talents of silver, and out of other revenues fourscore talents.

4:9. Besides this he promised also a hundred and fifty more, if he might have license to set him up a place for exercise, and a place for youth, and to entitle them that were at Jerusalem, Antiochians.

4:10. Which when the king had granted, and he had gotten the rule into his hands, forthwith he began to bring over his countrymen to the fashion of the heathens.

4:11. And abolishing those things, which had been decreed of special favour by the kings in behalf of the Jews, by the means of John, the father of that Eupolemus, who went ambassador to Rome to make amity and alliance, he disannulled the lawful ordinances of the citizens, and brought in fashions that were perverse.

4:12. For he had the boldness to set up, under the very castle, a place of exercise, and to put all the choicest youths in brothel houses.

4:13. Now this was not the beginning, but an increase, and progress of heathenish and foreign manners, through the abominable and unheard of

wickedness of Jason, that impious wretch, and no priest.

4:14. Insomuch that the priests were not now occupied about the offices of the altar, but despising the temple and neglecting the sacrifices, hastened to be partakers of the games, and of the unlawful allowance thereof, and of the exercise of the discus.

4:15. And setting nought by the honours of their fathers, they esteemed the Grecian glories for the best:

4:16. For the sake of which they incurred a dangerous contention, and followed earnestly their ordinances, and in all things they coveted to be like them, who were their enemies and murderers.

4:17. For acting wickedly against the laws of God doth not pass unpunished: but this the time following will declare.

4:18. Now when the game that was used every fifth year was kept at Tyre, the king being present,

4:19. The wicked Jason sent from Jerusalem sinful men, to carry three hundred didrachmas of silver for the sacrifice of Hercules; but the bearers thereof desired it might not be bestowed on the sacrifices, because it was not necessary, but might be deputed for other charges.

4:20. So the money was appointed by him that sent it to the sacrifice of Hercules: but because of them that carried it was employed for the making of galleys.

4:21. Now when Apollonius, the son of Mnestheus was sent into Egypt to treat with the nobles of king Philometor, and Antiochus understood that he was wholly excluded from the affairs of the kingdom, consulting his own interest, he departed thence and came to Joppe, and from thence to Jerusalem.

4:22. Where he was received in a magnificent manner by Jason, and the city, and came in with torch lights, and with praises, and from thence he returned with his army into Phenicia.

4:23. Three years afterwards Jason sent Menelaus, brother of the aforesaid Simon, to carry money to the king, and to bring answers from him concerning certain necessary affairs.

4:24. But he being recommended to the king, when he had magnified the appearance of his power, got the high priesthood for himself, by offering more than Jason by three hundred talents of silver.

4:25. So having received the king's mandate, he returned, bringing nothing worthy of the high priesthood: but having the mind of a cruel tyrant, and the rage of a savage beast.

4:26. Then Jason, who had undermined his own brother, being himself undermined, was driven out a fugitive into the country of the Ammonites.

4:27. So Menelaus got the principality: but as for the money he had promised to the king, he took no care, when Sostratus, the governor of the castle, called for it.

4:28. For to him appertained the gathering of the

taxes: wherefore they were both called before the king.

4:29. And Menelaus was removed from the priesthood, Lysimachus, his brother, succeeding: and Sostratus alas made governor of the Cyprians.

4:30. When these things were in doing, it fell out that they of Tharsus, and Mallos, raised a sedition, because they were given for a gift to Antiochus, the king's concubine.

4:31. The king, therefore, went in all haste to appease them, leaving Andronicus, one of his nobles, for his deputy.

4:32. Then Menelaus supposing that he had found a convenient time, having stolen certain vessels of gold out of the temple, gave them to Andronicus, and others he had sold at Tyre, and in the neighbouring cities:

4:33. Which when Onias understood most certainly, he reproved him, keeping himself in a safe place at Antioch, beside Daphne.

4:34. Whereupon Menelaus coming to

Andronicus, desired him to kill Onias. And he went to Onias, and gave him his right hand with an oath, and (though he were suspected by him) persuaded him to come forth out of the sanctuary, and immediately slew him, without any regard to justice.

4:35. For which cause not only the Jews, but also the other nations, conceived indignation, and were much grieved for the unjust murder of so great a man.

4:36. And when the king was come back from the places of Cilicia, the Jews that were at Antioch, and also the Greeks, went to him: complaining of the unjust murder of Onias.

4:37. Antiochus, therefore, was grieved in his mind for Onias, and being moved to pity, shed tears, remembering the sobriety and modesty of the deceased.

4:38. And being inflamed to anger, he commanded Andronicus to be stripped of his purple, and to be led about through all the city:

and that in the same place wherein he had committed the impiety against Onias, the sacrilegious wretch should be put to death, the Lord repaying him his deserved punishment.

4:39. Now when many sacrileges had been committed by Lysimachus in the temple, by the counsel of Menelaus, and the rumour of it was spread abroad, the multitude gathered themselves together against Lysimachus, a great quantity of gold being already carried away.

4:40. Wherefore the multitude making an insurrection, and their minds being filled with anger, Lysimachus armed about three thousand men, and began to use violence, one Tyrannus being captain, a man far gone both in age and in madness.

4:41. But when they perceived the attempt of Lysimachus, some caught up stones, some strong clubs, and some threw ashes upon Lysimachus.

4:42. And many of them were wounded, and some struck down to the ground, but all were put

to flight: and as for the sacrilegious fellow himself, they slew him beside the treasury.

4:43. Now concerning these matters, an accusation was laid against Menelaus.

4:44. And when the king was come to Tyre, three men were sent from the ancients to plead the cause before him.

4:45. But Menelaus being convicted, promised Ptolemee to give him much money to persuade the king to favour him.

Ptolemee. . . The son of Dorymenus, a favourite of the king.

4:46. So Ptolemee went to the king in a certain court where he was, as it were to cool himself, and brought him to be of another mind:

4:47. So Menelaus, who was guilty of all the evil, was acquitted by him of the accusations: and those poor men, who, if they had pleaded their cause even before Scythians, should have been judged innocent, were condemned to death.

4:48. Thus they that persecuted the cause for the city, and for the people, and the sacred vessels, did soon suffer unjust punishment.

4:49. Wherefore even the Tyrians, being moved with indignation, were very liberal towards their burial.

4:50. And so through the covetousness of them that were in power, Menelaus continued in authority, increasing in malice to the betraying of the citizens.

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2 MACHABEES CHAPTER 5

Wonderful signs are seen in the air. Jason's wickedness and end.

Antiochus takes Jerusalem, and plunders the temple.

5:1. At the same time Antiochus prepared for a second journey into Egypt.

5:2. And it came to pass, that through the whole city of Jerusalem, for the space of forty days, there were seen horsemen running in the air, in gilded raiment, and armed with spears, like bands of soldiers.

5:3. And horses set in order by ranks, running one against another, with the shakings of shields,

and a multitude of men in helmets, with drawn swords, and casting of darts, and glittering of golden armour, and of harnesses of all sorts.

5:4. Wherefore all men prayed that these prodigies might turn to good.

5:5. Now when there was gone forth a false rumour as though Antiochus had been dead, Jason taking with him no fewer than a thousand men, suddenly assaulted the city: and though the citizens ran together to the wall, the city at length was taken, and Menelaus fled into the castle.

5:6. But Jason slew his countrymen without mercy, not considering that prosperity against one's own kindred is a very great evil, thinking they had been enemies, and not citizens, whom he conquered.

5:7. Yet he did not get the principality, but received confusion at the end, for the reward of his treachery, and fled again into the country of the Ammonites.

5:8. At the last, having been shut up by Aretas,

the king of the Arabians, in order for his destruction, flying from city to city, hated by all men, as a forsaker of the laws and execrable, as an enemy of his country and countrymen, he was thrust out into Egypt:

5:9. And he that had driven many out of their country perished in a strange land, going to Lacedemon, as if for kindred sake he should have refuge there:

5:10. But he that had cast out many unburied, was himself cast forth both unlamented and unburied, neither having foreign burial, nor being partaker of the sepulchre of his fathers.

5:11. Now when these things were done, the king suspected that the Jews would forsake the alliance: whereupon departing out of Egypt with a furious mind, he took the city by force of arms,

5:12. And commanded the soldiers to kill, and not to spare any that came in their way, and to go up into the houses to slay.

5:13. Thus there was a slaughter of young and

old, destruction of women and children, and killing of virgins and infants.

5:14. And there were slain in the space of three whole days fourscore thousand, forty thousand were made prisoners, and as many sold.

5:15. But this was not enough, he presumed also to enter into the temple, the most holy in all the world Menelaus, that traitor to the laws, and to his country, being his guide.

5:16. And taking in his wicked hands the holy vessels, which were given by other kings and cities, for the ornament and the glory of the place, he unworthily handled and profaned them.

5:17. Thus Antiochus going astray in mind, did not consider that God was angry for a while, because of the sins of the inhabitants of the city: and therefore this contempt had happened to the place:

5:18. Otherwise had they not been involved in many sins, as Heliodorus, who was sent by king Seleucus to rob the treasury, so this man also, as

soon as he had come, had been forthwith scourged, and put back from his presumption.

5:19. But God did not choose the people for the place's sake, but the place for the people's sake.

5:20. And, therefore, the place also itself was made partaker of the evils of the people: but afterwards shall communicate in the good things thereof, and as it was forsaken in the wrath of Almighty God, shall be exalted again with great glory, when the great Lord shall be reconciled.

5:21. So when Antiochus had taken away out of the temple a thousand and eight hundred talents, he went back in all haste to Antioch, thinking through pride that he might now make the land navigable, and the sea passable on foot: such was the haughtiness of his mind.

5:22. He left also governors to afflict the people: at Jerusalem, Philip, a Phrygian by birth, but in manners more barbarous than he that set him there:

5:23. And in Gazarim, Andronicus and

Menelaus, who bore a more heavy hand upon the citizens than the rest.

5:24. And whereas he was set against the Jews, he sent that hateful prince, Apollonius, with an army of two and twenty thousand men, commanding him to kill all that were of perfect age, and to sell the women and the younger sort.

5:25. Who, when he was come to Jerusalem, pretending peace, rested till the holy day of the sabbath: and then the Jews keeping holiday, he commanded his men to take arms.

5:26. And he slew all that were come forth to flee: and running through the city with armed men, he destroyed a very great multitude.

5:27. But Judas Machabeus, who was the tenth, had withdrawn himself into a desert place, and there lived amongst wild beasts in the mountains with his company: and they continued feeding on herbs, that they might not be partakers of the pollution.

Was the tenth. . . That is, he had nine others in his company.

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2 MACHABEES CHAPTER 6

*Antiochus commands the law to be abolished, sets up an idol in the temple, and persecutes the faithful.
The martyrdom of Eleazar.*

6:1. But not long after the king sent a certain old man of Antioch, to compel the Jews to depart from the laws of their fathers and of God:

6:2. And to defile the temple that was in Jerusalem, and to call it the temple of Jupiter Olympius: and that in Garazim of Jupiter Hospitalis, according as they were that inhabited the place.

That in Gazarim. . . Viz., the temple of the

Samaritans. And as they were originally strangers, the name of Hospitalis (which signifies of or belonging to strangers) was applicable to the idol set up in their temple.

6:3. And very bad was this invasion of evils, and grievous to all.

6:4. For the temple was full of the riot and revellings of the Gentiles: and of men lying with lewd women. And women thrust themselves of their accord into the holy places, and brought in things that were not lawful.

6:5. The altar also was filled with unlawful things, which were forbidden by the laws.

6:6. And neither were the sabbaths kept, nor the solemn days of the fathers observed, neither did any man plainly profess himself to be a Jew.

6:7. But they were led by bitter constraint on the king's birthday to the sacrifices: and when the feast of Bacchus was kept, they were compelled to go about crowned with ivy in honour of

Bacchus.

6:8. And there went out a decree into the neighbouring cities of the Gentiles, by the suggestion of the Ptolemeans, that they also should act in like manner against the Jews, to oblige them to sacrifice:

6:9. And whosoever would not conform themselves to the ways of the Gentiles, should be put to death: then was misery to be seen.

6:10. For two women were accused to have circumcised their children: whom, when they had openly led about through the city, with the infants hanging at their breasts, they threw down headlong from the walls.

6:11. And others that had met together in caves that were near, and were keeping the sabbath day privately, being discovered by Philip, were burnt with fire, because they made a conscience to help themselves with their hands, by reason of the religious observance of the day.

Philip. . . The governor of Jerusalem.

6:12. Now I beseech those that shall read this book, that they be not shocked at these calamities, but that they consider the things that happened, not as being for the destruction, but for the correction of our nation.

6:13. For it is a token of great goodness, when sinners are not suffered to go on in their ways for a long time, but are presently punished.

6:14. For, not as with other nations, (whom the Lord patiently expecteth, that when the day of judgment shall come, he may punish them in the fulness of their sins:)

6:15. Doth he also deal with us, so as to suffer our sins to come to their height, and then take vengeance on us.

6:16. And therefore he never withdraweth his mercy from us: but though he chastise his people with adversity he forsaketh them not.

6:17. But let this suffice in a few words for a

warning to the readers. And now we must come to the narration.

6:18. Eleazar one of the chief of the scribes, a man advanced in years, and of a comely countenance, was pressed to open his mouth to eat swine's flesh.

6:19. But he, choosing rather a most glorious death than a hateful life, went forward voluntarily to the torment.

6:20. And considering in what manner he was to come to it, patiently bearing, he determined not to do any unlawful things for the love of life.

6:21. But they that stood by, being moved with wicked pity, for the old friendship they had with the man, taking him aside, desired that flesh might be brought which it was lawful for him to eat, that he might make as if he had eaten, as the king had commanded, of the flesh of the sacrifice:

Wicked pity. . . Their pity was wicked, inasmuch as it

suggested that wicked proposal of saving his life by dissimulation.

6:22. That by so doing he might be delivered from death; and for the sake of their old friendship with the man, they did him this courtesy.

6:23. But he began to consider the dignity of his age, and his ancient years, and the inbred honour of his grey head, and his good life and conversation from a child; and he answered without delay, according to the ordinances of the holy law made by God, saying, that he would rather be sent into the other world.

6:24. For it doth not become our age, said he, to dissemble: whereby many young persons might think that Eleazar, at the age of fourscore and ten years, was gone over to the life of the heathens:

6:25. And so they, through my dissimulation, and for a little time of a corruptible life, should be deceived, and hereby I should bring a stain and a curse upon my old age.

6:26. For though, for the present time, I should be delivered from the punishments of men, yet should I not escape the hand of the Almighty neither alive nor dead.

6:27. Wherefore, by departing manfully out of this life, I shall shew myself worthy of my old age:

6:28. And I shall leave an example of fortitude to young men, if with a ready mind and constancy I suffer an honourable death, for the most venerable and most holy laws. And having spoken thus, he was forthwith carried to execution.

6:29. And they that led him, and had been a little before more mild, were changed to wrath for the words he had spoken, which they thought were uttered out of arrogance.

6:30. But when he was now ready to die with the stripes, he groaned: and said: O Lord, who hast the holy knowledge, thou knowest manifestly that whereas I might be delivered from death, I suffer

grievous pains in body: but in soul am well content to suffer these things, because I fear thee.

6:31. Thus did this man die, leaving not only to young men, but also to the whole nation, the memory of his death, for an example of virtue and fortitude.

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2 MACHABEES CHAPTER 7

The glorious martyrdom of the seven brethren and their mother.

7:1. It came to pass also, that seven brethren, together with their mother, were apprehended, and compelled by the king to eat swine's flesh against the law, for which end they were tormented with whips and scourges.

7:2. But one of them, who was the eldest, said thus: What wouldst thou ask, or learn of us? we are ready to die, rather than to transgress the laws of God, received from our fathers.

7:3. Then the king being angry, commanded

fryingpans and brazen caldrons to be made hot: which forthwith being heated,

7:4. He commanded to cut out the tongue of him that had spoken first: and the skin of his head being drawn off, to chop off also the extremities of his hands and feet, the rest of his brethren and his mother looking on.

7:6. And when he was now maimed in all parts, he commanded him, being yet alive, to be brought to the fire, and to be fried in the fryingpan: and while he was suffering therein long torments, the rest, together with the mother, exhorted one another to die manfully,

7:6. Saying: The Lord God will look upon the truth, and will take pleasure in us, as Moses declared in the profession of the canticle; And in his servants he will take pleasure.

7:7. So when the first was dead after this manner, they brought the next to make him a mocking stock: and when they had pulled off the skin of his head with the hair, they asked him if

he would eat, before he were punished throughout the whole body in every limb.

7:8. But he answered in his own language, and said: I will not do it. Wherefore he also, in the next place, received the torments of the first:

7:9. And when he was at the last gasp, he said thus: Thou indeed, O most wicked man, destroyest us out of this present life: but the King of the world will raise us up, who die for his laws, in the resurrection of eternal life.

7:10. After him the third was made a mocking-stock, and when he was required, he quickly put forth his tongue, and courageously stretched out his hands:

7:11. And said with confidence: These I have from heaven, but for the laws of God I now despise them, because I hope to receive them again from him.

7:12. So that the king, and they that were with him, wondered at the young man's courage, because he esteemed the torments as nothing.

7:13. And after he was thus dead, they tormented the fourth in the like manner.

7:14. And when he was now ready to die, he spoke thus: It is better, being put to death by men, to look for hope from God, to be raised up again by him; for, as to thee, thou shalt have no resurrection unto life.

7:15. And when they had brought the fifth, they tormented him. But he, looking upon the king,

7:16. Said: Whereas thou hast power among men though thou art corruptible, thou dost what thou wilt but think not that our nation is forsaken by God.

7:17. But stay patiently a while, and thou shalt see his great power, in what manner he will torment thee and thy seed.

7:18. After him they brought the sixth, and he being ready to die, spoke thus: Be not deceived without cause: for we suffer these things for ourselves, having sinned against our God, and things worthy of admiration are done to us:

7:19. But do not think that thou shalt escape unpunished, for that thou hast attempted to fight against God.

7:20. Now the mother was to be admired above measure, and worthy to be remembered by good men, who beheld her seven sons slain in the space of one day, and bore it with a good courage, for the hope that she had in God:

7:21. And she bravely exhorted every one of them in her own language, being filled with wisdom; and joining a man's heart to a woman's thought,

7:22. She said to them: I know not how you were formed in my womb; for I neither gave you breath, nor soul, nor life, neither did I frame the limbs of every one of you.

7:23. But the Creator of the world, that formed the nativity of man, and that found out the origin of all, he will restore to you again, in his mercy, both breath and life, as now you despise yourselves for the sake of his laws.

7:24. Now Antiochus, thinking himself despised, and withal despising the voice of the upbraider, when the youngest was yet alive, did not only exhort him by words, but also assured him with an oath, that he would make him a rich and a happy man, and, if he would turn from the laws of his fathers, would take him for a friend, and furnish him with things necessary.

7:25. But when the young man was not moved with these things, the king called the mother, and counselled her to deal with the young man to save his life.

7:26. And when he had exhorted her with many words she promised that she would counsel her son.

7:27. So bending herself towards him, mocking the cruel tyrant, she said in her own language: My son have pity upon me, that bore thee nine months in my womb, and gave thee suck three years, and nourished thee, and brought thee up unto this age.

7:28. I beseech thee, my son, look upon heaven and earth, and all that is in them, and consider that God made them out of nothing, and mankind also:

7:29. So thou shalt not fear this tormentor, but being made a worthy partner with thy brethren, receive death, that in that mercy I may receive thee again with thy brethren.

7:30. While she was yet speaking these words, the young man said: For whom do you stay? I will not obey the commandment of the king, but the commandment of the law which was given us by Moses.

7:31. But thou that hast been the author of all mischief against the Hebrews, shalt not escape the hand of God.

7:32. For we suffer thus for our sins.

7:33. And though the Lord, our God, is angry with us a little while, for our chastisement and correction, yet he will be reconciled again to his servants.

7:34. But thou, O wicked, and of all men most flagitious, be not lifted up without cause with vain hopes, whilst thou art raging against his servants.

7:35. For thou hast not yet escaped the judgment of the Almighty God, who beholdeth all things.

7:36. For my brethren having now undergone a short pain, are under the covenant of eternal life: but thou, by the judgment of God, shalt receive just punishment for thy pride.

7:37. But I, like my brethren, offer up my life and my body for the laws of our fathers: calling upon God to be speedily merciful to our nation, and that thou by torments and stripes mayst confess that he alone is God.

7:38. But in me, and in my brethren, the wrath of the Almighty, which hath justly been brought upon all our nation, shall cease.

7:39. Then the king being incensed with anger, raged against him more cruelly than all the rest, taking it grievously that he was mocked.

7:40. So this man also died undefiled, wholly trusting in the Lord.

7:41. And last of all, after the sons, the mother also was consumed.

7:42. But now there is enough said of the sacrifices and of the excessive cruelties.

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2 MACHABEES CHAPTER 8

Judas Machabeus gathering an army gains divers victories.

8:1. But Judas Machabeus, and they that were with him, went privately into the towns: and calling together their kinsmen and friends, and taking unto them such as continued in the Jews' religion, they assembled six thousand men.

8:2. And they called upon the Lord, that he would look upon his people that was trodden down by all and would have pity on the temple, that was defiled by the wicked:

8:3. That he would have pity also upon the city

that was destroyed, that was ready to be made even with the ground, and would hear the voice of the blood that cried to him:

8:4. That he would remember also the most unjust deaths of innocent children, and the blasphemies offered to his name, and would shew his indignation on this occasion.

8:5. Now when Machabeus had gathered a multitude, he could not be withstood by the heathens: for the wrath of the Lord was turned into mercy.

8:6. So coming unawares upon the towns and cities, he set them on fire, and taking possession of the most commodious places, he made no small slaughter of the enemies:

8:7. And especially in the nights he went upon these expeditions, and the fame of his valour was spread abroad every where.

8:8. Then Philip seeing that the man gained ground by little and little, and that things for the most part succeeded prosperously with him,

wrote to Ptolemee, the governor of Celesyria and Phenicia, to send aid to the king's affairs.

Philip seeing, etc. . . The governor of Jerusalem found himself unable to contend with Judas, especially after the victories he had obtained over Apollonius and Seron. 1 Mac. 3.

8:9. And he with all speed sent Nicanor, the son of Patroclus, one of his special friends, giving him no fewer than twenty thousand armed men of different nations, to root out the whole race of the Jews, joining also with him Gorgias, a good soldier, and of great experience in matters of war.

Twenty thousand. . . The whole number of the forces sent at that time into Judea, was 40,000 footmen, and 7000 horsemen, 1 Mac. 3.30. But only 20,000 are here taken notice of, because there were no more with Nicanor at the time of the battle.

8:10. And Nicanor purposed to raise for the king the tribute of two thousand talents, that was to be

given to the Romans, by making so much money of the captive Jews:

8:11. Wherefore he sent immediately to the cities upon the sea coast, to invite men together to buy up the Jewish slaves, promising that they should have ninety slaves for one talent, not reflecting on the vengeance which was to follow him from the Almighty.

8:12. Now when Judas found that Nicanor was coming, he imparted to the Jews that were with him, that the enemy was at hand.

8:13. And some of them being afraid, and distrusting the justice of God, fled away.

8:14. Others sold all that they had left, and withal besought the Lord, that he would deliver them from the wicked Nicanor, who had sold them before he came near them:

8:15. And if not for their sakes, yet for the covenant that he had made with their fathers, and for the sake of his holy and glorious name that was invoked upon them.

8:16. But Machabeus calling together seven thousand that were with him, exhorted them not to be reconciled to the enemies, nor to fear the multitude of the enemies who came wrongfully against them, but to fight manfully:

Seven thousand. . . In the Greek it is six thousand. But then three thousand of them had no arms. 1 Mac. 4.6.

8:17. Setting before their eyes the injury they had unjustly done the holy place, and also the injury they had done to the city, which had been shamefully abused, besides their destroying the ordinances of the fathers.

8:18. For, said he, they trust in their weapons, and in their boldness: but we trust in the Almighty Lord, who at a beck can utterly destroy both them that come against us, and the whole world.

8:19. Moreover, he put them in mind also of the helps their fathers had received from God: and

how, under Sennacherib, a hundred and eighty-five thousand had been destroyed.

8:20. And of the battle that they had fought against the Galatians, in Babylonia; how they, being in all but six thousand, when it came to the point, and the Macedonians, their companions, were at a stand, slew a hundred and twenty thousand, because of the help they had from heaven, and for this they received many favours.

Galatians. . . That is, the Gauls, who having ravaged Italy and Greece, poured themselves in upon Asia, in immense multitudes, where also they founded the kingdom of Galatia or Gallo Graecia.

8:21. With these words they were greatly encouraged and disposed even to die for the laws and their country.

8:22. So he appointed his brethren captains over each division of his army; Simon, and Joseph, and Jonathan, giving to each one fifteen hundred men.

8:23. And after the holy book had been read to them by Esdras, and he had given them for a watchword, The help of God: himself leading the first band, he joined battle with Nicanor:

8:24. And the Almighty being their helper, they slew above nine thousand men: and having wounded and disabled the greater part of Nicanor's army, they obliged them to fly.

Above nine thousand. . .Viz., including the three thousand slain in the pursuit.

8:25. And they took the money of them that came to buy them, and they pursued them on every side.

8:26. But they came back for want of time: for it was the day before the sabbath: and therefore they did not continue the pursuit.

8:27. But when they had gathered together their arms and their spoils, they kept the sabbath: blessing the Lord who had delivered them that day, distilling the beginning of mercy upon them.

8:28. Then after the sabbath they divided the spoils to the feeble and the orphans, and the widows, and the rest they took for themselves and their servants.

8:29. When this was done, and they had all made a common supplication, they besought the merciful Lord, to be reconciled to his servants unto the end.

8:30. Moreover, they slew above twenty thousand of them that were with Timotheus and Bacchides, who fought against them, and they made themselves masters of the high strong holds: and they divided amongst them many spoils, giving equal portions to the feeble, the fatherless, and the widows; yea, and the aged also

8:31. And when they had carefully gathered together their arms, they laid them all up in convenient places, and the residue of their spoils they carried to Jerusalem:

8:32. They slew also Philarches, who was with Timotheus, a wicked man, who had many ways

afflicted the Jews.

8:33. And when they kept the feast of the victory at Jerusalem, they burnt Callisthenes, that had set fire to the holy gates, who had taken refuge in a certain house, rendering to him a worthy reward for his impieties:

8:34. But as for that most wicked man, Nicanor, who had brought a thousand merchants to the sale of the Jews,

8:35. Being, through the help of the Lord, brought down by them, of whom he had made no account, laying aside his garment of glory, fleeing through the midland country, he came alone to Antioch, being rendered very unhappy by the destruction of his army.

Laying aside his garment of glory. . . That is, his splendid apparel, which he wore through ostentation; he now throws it off, lest he should be known on his flight.

8:36. And he that had promised to levy the

tribute for the Romans, by the means of the captives of Jerusalem, now professed that the Jews had God for their protector, and therefore they could not be hurt, because they followed the laws appointed by him.

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2 MACHABEES CHAPTER 9

The wretched end, and fruitless repentance of king Antiochus.

9:1. At that time Antiochus returned with dishonour out of Persia.

9:2. For he had entered into the city called Persepolis, and attempted to rob the temple, and to oppress the city, but the multitude running together to arms, put them to flight: and so it fell out that Antiochus being put to flight, returned with disgrace.

Persepolis. . . Otherwise called Elymais.

9:3. Now when he was come about Ecbatana, he received the news of what had happened to Nicanor and Timotheus.

9:4. And swelling with anger, he thought to revenge upon the Jews the injury done by them that had put him to flight. And therefore he commanded his chariot to be driven, without stopping in his journey, the judgment of heaven urging him forward, because he had spoken so proudly, that he would come to Jerusalem, and make it a common burying place of the Jews.

9:5. But the Lord, the God of Israel, that seeth all things, struck him with an incurable and an invisible plague. For as soon as he had ended these words, a dreadful pain in his bowels came upon him, and bitter torments of the inner parts.

9:6. And indeed very justly, seeing he had tormented the bowels of others with many and new torments, albeit he by no means ceased from his malice.

9:7. Moreover, being filled with pride, breathing

out fire in his rage against the Jews, and commanding the matter to be hastened, it happened as he was going with violence, that he fell from the chariot, so that his limbs were much pained by a grievous bruising of the body.

9:8. Thus he that seemed to himself to command even the waves of the sea, being proud above the condition of man, and to weigh the heights of the mountains in a balance, now being cast down to the ground, was carried in a litter, bearing witness to the manifest power of God in himself:

9:9. So that worms swarmed out of the body of this man, and whilst he lived in sorrow and pain, his flesh fell off, and the filthiness of his smell was noisome to the army.

9:10. And the man that thought a little before he could reach to the stars of heaven, no man could endure to carry, for the intolerable stench.

9:11. And by this means, being brought from his great pride, he began to come to the knowledge of himself, being admonished by the scourge of

God, his pains increasing every moment.

9:12. And when he himself could not now abide his own stench, he spoke thus: It is just to be subject to God, and that a mortal man should not equal himself to God.

9:13. Then this wicked man prayed to the Lord, of whom he was not like to obtain mercy.

Of whom he was not like to obtain mercy. . . Because his repentance was not for the offence committed against God: but barely on account of his present sufferings.

9:14. And the city, to which he was going in haste to lay it even with the ground, and to make it a common burying place, he now desireth to make free:

9:15. And the Jews, whom he said he would not account worthy to be so much as buried, but would give them up to be devoured by the birds and wild beasts, and would utterly destroy them with their children, he now promiseth to make

equal with the Athenians.

9:16. The holy temple also, which before he had spoiled, he promised to adorn with goodly gifts, and to multiply the holy vessels, and to allow out of his revenues the charges pertaining to the sacrifices.

9:17. Yea also, that he would become a Jew himself, and would go through every place of the earth, and declare the power of God.

9:18. But his pains not ceasing, (for the just judgment of God was come upon him) despairing of life, he wrote to the Jews, in the manner of a supplication, a letter in these words:

9:19. To his very good subjects the Jews, Antiochus, king and ruler, wisheth much health, and welfare, and happiness.

9:20. If you and your children are well, and if all matters go with you to your mind, we give very great thanks.

9:21. As for me, being infirm, but yet kindly remembering you, returning out of the places of

Persia, and being taken with a grievous disease, I thought it necessary to take care for the common good:

9:22. Not distrusting my life, but having great hope to escape the sickness.

9:23. But considering that my father also, at what time he led an army into the higher countries, appointed who should reign after him:

9:24. To the end that if any thing contrary to expectation should fall out, or any bad tidings should be brought, they that were in the countries, knowing to whom the whole government was left, might not be troubled.

9:25. Moreover, considering that neighbouring princes, and borderers, wait for opportunities, and expect what shall be the event, I have appointed my son, Antiochus, king, whom I often recommended to many of you, when I went into the higher provinces: and I have written to him what I have joined here below.

9:26. I pray you, therefore, and request of you,

that, remembering favours both public and private, you will every man of you continue to be faithful to me and to my son.

9:27. For I trust that he will behave with moderation and humanity, and following my intentions, will be gracious unto you.

9:28. Thus the murderer and blasphemer being grievously struck, as himself had treated others, died a miserable death in a strange country, among the mountains.

9:29. But Philip, that was brought up with him, carried away his body: and out of fear of the son of Antiochus, went into Egypt to Ptolemee Philometor.

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2 MACHABEES CHAPTER 10

The purification of the temple and city. Other exploits of Judas. His victory over Timotheus.

10:1. But Machabeus, and they that were with him, by the protection of the Lord, recovered the temple and the city again.

10:2. But he threw down the altars which the heathens had set up in the streets, as also the temples of the idols.

10:3. And having purified the temple, they made another altar: and taking fire out of the fiery stones, they offered sacrifices after two years, and set forth incense, and lamps, and the loaves

of proposition.

10:4. And when they had done these things, they besought the Lord, lying prostrate on the ground, that they might no more fall into such evils; but if they should at any time sin, that they might be chastised by him more gently, and not be delivered up to barbarians and blasphemous men.

10:5. Now upon the same day that the temple had been polluted by the strangers on the very same day it was cleansed again; to wit, on the five and twentieth day of the month of Casleu.

10:6. And they kept eight days with joy, after the manner of the feast of the tabernacles, remembering that not long before they had kept the feast of the tabernacles when they were in the mountains, and in dens like wild beasts.

10:7. Therefore they now carried boughs and green branches and palms, for him that had given them good success in cleansing his place.

10:8. And they ordained by a common statute, and decree, that all the nation of the Jews should

keep those days every year.

10:9. And this was the end of Antiochus, that was called the Illustrious.

10:10. But now we will repeat the acts of Eupator, the son of that wicked Antiochus, abridging the account of the evils that happened in the wars.

10:11. For when he was come to the crown, he appointed over the affairs of his realm one Lysias, general of the army of Phenicia and Syria.

10:12. For Ptolemee, that was called Macer, was determined to be strictly just to the Jews and especially by reason of the wrong that had been done them, and to deal peaceably with them.

10:13. But being accused for this to Eupator by his friends, and being oftentimes called traitor, because he had left Cyprus, which Philometor had committed to him, and coming over to Antiochus the Illustrious, had revolted also from him, he put an end to his life by poison.

10:14. But Gorgias, who was governor of the

holds, taking with him the strangers, often fought against the Jews.

10:15. And the Jews that occupied the most commodious holds, received those that were driven out of Jerusalem, and attempted to make war.

The Jews, etc. . . He speaks of them that had fallen from their religion, and were enemies of their country, who joining with the Idumeans or Edomites, kept possession of the strong holds, and from thence annoyed their countrymen.

10:16. Then they that were with Machabeus, beseeching the Lord by prayers to be their helper, made a strong attack upon the strong holds of the Idumeans:

10:17. And assaulting them with great force, won the holds, killed them that came in the way, and slew altogether no fewer than twenty thousand.

10:18. And whereas some were fled into very

strong towers, having all manner of provision to sustain a siege,

10:19. Machabeus left Simon and Joseph, and Zacheus, and them that were with them, in sufficient number to besiege them, and departed to those expeditions which urged more.

10:20. Now they that were with Simon, being led with covetousness, were persuaded for the sake of money by some that were in the towers: and taking seventy thousand didrachmas, let some of them escape.

10:21. But when it was told Machabeus what was done, he assembled the rulers of the people, and accused those men that they had sold their brethren for money, having let their adversaries escape.

10:22. So he put these traitors to death, and forthwith took the two towers.

10:23. And having good success in arms, and all things he took in hand, he slew more than twenty thousand in the two holds.

10:24. But Timotheus, who before had been overcome by the Jews, having called together a multitude of foreign troops, and assembled horsemen out of Asia, came as though he would take Judea by force of arms.

10:26. But Machabeus, and they that were with him, when he drew near, prayed to the Lord, sprinkling earth upon their heads, and girding their loins with haircloth,

10:26. And lying prostrate at the foot of the altar, besought him to be merciful to them, and to be an enemy to their enemies, and an adversary to their adversaries, as the law saith.

10:27. And so after prayer taking their arms, they went forth further from the city, and when they were come very near the enemies they rested.

10:28. But as soon as the sun was risen both sides joined battle: the one part having, with their valour, the Lord for a surety of victory, and success: but the other side making their rage their leader in battle.

10:29. But when they were in the heat of the engagement, there appeared to the enemies from heaven five men upon horses, comely, with golden bridles, conducting the Jews:

10:30. Two of them took Machabeus between them, and covered him on every side with their arms, and kept him safe; but cast darts and fireballs against the enemy, so that they fell down, being both confounded with blindness, and filled with trouble.

10:31. And there were slain twenty thousand five hundred, and six hundred horsemen.

10:32. But Timotheus fled into Gazara, a strong hold where Chereas was governor.

10:33. Then Machabeus, and they that were with him cheerfully laid siege to the fortress four days.

10:34. But they that were within, trusting to the strength of the place, blasphemed exceedingly, and cast forth abominable words.

10:35. But when the fifth day appeared, twenty young men of them that were with Machabeus,

inflamed in their minds, because of the blasphemy, approached manfully to the wall, and pushing forward with fierce courage, got up upon it:

10:36. Moreover, others also getting up after them, went to set fire to the towers and the gates, and to burn the blasphemers alive.

10:37. And having for two days together pillaged and sacked the fortress, they killed Timotheus, who was found hid in a certain place: they slew also his brother Chereas, and Apollophanes.

Timotheus. . . This man, who was killed at the taking of Gazara, is different from that Timotheus who is mentioned in the fifth chapter of the first book of Machabees, and of whom there is mention in the following chapter.

10:38. And when this was done, they blessed the Lord with hymns and thanksgiving, who had done great things in Israel, and given them the victory.

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2 MACHABEES CHAPTER 11

Lysias is overthrown by Judas. He sues for peace.

11:1. A short time after this Lysias, the king's lieutenant, and cousin, and who had chief charge over all the affairs, being greatly displeased with what had happened,

11:2. Gathered together fourscore thousand men, and all the horsemen, and came against the Jews, thinking to take the city, and make it a habitation of the Gentiles:

11:3. And to make a gain of the temple, as of the other temples of the Gentiles and to set the high priesthood to sale every year:

11:4. Never considering the power of God, but puffed up in mind, and trusting in the multitude of his foot soldiers, and the thousands of his horsemen, and his fourscore elephants.

11:5. So he came into Judea, and approaching to Bethsura, which was in a narrow place, the space of five furlongs from Jerusalem, he laid siege to that fortress.

11:6. But when Machabeus, and they that were with him, understood that the strong holds were besieged, they and all the people besought the Lord with lamentations and tears, that he would send a good angel to save Israel.

11:7. Then Machabeus himself first taking his arms, exhorted the rest to expose themselves together with him, to the danger, and to succour their brethren.

11:8. And when they were going forth together with a willing mind, there appeared at Jerusalem a horseman going before them in white clothing, with golden armour, shaking a spear.

11:9. Then they all together blessed the merciful Lord, and took great courage: being ready to break through not only men, but also the fiercest beasts, and walls of iron.

11:10. So they went on courageously, having a helper from heaven, and the Lord, who shewed mercy to them.

11:11. And rushing violently upon the enemy, like lions, they slew of them eleven thousand footmen, and one thousand six hundred horsemen:

11:12. And put all the rest to flight; and many of them being wounded, escaped naked: Yea, and Lysias himself fled away shamefully, and escaped.

11:13. And as he was a man of understanding, considering with himself the loss he had suffered, and perceiving that the Hebrews could not be overcome, because they relied upon the help of the Almighty God, he sent to them:

11:14. And promised that he would agree to all

things that are just, and that he would persuade the king to be their friend.

11:15. Then Machabeus consented to the request of Lysias, providing for the common good in all things; and whatsoever Machabeus wrote to Lysias, concerning the Jews, the king allowed of.

11:16. For there were letters written to the Jews from Lysias, to this effect: Lysias, to the people of the Jews, greeting.

11:17. John, and Abesalom, who were sent from you, delivering your writings, requested that I would accomplish those things which were signified by them.

11:18. Therefore whatsoever things could be reported to the king, I have represented to him: and he hath granted as much as the matter permitted.

11:19. If, therefore, you will keep yourselves loyal in affairs, hereafter also I will endeavour to be a means of your good.

11:20. But as concerning other particulars, I

have given orders by word both to these, and to them that are sent by me, to commune with you.

11:21. Fare ye well. In the year one hundred and forty-eight, the four and twentieth day of the month of Dioscorus.

In the year 148. . . Viz., according to the computation followed by the Greeks; which was different from that of the Hebrews, followed by the writer of the first book of Machabees. However, by this date, as well as by other circumstances, it appears that the expedition of Lysias, mentioned in this chapter, is different from that which is recorded, 1 Mac. 6.

11:22. But the king's letter contained these words King Antiochus to Lysias, his brother, greeting.

11:23. Our father being translated amongst the gods we are desirous that they that are in our realm should live quietly, and apply themselves diligently to their own concerns.

11:24. And we have heard that the Jews would

not consent to my father to turn to the rites of the Greeks but that they would keep to their own manner of living and therefore that they request us to allow them to live after their own laws.

11:25. Wherefore being desirous that this nation also should be at rest, we have ordained and decreed, that the temple should be restored to them, and that they may live according to the custom of their ancestors.

11:26. Thou shalt do well, therefore, to send to them, and grant them peace, that our pleasure being known, they may be of good comfort, and look to their own affairs.

11:27. But the king's letter to the Jews was in this manner: King Antiochus to the senate of the Jews, and to the rest of the Jews, greeting.

11:28. If you are well, you are as we desire: we ourselves also are well.

11:29. Menelaus came to us, saying that you desired to come down to your countrymen, that are with us.

11:30. We grant, therefore, a safe conduct to all that come and go, until the thirtieth day of the month of Xanthicus,

11:31. That the Jews may use their own kind of meats, and their own laws, as before: and that none of them any manner of ways be molested for things which have been done by ignorance.

11:32. And we have sent also Menelaus to speak to you.

11:33. Fare ye well. In the year one hundred and forty-eight, the fifteenth day of the month of Xanthicus.

11:34. The Romans also sent them a letter, to this effect: Quintus Memmius, and Titus Manilius, ambassadors of the Romans, to the people of the Jews, greeting.

11:35. Whatsoever Lysias, the king's cousin, hath granted to you, we also have granted.

11:36. But touching such things as he thought should be referred to the king, after you have diligently conferred among yourselves, send

some one forthwith, that we may decree as it is convenient for you: for we are going to Antioch.

11:37. And therefore make haste to write back, that we may know of what mind you are.

11:38. Fare ye well. In the year one hundred and forty-eight, the fifteenth day of the month of Xanthicus.

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2 MACHABEES CHAPTER 12

*The Jews are still molested by their neighbours.
Judas gains divers victories over them. He orders
sacrifice and prayers for the dead.*

12:1. When these covenants were made, Lysias went to the king, and the Jews gave themselves to husbandry.

12:2. But they that were behind, viz. Timotheus, and Apollonius, the son of Genneus, also Hieronymus, and Demophon, and besides them Nicanor, the governor of Cyprus, would not suffer them to live in peace, and to be quiet.

12:3. The men of Joppe also were guilty of this

kind of wickedness: they desired the Jews, who dwelt among them, to go with their wives and children into the boats, which they had prepared, as though they had no enmity to them.

12:4. Which when they had consented to, according to the common decree of the city, suspecting nothing, because of the peace: when they were gone forth into the deep, they drowned no fewer than two hundred of them.

12:5. But as soon as Judas heard of this cruelty done to his countrymen, he commanded the men that were with him: and after having called upon God, the just judge,

12:6. He came against those murderers of his brethren, and set the haven on fire in the night, burnt the boats, and slew with the sword them that escaped from the fire.

12:7. And when he had done these things in this manner, he departed as if he would return again, and root out all the Joppites.

12:8. But when he understood that the men of

Jamnia also designed to do in like manner to the Jews that dwelt among them,

12:9. He came upon the Jamnites also by night, and set the haven on fire, with the ships, so that the light of the fire was seen at Jerusalem, two hundred and forty furlongs off.

12:10. And when they were now gone from thence nine furlongs, and were marching towards Timotheus, five thousand footmen, and five hundred horsemen of the Arabians, set upon them.

12:11. And after a hard fight, in which, by the help of God, they got the victory, the rest of the Arabians being overcome, besought Judas for peace, promising to give him pastures, and to assist him in other things.

12:12. And Judas thinking that they might be profitable indeed in many things, promised them peace, and after having joined hands, they departed to their tents.

12:13. He also laid siege to a certain strong city, encompassed with bridges and walls, and

inhabited by multitudes of different nations, the name of which is Casphin.

12:14. But they that were within it, trusting in the strength of the walls, and the provision of victuals, behaved in a more negligent manner, and provoked Judas with railing and blaspheming, and uttering such words as were not to be spoken.

12:15. But Machabeus calling upon the great Lord of the world, who without any rams or engines of war threw down the walls of Jericho, in the time of Josue, fiercely assaulted the walls.

Rams. . . That is, engines for battering walls, etc., which were used in sieges in those times.

12:16. And having taken the city by the will of the Lord, he made an unspeakable slaughter, so that a pool adjoining, of two furlongs broad, seemed to run with the blood of the slain.

12:17. From thence they departed seven hundred and fifty furlongs, and came to Characa, to the

Jews that are called Tubianites.

12:18. But as for Timotheus, they found him not in those places, for before he had dispatched any thing he went back, having left a very strong garrison in a certain hold:

12:19. But Dositheus, and Sosipater, who were captains with Machabeus, slew them that were left by Timotheus in the hold, to the number of ten thousand men.

12:20. And Machabeus having set in order about him six thousand men, and divided them by bands, went forth against Timotheus, who had with him a hundred and twenty thousand footmen, and two thousand five hundred horsemen.

12:21. Now when Timotheus had knowledge of the coming of Judas, he sent the women and children, and the other baggage, before him into a fortress, called Carnion: for it was impregnable, and hard to come at, by reason of the straitness of the places.

12:22. But when the first band of Judas came in sight, the enemies were struck with fear, by the presence of God, who seeth all things, and they were put to flight one from another, so that they were often thrown down by their own companions, and wounded with the strokes of their own swords.

12:23. But Judas pursued them close, punishing the profane, of whom he slew thirty thousand men.

12:24. And Timotheus himself fell into the hands of the band of Dositheus and Sosipater, and with many prayers he besought them to let him go with his life, because he had the parents and brethren of many of the Jews, who, by his death, might happen to be deceived.

12:25. And when he had given his faith that he would restore them according to the agreement, they let him go without hurt, for the saving of their brethren.

12:26. Then Judas went away to Carnion, where

he slew five and twenty thousand persons.

12:27. And after he had put to flight and destroyed these, he removed his army to Ephron, a strong city, wherein there dwelt a multitude of divers nations: and stout young men standing upon the walls, made a vigorous resistance: and in this place there were many engines of war, and a provision of darts.

12:28. But when they had invoked the Almighty, who with his power breaketh the strength of the enemies, they took the city: and slew five and twenty thousand of them that were within.

12:29. From thence they departed to Scythopolis, which lieth six hundred furlongs from Jerusalem.

Scythopolis. . . Formerly called Bethsan.

12:30. But the Jews that were among the Scythopolitans testifying that they were used kindly by them, and that even in the times of their adversity they had treated them with humanity:

12:31. They gave them thanks, exhorting them to be still friendly to their nation, and so they came to Jerusalem, the feast of the weeks being at hand.

12:32. And after Pentecost they marched against Gorgias, the governor of Idumea.

12:33. And he came out with three thousand footmen and four hundred horsemen.

12:34. And when they had joined battle, it happened that a few of the Jews were slain.

12:35. But Dositheus, a horseman, one of Bacenor's band, a valiant man, took hold of Gorgias: and when he would have taken him alive, a certain horseman of the Thracians came upon him, and cut off his shoulder: and so Gorgias escaped to Maresa.

12:36. But when they that were with Esdrin had fought long, and were weary, Judas called upon the Lord to be their helper, and leader of the battle:

12:37. Then beginning in his own language, and singing hymns with a loud voice, he put

Gorgias's soldiers to flight.

12:38. So Judas having gathered together his army, came into the city Odollam: and when the seventh day came, they purified themselves according to the custom, and kept the sabbath in the same place.

12:39. And the day following Judas came with his company, to take away the bodies of them that were slain, and to bury them with their kinsmen, in the sepulchres of their fathers.

12:40. And they found under the coats of the slain, some of the donaries of the idols of Jamnia, which the law forbiddeth to the Jews: so that all plainly saw, that for this cause they were slain.

Of the donaries, etc. . . That is, of the votive offerings, which had been hung up in the temples of the idols, which they had taken away when they burnt the port of Jamnia, ver. 9., contrary to the prohibition of the law, Deut. 7.25.

12:41. Then they all blessed the just judgment of

the Lord, who had discovered the things that were hidden.

12:42. And so betaking themselves to prayers, they besought him, that the sin which had been committed might be forgotten. But the most valiant Judas exhorted the people to keep themselves from sin, forasmuch as they saw before their eyes what had happened, because of the sins of those that were slain.

12:43. And making a gathering, he sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection.

12:44. (For if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead,)

12:45. And because he considered that they who had fallen asleep with godliness, had great grace laid up for them.

With godliness. . . Judas hoped that these men who died fighting for the cause of God and religion, might find mercy: either because they might be excused from mortal sin by ignorance; or might have repented of their sin, at least at their death.

12:46. It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins.

It is therefore a holy and wholesome thought to pray for the dead. . . Here is an evident and undeniable proof of the practice of praying for the dead under the old law, which was then strictly observed by the Jews, and consequently could not be introduced at that time by Judas, their chief and high priest, if it had not been always their custom.

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2 MACHABEES CHAPTER 13

Antiochus and Lysias again invade Judea. Menelaus is put to death. The king's great army is worsted twice. The peace is renewed.

13:1. In the year one hundred and forty-nine, Judas understood that Antiochus Eupator was coming with a multitude against Judea,

13:2. And with him Lysias, the regent, who had charge over the affairs of the realm, having with him a hundred and ten thousand footmen, five thousand horsemen, twenty-two elephants, and three hundred chariots.

A hundred and ten thousand, etc. . . The difference

between the numbers here set down, and those recorded, 1 Mac. 4, is easily accounted for; if we consider that such armies as these are liable to be at one time more numerous than at another; either by sending away large detachments, or being diminished by sickness; or increased by receiving fresh supplies of troops, according to different exigencies or occurrences.

13:3. Menelaus also joined himself with them: and with great deceitfulness besought Antiochus, not for the welfare of his country, but in hopes that he should be appointed chief ruler.

13:4. But the King of kings stirred up the mind of Antiochus against the sinner, and upon Lysias suggesting that he was the cause of all the evils, he commanded (as the custom is with them) that he should be apprehended and put to death in the same place.

13:5. Now there was in that place a tower fifty cubits high, having a heap of ashes on every side: this had a prospect steep down.

13:6. From thence he commanded the sacrilegious wretch to be thrown down into the ashes, all men thrusting him forward unto death.

13:7. And by such a law it happened that Menelaus the transgressor of the law, was put to death: not having so much as burial in the earth.

13:8. And indeed very justly, for insomuch as he had committed many sins against the altar of God, the fire and ashes of which were holy: he was condemned to die in ashes.

13:9. But the king, with his mind full of rage, came on to shew himself worse to the Jews than his father was.

13:10. Which when Judas understood, he commanded the people to call upon the Lord day and night, that as he had always done, so now also he would help them:

13:11. Because they were afraid to be deprived of the law, and of their country, and of the holy temple: and that he would not suffer the people, that had of late taken breath for a little while, to

be again in subjection to blasphemous nations.

13:12. So when they had all done this together, and had craved mercy of the Lord with weeping and fasting, lying prostrate on the ground for three days continually, Judas exhorted them to make themselves ready.

13:13. But he, with the ancients, determined before the king should bring his army into Judea, and make himself master of the city, to go out, and to commit the event of the thing to the judgment of the Lord.

13:14. So committing all to God, the Creator of the world, and having exhorted his people to fight manfully, and to stand up even to death for the laws, the temple, the city, their country, and citizens: he placed his army about Modin.

13:15. And having given his company for a watchword, The victory of God, with most valiant chosen young men, he set upon the king's quarter by night, and slew four thousand men in the camp, and the greatest of the elephants, with

them that had been upon him,

13:16. And having filled the camp of the enemies with exceeding great fear and tumult, they went off with good success.

13:17. Now this was done at the break of day, by the protection and help of the Lord.

13:18. But the king having taken a taste of the hardiness of the Jews, attempted to take the strong places by policy:

13:19. And he marched with his army to Bethsura, which was a strong hold of the Jews: but he was repulsed, he failed, he lost his men.

13:20. Now Judas sent necessities to them that were within

13:21. But Rhodocus, one of the Jews' army, disclosed the secrets to the enemies, so he was sought out, and taken up, and put in prison.

13:22. Again the king treated with them that were in Bethsura: gave his right hand: took theirs: and went away.

13:23. He fought with Judas: and was

overcome. And when he understood that Philip, who had been left over the affairs, had rebelled at Antioch, he was in a consternation of mind, and entreating the Jews, and yielding to them, he swore to all things that seemed reasonable, and, being reconciled, offered sacrifice, honoured the temple, and left gifts.

13:24. He embraced Machabeus, and made him governor and prince from Ptolemais unto the Gerrenians.

13:25. But when he was come to Ptolemais, the men of that city were much displeased with the conditions of the peace, being angry for fear they should break the covenant.

13:26. Then Lysias went up to the judgment seat, and set forth the reason, and appeased the people, and returned to Antioch: and thus matters went with regard to the king's coming and his return.

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2 MACHABEES CHAPTER 14

Demetrius challenges the kingdom. Alcimus applies to him to be made high priest: Nicanor is sent into Judea: his dealings with Judas: his threats. The history of Razias.

14:1. But after the space of three years Judas, and they that were with him, understood that Demetrius, the son of Seleucus, was come up with a great power, and a navy by the haven of Tripolis, to places proper for his purpose,

14:2. And had made himself master of the countries against Antiochus, and his general, Lysias.

14:3. Now one Alcimus, who had been chief priest, but had wilfully defiled himself in the time of mingling with the heathens, seeing that there was no safety for him, nor access to the altar,

Now Alcimus, who had been chief priest. . . This Alcimus was of the stock of Aaron, but for his apostasy here mentioned was incapable of the high priesthood, but king Antiochus Eupator appointed him in place of the high priest, (see above, 1 Mac. chap. 7., ver. 9,) as Menelaus had been before him, set up by Antiochus (above chap. 4.), yet neither of them were truly high priests; for the true high priesthood was amongst the Machabees, who were also of the stock of Aaron, and had strictly held their religion, and were ordained according to the rites commanded in the law of Moses.—Ibid.

Mingling. . . with the heathens; that is, in their idolatrous worship.

14:4. Came to king Demetrius in the year one hundred and fifty, presenting unto him a crown of

gold, and a palm, and besides these, some boughs that seemed to belong to the temple. And that day indeed he held his peace.

14:5. But having gotten a convenient time to further his madness, being called to counsel by Demetrius, and asked what the Jews relied upon, and what were their counsels,

14:6. He answered thereunto: They among the Jews that are called Assideans, of whom Judas Machabeus is captain, nourish wars, and raise seditions, and will not suffer the realm to be in peace.

14:7. For I also being deprived of my ancestor's glory (I mean of the high priesthood) am now come hither:

14:8. Principally indeed out of fidelity to the king's interests, but in the next place also to provide for the good of my countrymen: for all our nation suffereth much from the evil proceedings of these men.

14:9. Wherefore, O king, seeing thou knowest all

these things, take care, I beseech thee, both of the country, and of our nation, according to thy humanity which is known to all men.

14:10. For as long as Judas liveth it is not possible that the state should be quiet.

14:11. Now when this man had spoken to this effect the rest also of the king's friends, who were enemies of Judas, incensed Demetrius against him.

14:12. And forthwith he sent Nicanor, the commander over the elephants, governor into Judea:

14:13. Giving him in charge, to take Judas himself: and disperse all them that were with him, and to make Alcimus the high priest of the great temple.

14:14. Then the Gentiles who had fled out of Judea, from Judas, came to Nicanor by flocks, thinking the miseries and calamities of the Jews to be the welfare of their affairs.

14:15. Now when the Jews heard of Nicanor's

coming, and that the nations were assembled against them, they cast earth upon their heads, and made supplication to him who chose his people to keep them for ever, and who protected his portion by evident signs.

14:16. Then at the commandment of their captain, they forthwith removed from the place where they were, and went to the town of Dessau, to meet them.

14:17. Now Simon, the brother of Judas, had joined battle with Nicanor: but was frightened with the sudden coming of the adversaries.

14:18. Nevertheless Nicanor hearing of the valour of Judas's companions, and the greatness of courage, with which they fought for their country, was afraid to try the matter by the sword.

14:19. Wherefore he sent Posidonius, and Theodotius and Matthias before to present and receive the right hands.

14:20. And when there had been a consultation thereupon, and the captain had acquainted the

multitude with it, they were all of one mind to consent to covenants.

14:21. So they appointed a day upon which they might come together by themselves: and seats were brought out, and set for each one.

14:22. But Judas ordered armed men to be ready in convenient places, lest some mischief might be suddenly practised by the enemies: so they made an agreeable conference.

14:23. And Nicanor abode in Jerusalem, and did no wrong, but sent away the flocks of the multitudes that had been gathered together.

14:24. And Judas was always dear to him from the heart, and he was well affected to the man.

14:25. And he desired him to marry a wife, and to have children. So he married: he lived quietly, and they lived in common.

14:26. But Alcimus seeing the love they had one to another, and the covenants, came to Demetrius, and told him that Nicanor had assented to the foreign interest, for that he meant

to make Judas, who was a traitor to the kingdom, his successor.

14:27. Then the king, being in a rage, and provoked with this man's wicked accusation, wrote to Nicanor, signifying that he was greatly displeased with the covenant of friendship: and that he commanded him nevertheless to send Machabeus prisoner in all haste to Antioch.

14:28. When this was known, Nicanor was in a consternation, and took it grievously that he should make void the articles that were agreed upon, having received no injury from the man.

14:29. But because he could not oppose the king, he watched an opportunity to comply with the orders

14:30. But when Machabeus perceived that Nicanor was more stern to him, and that when they met together as usual he behaved himself in a rough manner; and was sensible that this rough behaviour came not of good, he gathered together a few of his men, and hid himself from Nicanor.

14:31. But he finding himself notably prevented by the man, came to the great and holy temple: and commanded the priests that were offering the accustomed sacrifices, to deliver him the man.

14:32. And when they swore unto him, that they knew not where the man was whom he sought, he stretched out his hand to the temple,

14:33. And swore, saying: Unless you deliver Judas prisoner to me, I will lay this temple of God even with the ground, and will beat down the altar, and I will dedicate this temple to Bacchus.

14:34. And when he had spoken thus, he departed. But the priests stretching forth their hands to heaven, called upon him that was ever the defender of their nation, saying in this manner:

14:35. Thou, O Lord of all things, who wantest nothing, wast pleased that the temple of thy habitation should be amongst us.

14:36. Therefore now, O Lord, the holy of all

holies, keep this house for ever undefiled, which was lately cleansed.

14:37. Now Razias, one of the ancients of Jerusalem, was accused to Nicanor, a man that was a lover of the city, and of good report, who for his kindness was called the father of the Jews.

14:38. This man, for a long time, had held fast his purpose of keeping himself pure in the Jews' religion, and was ready to expose his body and life, that he might persevere therein.

14:39. So Nicanor being willing to declare the hatred that he bore the Jews, sent five hundred soldiers to take him.

14:40. For he thought by ensnaring him to hurt the Jews very much.

14:41. Now as the multitude sought to rush into his house, and to break open the door, and to set fire to it, when he was ready to be taken, he struck himself with his sword:

He struck himself, etc. . . St. Augustine, (Epist. 61, ad

Dulcitium, et lib. 2, cap. 23, ad Epist. 2, Gaud.) discussing this fact of Razias, says, that the holy scripture relates it, but doth not praise it, as to be admired or imitated, and that either it was not well done by him, or at least not proper in this time of grace.

14:42. Choosing to die nobly rather than to fall into the hands of the wicked, and to suffer abuses unbecoming his noble birth.

14:43. But whereas through haste he missed of giving a sure wound, and the crowd was breaking into the doors, he ran boldly to the wall, and manfully threw himself down to the crowd:

14:44. But they quickly making room for his fall, he came upon the midst of the neck.

He came upon the midst of the neck. . . Venit per mediam cervicem. In the Greek it is keneona, which signifies a void place, where there is no building.

14:45. And as he had yet breath in him, being

inflamed in mind, he arose: and while his blood ran down with a great stream, and he was grievously wounded, he ran through the crowd: 14:46. And standing upon a steep rock, when he was now almost without blood, grasping his bowels, with both hands he cast them upon the throng, calling upon the Lord of life and spirit, to restore these to him again: and so he departed this life.

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2 MACHABEES CHAPTER 15

Judas encouraged by a vision gains a glorious victory over Nicanor. The conclusion.

15:1. But when Nicanor understood that Judas was in the places of Samaria, he purposed to set upon him with all violence, on the sabbath day.

15:2. And when the Jews that were constrained to follow him, said: Do not act so fiercely and barbarously, but give honour to the day that is sanctified: and reverence him that beholdeth all things:

15:3. That unhappy man asked, if there were a mighty One in heaven, that had commanded the

sabbath day to be kept.

15:4. And when they answered: There is the living Lord himself in heaven, the mighty One, that commanded the seventh day to be kept.

15:5. Then he said: And I am mighty upon the earth, and I command to take arms, and to do the king's business. Nevertheless he prevailed not to accomplish his design.

15:6. So Nicanor being puffed up with exceeding great pride, thought to set up a public monument of his victory over Judas.

15:7. But Machabeus ever trusted with all hope that God would help them.

15:8. And he exhorted his people not to fear the coming of the nations, but to remember the help they had before received from heaven, and now to hope for victory from the Almighty.

15:9. And speaking to them out of the law, and the prophets, and withal putting them in mind of the battles they had fought before, he made them more cheerful:

15:10. Then after he had encouraged them, he shewed withal the falsehood of the Gentiles, and their breach of oaths.

15:11. So he armed every one of them, not with defence of shield and spear, but with very good speeches, and exhortations, and told them a dream worthy to be believed, whereby he rejoiced them all.

15:12. Now the vision was in this manner. Onias, who had been high priest, a good and virtuous man, modest in his looks, gentle in his manners, and graceful in speech, and who from a child was exercised in virtues holding up his hands, prayed for all the people of the Jews:

15:13. After this there appeared also another man, admirable for age, and glory, and environed with great beauty and majesty:

15:14. Then Onias answering, said: This is a lover of his brethren, and of the people of Israel: this is he that prayeth much for the people, and for all the holy city, Jeremias, the prophet of God.

15:15. Whereupon Jeremias stretched forth his right hand, and gave to Judas a sword of gold, saying:

15:16. Take this holy sword, a gift from God, wherewith thou shalt overthrow the adversaries of my people Israel.

15:17. Thus being exhorted with the words of Judas, which were very good, and proper to stir up the courage, and strengthen the hearts of the young men, they resolved to fight, and to set upon them manfully: that valour might decide the matter, because the holy city, and the temple were in danger.

15:18. For their concern was less for their wives, and children, and for their brethren, and kinsfolks: but their greatest and principal fear was for the holiness of the temple.

15:19. And they also that were in the city, had no little concern for them that were to be engaged in battle.

15:20. And now when all expected what

judgment would be given, and the enemies were at hand, and the army was set in array, the beasts and the horsemen ranged in convenient places, 15:21. Machabeus considering the coming of the multitude, and the divers preparations of armour, and the fierceness of the beasts, stretching out his hands to heaven, called upon the Lord, that worketh wonders, who giveth victory to them that are worthy, not according to the power of their arms, but according as it seemeth good to him.

15:22. And in his prayer he said after this manner: Thou, O Lord, who didst send thy angel in the time of Ezechias, king of Juda, and didst kill a hundred and eighty-five thousand of the army of Sennacherib:

15:23. Send now also, O Lord of heaven, thy good angel before us, for the fear and dread of the greatness of thy arm,

15:24. That they may be afraid, who come with blasphemy against thy holy people. And thus he

concluded his prayer.

15:25. But Nicanor, and they that were with him came forward, with trumpets and songs.

15:26. But Judas, and they that were with him, encountered them, calling upon God by prayers:

15:27. So fighting with their hands, but praying to the Lord with their hearts, they slew no less than five and thirty thousand, being greatly cheered with the presence of God.

15:28. And when the battle was over, and they were returning with joy, they understood that Nicanor was slain in his armour.

15:29. Then making a shout, and a great noise, they blessed the Almighty Lord in their own language.

15:30. And Judas, who was altogether ready, in body and mind, to die for his countrymen, commanded that Nicanor's head, and his hand, with the shoulder, should be cut off, and carried to Jerusalem.

15:31. And when he was come thither, having

called together his countrymen, and the priests to the altar, he sent also for them that were in the castle,

15:32. And shewing them the head of Nicanor, and the wicked hand, which he had stretched out, with proud boasts, against the holy house of the Almighty God,

15:33. He commanded also, that the tongue of the wicked Nicanor should be cut out, and given by pieces to birds, and the hand of the furious man to be hanged up over against the temple.

15:34. Then all blessed the Lord of heaven, saying: Blessed be he that hath kept his own place undefiled.

15:35. And he hung up Nicanor's head in the top of the castle, that it might be an evident and manifest sign of the help of God.

15:36. And they all ordained by a common decree, by no means to let this day pass without solemnity:

15:37. But to celebrate the thirteenth day of the

month of Adar, called in the Syrian language, the day before Mardochias' day.

15:38. So these things being done with relation to Nicanor, and from that time the city being possessed by the Hebrews, I also will here make an end of my narration.

15:39. Which if I have done well, and as it becometh the history, it is what I desired: but if not so perfectly, it must be pardoned me.

If not so perfectly, etc. . . This is not said with regard to the truth of the narration; but with regard to the style and manner of writing: which in the sacred penmen is not always the most accurate. See St. Paul, 2 Cor. 11.6.

15:40. For as it is hurtful to drink always wine, or always water, but pleasant to use sometimes the one, and sometimes the other: so if the speech be always nicely framed, it will not be grateful to the readers. But here it shall be ended.

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APPENDICES

These texts come from the 1610 Doway printing of the second tome of the Old Testament (see the ‘History’ section at the top of the e-text). The primary sources provide a glimpse both into the history of the Douay-Rheims version and the English language itself. The reader will quickly notice that the letter ‘j’ does not appear in the texts, rather ‘i’ functions either as a vowel or a consonant. Likewise ‘u’ is not a distinct letter; it is employed typographically in the lower-case in place of ‘v’ where not starting a word. The letters ‘u’ and ‘v’ both function either as vowels or consonants. The word ‘vniuersity’ demonstrates

this rule. The letter 'w' is often employed, but in some cases the earlier form of a double-v (vv) appears instead.

The transcriber has done his best to render the text accurately. Note the relaxed spelling standards of the time; many variants appear. While the errata section from the 1610 edition observed: "We haue also found some other faultes of lesse importance; and feare there be more. But we trust the reader may easely correct them, as they occurre." only obvious errors have been amended. Where the transcriber has doubt between whether an irregular spelling is either an error and a variant, the printed text stands. 7-bit ASCII cannot fully represent the typographical standards of the sixteenth and seventeenth centuries, and many special characters have been replaced with modern equivalents. Where verse numbers stand in the margins of the printed texts, they have been transferred to the body; the verse numbers in the 'Prayer of Manasses' have been supplied from other versions.

Reference notes have been transferred from the margins, and their abbreviations modernized.

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ADDITIONAL BOOKS

The prayer of Manasses, vvith the third & fourth Bookes of Esdras, extant in most Latin and vulgare Bibles, are here placed after al the Canonical bookes, of the old Testament: because they are not receiued into the Canon of Diuine Scriptures by the Catholique Church.

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THE PRAYER OF MANASSES KING OF IVDA, WHEN HE WAS HELD CAPTIVE IN BABYLON.

Lord omnipotent God of our fathers, Abraham, & Isaac, and Iacob, and of their iust sede, (2 Par 33:12) [2] which didst make heauen and earth: with al the ornamentes of them, [3] which hast bound the sea with the word of thy precept, which hast shut vp the depth, and sealed it with thy terrible and laudable name: [4] whom al thinges dread, & tremble at the countenance of thy powre, [5] because the magnificence of thy glorie is importable, & the wrath of thy threatening vpon sinners is intollerable: [6] but the mercie of thy

promise is infinite and vnsearchable: [7] because thou art our Lord, most high, benigne, long suffering, and very merciful, and penitent vpon the wickednes of men. Thou Lord according to the multitude of thy goodnes hast promised penance, and remission to them that haue sinned to thee, and by the multitude of thy mercies thou hast decreed penance to sinners, vnto saluation. [8] Thou therfore Lord God of the iust, hast not appointed penance to the iust, Abraham, & Isaac and Iacob, them that haue not sinned to thee, but hast appointed penance for me a sinner: [9] because I haue sinned aboue the number of the sand of the sea. Myne iniquities Lord be multiplied, mine iniquities be multiplied, and I am not worthie to behold, & looke vpon the height of heauen, for the multitude of mine iniquities. [10] I am made crooked with manie a band of yron, that I can not lift vp my head, and I haue not respiration: because I haue stirred vp thy wrath, and haue done euil before thee: I haue not done thy wil, and thy commandmentes I haue not kept: I haue set vp

abominations, and multiplied offenses. [11] And now I bowe the knee of my hart, beseeching goodnes of thee. [12] I haue sinned Lord, I haue sinned, & I acknowlege myne iniquities. [13] Wherefore I beseech disiring thee, forgeue me Lord, forgeue me: and destroy me not together with myne iniquities, neither reserue thou for euer, being angrie, euils for me, neither damme me into the lowest places of the earth: because thou art Lord, God, I say, of the penitent: [14] in me thou shalt shew al thy goodnes because thou shalt saue me vnworthie according to thy great mercie, [15] and I wil prayse thee alwayes al the dayes of my life: because al the power of the heauens prayseth thee, and to thee is glorie for euer and euer. Amen.

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THE THIRD BOOKE OF ESDRAS.

For helpe of the readers, especially such as haue not leysure to read al, vve haue gathered the contentes of the chapters; but made no Annotations: because the text it self is but as a Commentarie to the Canonical bookes; and therefore we haue only added the concordance of other Scriptures in the margin.

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CHAP. I.

Iosias king of Iuda maketh a great Pasch, 7. geuing manie hostes to such as wanted for sacrifice: 14. the Priestes and Leuites performing their functions therin: 22. in the eighteenth yeare of his reigne, 25. He is slayne in battel by the king of AEgypt, 32. and much lamented by the Iewes. 34. His sonne Ieconias succedeth. 37. After him Ioacim, 40. who is deposed by the king of Babylon. 43. Ioachim reigneth three monethes, and is caried into Babylon. 46. Sedecias reigneth eleuen yeares wickedly. 52. and he with his people is caried captiue into Babylon, the citie and temple are destroyed. 57. so remayned til the Monarchie of

the Persians.

And Iosias made a Pasch in Ierusalem to our Lord & immolated the Phase the fourteenth moone of the moneth: (4 Kings 23:21 / 2 Par 35:1) 2 appointing the Priestes by courses of dayes clothed with stoles in the temple of our Lord. 3 And he spake to the Leuites the sacred seruantes of Isreal, that they should sanctifie them selues to our Lord in the placing of the holie arke of our Lord in the house, which king Salomon sonne of Dauid built. 4 It shal not be for you to take it vpon your shoulders. And now serue your Lord, and take the care of that nation Israel, in part according to your villages and tribes, 5 according to the writing of Dauid king of Israel, and according to the magnificence of Salomon his sonne, al in the temple, and according to your fathers portion of principalitie, among them that stand in the sight of your brethren the children of Isreal. 6 Immolate the Pasch, and prepare the sacrifices for your bretheren, and doe according to the precept of our

Lord which was geuen to Moyses. (Ex 12 / Lev 23 / Num 28) 7 And Iosias gaue vnto the people that was found of sheepe, lambes, and kiddes, and goates thirtie thousand, calues there thousand. 8 These things were geuen to the people of the kinges goodes according to promisse: and to the priestes for the Phase, sheepe in number two thousand, and calues an hundred. 9 And Iechonias, and Semeias, and Nathanael bretheren, and Hasabias, and Oziel, and Coraba for the Phase sheepe fiue thousand, calues fiue hundred. 10 And when these things were done in good order, the Priestes an the Leuites stood hauing azymes by tribes. 11 And according to the portions of their fathers principalitie, in the sight of the people they did offer, to our Lord according to those thinges, which were written in the booke of Moyses: 12 and rosted the Phase with fire as it ought: and the hostes they boyled in cauldrons, and in pottes with beneuolence: 13 and they brought to al that were of the people: and afterward they prepared for them selues and the priestes. 14 For the Priestes

offered the fatte, vntil the houre was ended: and the Leuites prepared for them selues, and their brethren, the children of Aaron. 15 And the sacred singing men, the children of Asaph were by order according to the precept of Dauid and Asaph, and Zacharias, and Ieddimus, which was from the king. 16 And the porters at euerie gate, so that none transgressed his owne: for their brethren prepared for them. 17 And the thinges were consummate that perteyned to the sacrifice of our Lord. 18 In that day they celebrated the Phase, and offered hostes vpon the sacrifice of our Lord, according to the precept of king Iosias. 19 And the children of Israel, that were found at that time, celebrated the Phase: and the festiual day of Azymes for seuen dayes: 20 and there was not celebrated such a Phase in Isreal, from the times of Samuel the prophet: 21 and al the kinges of Israel did not celebrate such a Phase as Iosias did, and the Priestes, and the Leuites, and the Iewes, and al Israel, that were found in their abode at Ierusalem. 22 In the eighteenth yeare, Iosias reigning was the

Phase celebrated. 23 And the workes of Iosias were directed in the sight of his Lord in a hart ful of feare: 24 and the thinges concerning him are writen in the ancient times, touching them that sinned, and were irreligous against our Lord aboue al nations, and that sought not the wordes of our Lord vpon Israel. 25 And after al this fact of Iosias, came vp Pharaos the king of AEgypt comming in Charcamis from the way vpon Euphrates, and Iosias went forth to meete him. (4 Kings 23:29 / 2 Par 35:20) 26 And the king of AEgypt sent to Iosias saying: What is there between me & thee king of Iuda? 27 I was not sent of the Lord to fight against thee: for my battel is vpon Euphrates, goe downe in hast. 28 And Iosias did not returne vpon his chariote: but endeououred to ouerthrow him, not attending the word of the prophet from the mouth of our Lord: 29 but he made battel against him in the field of Mageddo. And princes went downe to king Iosias. 30 And the king said to his seruantes: Remoue me from the battel, for I am weakned excedingly. And forthwith his seruantes

remoued him out of the battel. 31 And he went vp into his second chariote: & comming to Ierusalem, dyed, and was buried in his fathers sepulchre. 32 And in al Iurie they mourned for Iosias, & the rulers with their wiues lamented him vntil this day. And this was geuen out to be done alwayes vnto al the stocke of Israel. 33 But these thinges were writen before in the booke of the histories of the kinges of Iuda: and al the actes of the doing of Iosias, and his glorie and his vnderstanding in the law of our Lord: and the thinges that were done by him, and that are not writen in the booke of the kinges of Israel and Iuda. 34 And they that were of the nation, taking Iechonias the sonne of Iosias, made him king for Iosias his father, when he was three and twentie yeares old. (4 Kings 23:30 / 2 Par 36:1) 35 And he reigned ouer Israel three monethes. And the king of AEgypt remoued him, that he should not reigne in Ierusalem: 36 and he put a taxe vpon the nation of siluer an hundred talentes, and of gold one talent. 37 And the king of AEgypt made Ioacim his

brother king of Iuda and Ierusalem: 38 and he bound the magistrates of Ioacim, and Zaracel his brother, and taking them brought them backe into AEgypt. 39 Ioacim was fiue and twentie yeares old when he began to reigne in the land of Iuda and Ierusalem: and he did euil in the sight of our Lord. 40 And after this man came vp Nabuchodonosor the king of Babylon, and binding him with a bande of brasse, brought him into Babylon. 41 And Nabuchodonosor tooke the sacred vessels of our Lord, and carried away, and consecrated them in his temple in Babylon. 42 For his vncleanes, and lacke of religion is written in the booke of the times of the kinges. 43 And Ioachin his sonne reigned for him. And when he was made king, he was eightene yeares old. 44 And reigned three monethes and ten dayes in Ierusalem, and did euil in the sight of our Lord: 45 and after a yeare Nabuchodonosor sending, transported him into Babylon together with the sacred vessels of our Lord. (4 Kings 24:13) 46 And he made Sedecias king of Iuda and Ierusalem, when he was one and

twentie yeares old: (4 Kings 24:17) and he reigned eleuen yeares. 47 And he did euil in the sight of our Lord, and was not afraid of the wordes which were spoken by Ieremie the prophet from the mouth of our Lord: (Jer 37:2) 48 and being sworne of king Nabuchodonosor, forsworne he did reuolt: and his necke being hardened, & his hart, he transgressed the ordinances of our Lord the God of Israel. 49 And the princes of the people of our Lord did manie things wickedly, and they did impiously aboute al the vncleannes of the nations: and they polluted the temple of our Lord that was holie of Ierusalem. 50 And the God of their fathers sent by his messenger to reclame them, for that he would spare them, and his tabernacle. 51 But they scorned at his messengers: and in the day that our Lord spake to them, they were mocking his prophetes. 52 Who was moued euen vnto wrath vpon his nation for their impietie, and commanded the kinges of the Chaldees to come vp. 53 These slewe their yong men with the sword, round about their holie temple, and spared not yong man, and

old man, and virgin, and youth: 54 but al were deliuered into their handes: & taking al the sacred vessels of our Lord, and the kinges treasures, they caried them into Babylon, 55 and burnt the house of our Lord, and threwe downe the walles of Ierusalem: and the towres therof they burnt with fire, 56 and consumed al their honorable thinges, and brought them to naught, and those that were left of the sword, they led into Babylon. 57 And they were his seruants vntil the Persians reigned in the fulfilling of the word of our Lord by the mouth of Ieremie: (Jer 25:12 / Jer 29:10 / Dan 9:2) 58 as long as the land quietly kept her sabbathes, al the time of her desolation she sabbathized in the application of seuentie yeares.

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CHAP. II.

Cyrus king of Persia permitteth the Iewes to returne into their countrie: 10. and deliuereth to them the holie vessels, which Nabuchodonosor had taken from the temple. 16. Certaine aduersaries writing to king Artaxerxes, hinder those that would repayre the ruines of Ierusalem.

CYRVS king of the Persians reigning for the accomplishment of the word of our Lord by the mouth of Ieremie, (2 Par 36:22 / 1 Esd 1:1 / 1 Esd 6:3 / Jer 25:12 / Jer 29:10 / Dan 9:2) 2 our Lord raysed vp the spirit of Cyrus king of the Persians, and he proclaymed in al his kingdomes, and that by

writing, 3 saying: Thus sayth Cyrus king of the
Persians: The Lord of Israel, the high Lord, hath
made me king ouer the whole earth. 4 and hath
signified to me to build him a house in Ierusalem,
which is in Iurie. 5 If there be any of your kinred,
his Lord goe vp with him into Ierusalem. 6
Whosoeuer therefore dwel about the places, let
them helpe them that are in the same place, in gold
and siluer, 7 in giftes, with horses, and beastes, and
with other things which by vowes are added into
the temple of our Lord, which is in Ierusalem. 8
And the princes of the tribes, of the villages and of
Iurie, of the tribe of Benjamin, & the Priestes, and
the Leuites standing vp, whom our Lord moued to
goe vp, and to build the house of our Lord which is
in Ierusalem, and they that were round about
them, 9 did helpe them with al their gold and
siluer, and beastes, and manie whose minde was
stirred vp, with many vowes. 10 And Cyrus the
king brought forth the sacred vessel of our Lord,
which Nabuchodonosor the king of Babylon
transported out of Ierusalem, and consecrated

them to his Idol. 11 And Cyrus the king of
Persians bringing them forth, deliuered them to
Mithridatus, who was ouer his treasures. 12 And by
him they were deliuered to Salmanasar president of
Iurie. 13 And of these this was the number:
Cuppes for libamentes of siluer two thousand
foure hundred, basens of siluer thirtie: phials of
gold thirtie, also of siluer two thousand foure
hundred: and other vessels a thousand. 14 and al
the vessels of gold and siluer, were fiue thousand
eight hundred sixtie. 15 And they were numbered
to Salmanasar together with them, that came out
of the captiuite of Babylon into Ierusalem. 16 But
in the times of Artaxerxes king of the Persians,
there wrote to him of them that dwelt in Iurie and
Ierusalem, Balsamus, and Mithridatus, and
Sabellius, and Rathimus, Balthemus, Sabellius
scribe, and the rest dwelling in Samaria, and other
places the epistle folowing to king Artaxerxes. (1
Esd 4:7) 17 SIR, thy seruantes Rathimus ouer
occurrentes, and Sabellius the scribe, and the other
iudges of thy court in Caelesyria, and Phenice. 18

And now be it knowen to our Lord the king, that Iewes came vp from you to vs, coming into Ierusalem a rebellious, & very naughty citie, do build the fornaces thereof, and set vp the walles, and rayse the temple. 19 And if this citie, and the walles shal be finished, they wil not onlie not abyde to pay tributes, but also wil resist the kinges. 20 And because that is in doing about the temple, we thought it should doe wel not to neglect this same thing: 21 but to make it knowen to our Lord the king, that if it shal seme good, o king it may be sought in the bookes of thy fathers, 22 and thou shalt find in the recordes, thinges writen of these, and thou shalt know that this citie hath bene rebellious, and trubling kinges, and cities, 23 and the Iewes rebelles, & making battels in it from time out of mind, for the which cause this citie was made desolate. 24 Now therfore we doe thee to vnderstand, Lord king, that if this citie shal be built, and the walles therof shal be erected, there wil be no comming downe for thee into Caelesyria, & Phenice. 25 Then wrote the king to Rathimus,

the writer of the occurrentes, and to Balthemus, and to Sabellius the scribe, and to the rest ioyned with them, and to the dwellers in Syria, and Phenice, as foloweth: 26 I haue read the epistle that you sent me. I commanded therfore search to be made, & it was found that the same citie is from the beginning rebellious to kinges, 27 and the men rebelles, and making battels in it, & there were most valient kinges ruling in Ierusalem, and exacting tributes in Caelesyria, & Phenice. 28 Now therfore I haue geuen commandment to forbid those men to build the citie, and to stay them that nothing be done more then is: 29 and that they proceeded not farder, wherof are euils, so that there may be truble brought vpon the kinges. 30 Then these things being read which were writen of king Artaxerxes, Rathimus, and Sabellius the scribe, and they that were apointed with them ioyning together in hast came to Ierusalem with a troupe of horsemen, and multitude, & companie: 31 and they begane to forbid the builders, and they ceased from building of the temple in Ierusalem, til

in the second yeare of the reigne of Darius king of the Persians.

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CHAP. III.

After a solemne supper made to al the court, and chief princes, king Darius sleeping: 4. three esquires of the bodie keeping watch, proposed the question: 10. VWhether wine, or a King, or wemen, or the truth doth excel? 17. The first prayseth wine.

King Darius made a great supper to al his domestical seruantes, and to al the magistrates of Media and Persia, 2 and to al that were purple, and to the praetors, and counsuls, and liuetenantes vnder him from India vnto AEthiopia, an hundred twentie seuen prouinces. 3 And when they had

eaten and drunken, and returned full, then Darius went vp into his chamber, and slept, and awaked. 4 Then those three youngmen keepers of his bodie, which garded the kings bodie, sayd one to another; 5 Let euerie one of vs say a word that may excel: & whose word soeuer shal appeare wiser then the others, to him wil king Darius geue great giftes, 6 to be couered with purple, & to drinke in gold, and to sleepe vpon gold, & a chariote with a bridle of gold, & a bonet of silke, and a cheyne about his necke: 7 and he shal sit in the second place next Darius for his wisdom. And he shal be called the cosin of Darius. 8 Then euerie one writing his word signed it, and they put it vnder the pillow of Darius the king, 9 and they sayd. When the king shal rise, we wil geue him our writings: and which soeuer of the three the king shal iudge, and the magistrates of Persia, that his word is the wiser, to him shal the victorie be geuen as is writen. 10 One wrote: Wine is strong. 11 Another wrote, a King is stronger. 12 The third wrote, Women are more strong: but aboue al

things truth ouercometh. 13 And when the king was risen, they tooke their writinges, and gaue him, and he read. 14 And sending he called al the Magistrates of Persians, and the Medes, and them that weare purple, and the pretors, and the ouerseers; 15 and they sate in the council: and the writinges were read before them. 16 And he sayd: Cal the youngmen, and they shal declare their owne wordes. And they were called, and went in. 17 And he sayd to them: Declare vnto vs concerning these things which are writen. And the first began, he that had spoken of the strength of wine, 18 and sayd: O ye men, how doth wine preuaile ouer al men that drinke! it seduceth the minde. 19 And also the mind of king and orphane it maketh vaine. Also of the bondman and the free, of the rich man and the poore, 20 and euerie mind it turneth into securitie and pleasantnes, and it remembreth not any sorow and dewtie, 21 and al hartes it maketh honest, and it remembreth not king, nor magistrate, and it maketh a man speake al things by talentes. 22 And when they haue

drunke, they remember not frendship, nor brotherhood: yea and not long after they take swordes. 23 And when they are recouered and risen from the wine, they remember not what they haue done. 24 O ye men, doth not wine excel? who thinketh to doe so? And hauing sayd this, he held his peace.

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CHAP. IIII.

The second prayseth the excellencie of a king: 13.
The third (which is Zorobabel) commendeth
wemen: 33. but preferreth truth aboue al. 41.
VWhich is so approued, and he is rewarded. 42.
The king moreouer at his request restoreth the
holie vessels of the temple, and granteth meanes to
build the citie of Ierusalem, and the temple.

And the next began to speake, he that spake of the
strength of a king. 2 O ye men doe not the men
excel, which obteyne land and sea, and al thinges
that are in them? 3 But a king excelleth aboue al
thinges, and hath dominion ouer them: and euerie

thing whatsoever he shal say to them, they doe. 4 And if he send them to warryers, they goe, and throw downe mountaines, and the walles, and towers. 5 They kil, and are killed: and the kings word they transgresse not. For if they shal ouercome, they bring to the king al thinges whatsoever they haue taken for a praye. 6 In like maner also al others, for so many as are not souldiars, nor fight, but til the ground: when they shal reape, againe they bring tributes to the king. 7 And he being one onlie if he say: Kil ye, they kil: say he: forgeue, the forgeue. 8 say he: strike: they strike: say he, destroy, they destroy: say he build, they build. 9 say he, cut downe, they cut downe, say he plant, they plant: 10 and al the people, & potestates here him, and beside this he sitteth downe, and drinketh, and sleepeth. 11 And others gard him round about, and can not goe euerie one, and doe their owne workes, but at a word are obedient to him. 12 O ye men, how doth not a king excel that is so renowmed? And he held his peace. 13 The third that spake of wemen and truth, this is

Zorobabel, began to speake. 14 O ye men, not the great king, & many men, neither is it wine that dothe excel. Who is it then that hath the dominion of them? 15 Haue not wemen brought forth the king, and al the people, that ruleth ouer land & sea: 16 and were they not borne of them, and did not they bring vp them which planted the vineyardes, whereof wine is made? 17 And they make the garmentes of al men, & they doe honor to al men, and men can not be separated from wemen. 18 If they haue gathered gold and siluer, and euerie beutiful thing, & see a woman comelie and fayre, 19 leauing al these thinges they fixe their looke vpon her, & with open mouth beholde her, and allure her more then gold and siluer, and euerie precious thing. 20 Man forsaketh his father that brought him vp, and his countrie, and ioyneth himself to a woman. 21 And with a woman he refresheth his soul: and neither doth he remember father, nor mother, nor countrie. 22 And hereby you must know that wemen rule ouer you. Are you not sorie? 23 And a man taketh his sword, & goeth

into the way to commit theftes and murders, & to sayle seas & riuers, 24 and seeth a lyon, and goeth in darkenes: and when he hath committed theft, and fraude, and spoyles, he bringeth it to his beloued. 25 And againe, man loueth his wife more then father or mother. 26 And many haue become madde for their wiues: and haue been made bondmen for them: 27 and many haue perished and bene slayne, and haue sinned for women. 28 And now beleue me, that the king is great in his powre: because al countries are afrayd to touch him. 29 Neuertheles I saw Apemes the daughter of Bezaces the concubine of a meruelous king, sitting by the king at his right hand, 30 and taking of the crowne from his head, and putting it vpon her self, and with the palme of her left hand she stroke the king. 31 And beside these thinges he with open mouth beheld her: and if she smiled he laugheth, and if she be angrie with him, he flattereth, til he be reconciled to her fauour. 32 O ye men, why are not women stronger? Great is the earth, and high is the heauen: who doeth these thinges? 33 And

then the king and they that weare purple looked
one vpon an other. And he began to speake of
truth. 34 O ye men, are not wemen strong? The
earth is great and heauen is high: & the swift
course of the sunne turneth the heauen round into
his place in one day. 35 Is not he magnifical that
doth these thinges, and the truth great, and
stronger aboue al thinges? 36 Al the earth calleth
vpon the truth, heauen also blesseth it, and al
workes are moued, and tremble at it, and there is
not any thing with it vniust. 37 Wine is vniust, the
king is vniust, wemen are vniust, al the sonnes of
men are vniust, and al their workes are vniust, and
in them is not truth, and they shal perish in their
iniquitie: 38 and truth abydeth, and groweth
strong for euer, and liueth, and preuayleth for euer
and euer. 39 Neither is there with it acception of
persons, nor differences: but the thinges that are
iust it doth to al men, to the vniust and malignant,
and al men are wel pleased in the workes thereof.
40 And there is no vniust thing in the iudgement
therof, but strength, and reigne, and power, and

maiestie of worldes. Blessed be the God of truth.
41 And he left speaking. And al the people cryed,
and sayd: Great is truth and it preuaileth. 42 Then
the king sayd to him: Aske, if thou wilt any more,
then the thinges that are writen, and I wil geue it
thee, according as thou art found wiser then thy
neighbours, & thou shalt sitte next to me, and shalt
be called my cosin. 43 Then sayd he to the king:
Be midful of thy vow, which thou hast vowed, to
build Ierusalem in the day that thou didst receiue
the kingdom: 44 and to send backe al the vessels
that were taken out of Ierusalem, which Cyrus
separated, when he sacked Babylon, and would
haue sent them backe thither. 45 And thou hast
vowed to build the temple, which the Idumeians
burnt, when Iurie was destroyed of the Chaldees.
46 And now this is that which I aske Lord, &
which I desire, this is the maiestie which I desire of
thee, that thou performe the vowe which thou hast
vowed to the king of heauen by thy mouth. 47
Then Darius the king rising vp, kissed him: and
wrote letters to al the officers, and ouerseers, and

them that weare purple, that they should conduct him, and them that were with him, al going vp to build Ierusalem. 48 And to al the ouerseers that were in Syria, and Phoenice, and Libanus he wrote letters, that they should draw Ceder trees from Libanus into Ierusalem, to build the citie with them. 49 And he wrote to al the Iewes which went vp from the kingdome into Iurie for libertie, euerie mightie man, & magistrate, & ouerseer not to come vpon them to their gates, 50 and al the countrie which they had obtayned to be free vnto them, & that the Idumeians leaue the castels which they possesse of the Iewes, 51 and to the building of the temple to geue euerie yeare twentie talentes vntil it were throughly built: 52 & vpon the altars to burne holocausts dayly, as they haue commandment: to offer other ten talentes euerie yeare, 53 & to al that go forth from Babylon to build the citie, that there should be libertie as wel to them as to their children, and to al the priestes that goe before. 54 And he wrote a quantitie also, and commanded the sacred stole to be geuen,

wherein they should serue; 55 and to the Leuites he wrote to geue preceptes, vntil the day wherein the house shal be finished, and Ierusalem builded. 56 And to al that kepe the citie, he wrote portions and wages to be geuen to them. 57 And he sent away al the vessels whatsoeuer Cyrus had separated from Babylon, and al thinges whatsoeuer Cyrus sayd, he also commanded to be donne, and to be sent to Ierusalem. 58 And when that yong man was gone forth, lyfting vp his face toward Ierusalem, he blessed the king of heauen, 59 & sayd: Of thee is victorie, and of thee is wisdom, and glorie. And I am thy seruant. 60 Blessed art thou which hast geuen me wisdom, and I wil confesse to thee Lord God of our fathers. 61 And he toke the letters, and went into Babylon. And he came, and told al his brethren that were in Babylon: 62 and they blessed the God of their fathers, because he gaue them remission and refreshing, 63 that they should goe vp and build Ierusalem, and the temple wherein his name was renowned, and they reioyced with musike and ioy seuen dayes.

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CHAP. V.

Those that returned from captiuitie of Bablyon into Ierusalem, and Iurie, are recited. 47. They restore Gods seruice: 66. but are hindered from building.

After these thinges there were chosen, to goe vp the princes of townes by their houses, and tribes, and their wiues, and their sonnes and daughters, and their men seruantes and wemen seruantes, and their cattel. (1 Esd 2:1) 2 And Darius the king sent together with them a thousand horsmen, til they conducted them to Ierusalem with peace, & with musicke & with tymbrels, and shaulmes: 3 and al

the brethren were playing, and he made them goe vp together with them. 4 And these are the names of the men that went vp by their townes according to tribes, and according to the portion of their principalitie. 5 Priestes: The children of Phinees, the sonne of Aaron, Iesus the sonne of Iosedec, Ioacim the sonne of Zorobabel, the sonne of Salatheil of the house of Daud, of the progenie of Phares, of the tribe of Iuda. 6 Who spake vnder Darius king of the Persians the meruelous wordes in the second yeare of his reigne the first moneth Nisan. 7 And they are these, that of Iurie came vp from the captiuitie of the transmigration, whom Nabuchodonosor the king of Babylon transported into Babylon, and returned into Ierusalem. (1 Esd 2:2 / 2 Esd 7:6) 8 And euerie one sought a part of Iurie according to his owne citie, they that came with Zorobabel, and Iesus, Nehemias, Areores, Elimeo, Emmanio, Mardocheo, Beelsuro, Mechpsatochor, Olioro, Emonia one of their princes. 9 And the number of them of the same nation, of their rulers the children of Phares, two

thousand an hundred seuentie two: 10 The children of Ares, three thousand an hundred fiftie seuen: 11 The children of Phoemo, an hundred fourtie two: in the children of Iesus and Ioabes, a thousand three hundred two: 12 the children of Demu, two thousand foure hundred seuentie: the children of Choraba, two hundred fiue: the children of Banica, an hundred sixtie eight, 13 the children of Bebech, foure hundred three: the children of Archad, foure hundred twentie seuen: 14 the children of Cham, thirtie seuen: the children of Zoroar, two thousand sixtie seuen: the children of Adin, foure hundred sixtie one: 15 the children of Aderectes, an hundred eight: the children of Ciaso and Zelas an hundred seuen: the children of Azoroc, foure hundred thirtie nine: 16 the children of Iedarbone, an hundred thirtie two: the children of Ananias, an hundred thirtie: the children of Asoni, ninetie: 17 the children of Marsar, foure hundred twentie two: the children of Zabarus, nintie fiue: the children of Sepolemon, an hundred twentie three: 18 the children of

Nepopas, fiftie fiue: the children of Hechanatus,
an hundred fiftie eight: the children of
Cebethamus, an hundred thirite two: 19 the
children of Crearpatros, which are of Enocadie and
Modia, foure hundred twentie three: they of
Gramas and Babea, an hundred twentie one. 20
They of Besselon, and Ceagge, sixtie fiue: they of
Bastraro, an hundred twentie two: 21 they of
Bechenobes, fiftie fiue: the children of Liptis, an
hundred fiftie fiue: the children of Labonni, three
hundred fiftie seuen: 22 the children of Sichem,
three hundred seuentie: the children of Suadon, &
Cliomus, three hundred seuentie eight: 23 the
children of Ericus, two thousand an hundred
fourtie fiue: the children of Anaas, three hundred
seuentie. The priestes: 24 the children of Ieddus,
the sonne of Euther, the sonne of Eliasib, three
hundred seenty two: the children of Emerus, two
hundred fiftie two: 25 the children of Phasurius,
three hundred fiftie seuen the children of Caree,
two hundred twentie seuen. 26 The Leuites: The
children of Iesus in Caduhel, and Bamis, and

Serebias, and Edias, seuentie foure, the whole number from the twelfth yeare, thiritie thousand foure hundred sixtie two. 27 The sonnes, and daughters, and wiues, the whole number, fourtie thousand two hundred fourtie two. 28 The children of the Priestes, that sang in the temple: the children of Asaph, an hundred twentie eight. 29 And the porters: the children of Esmeni, the children of Azer, the children of Amon, the children of Accuba, of Topa, the children of Tobi, al an hundred thirtie nine. 30 Priestes that serued in the temple: the children of Sel, the children of Gaspha, the children of Tobloch, the children of Caria, the children of Su, the children of Hellu, the children of Lobana, the children of Armacha, the children of Accub, the children of Vtha, the children of Cetha, the children of Aggab, the children of Obai, the children of Anani, the children of Canna, the children of Geddu, 31 the children or An, the children of Radin, the children of Desanon, the children of Nachoba, the children of Caseba, the children of Gaze, the children of

Ozui, the children of Sinone, the children of Attre, the children of Hasten, the children of Asiana, the children of Manei, the children of Nasissim, the children of Acusu, the children of Agista, the children of Azui, the children of Fauon, the children of Phasalon, 32 the children of Meedda, the children of Phusa, the children of Caree, the children of Burcus, the children of Saree, the children of Coesi, the children of Nasith, the children of Agisti, the children of Pedon. 33 Salomon his children, the children of Asophot, the children of Phasida, the children of Celi, the children of Dedon, the children of Gaddehel, the children of Sephegi, 34 the children of Aggia, the children of Sachareth, the children of Sabathen, the children of Caroneth, the children of Malsith, the children of Ama, the children of Sasus, the children of Addus, the children of Suba, the children of Eura, the children of Rahotis, the children of Phasphat, the children of Malmon. 35 Al that serued the sanctuarie, and the seruantes of Salomon, foure hundred eightie two. 36 These are

the children that came vp from Thelmela,
Thelharsa: the princes of them, Carmellam, and
Careth: 37 and they could not declare their cities,
and their progenies, how they are of Israel. The
children of Dalari, the children of Tubal, the
children of Nechodaici, 38 of the Priestes, that did
the function of priesthood: and there were not
found the children of Obia, the children of
Achisos, the children of Addin, who tooke a wife
of the daughters of Pargeleu: 39 and they were
called by his name, and the writing of the kinred of
these was sought in the register, and it was not
found, and they were forbid to doe the function of
priesthood. 40 And Nehemias and Astharus sayd
to them: Let not the holie thinges be participated,
til there arise a hiegh priest lerned for declaration
and truth. 41 And al Israel was beside men
seruantes, and wemen seruantes, fourtie two
thousand three hundred fourtie. 42 Their men
seruantes and wemen seruantes, seuen thousand
three hundred thirtie seuen. Singing men and
singing wemen, two hundred three score fiae. 43

Camels, foure hundred thirtie fiue. Horses, seuen thousand thirtie six. Mules, two hundred thousand fourtie fiue. Beastes vnder yoke, fiue thousand twentie fiue. 44 And of the rulers themselves by their villages, when they came into the temple of God, which was in Ierusalem, to renew and raise vp the temple in his place, according to their power: 45 and to be geuen into the temple to the sacred treasure of the workes, of gold twelue thousand mnas, and fiue thousand mnas of siluer, and stoles for Priestes an hundred. 46 And the Priestes and Leuites, and they that came out of the people, dwelt in Ierusalem, and in the countrie, and the sacred singingmen, and porters, and al Israel in their countries. 47 And the seuenth moneth being at hand, and when the children of Israel were euerie man in his owne affayres, they came together with one minde into the court, that was before the east gate. (1 Esd 3:1) 48 And Iesus the sonne of Iosedec, and his brethren the priestes: Zorobabel the sonne of Salathiel, and his brethren standing vp, prepared

an altar, 49 that they might offer vpon it
holocaustes, according to the thinges that are
writen in the booke of Moyses the man of God. 50
And there assembled there of other nations of the
land, and al the nations of the land erected the altar
in his place, and they offered hostes, and morning
holocaustes to our Lord. 51 And they celebrated
the feast of Tabernacles, and the solemne day, as it
is commanded in the lawe: and sacrifices dayly, as
it behoued: 52 and after these the appointed
oblations, and the hostes of the sabbathes, and of
the newmoones, and of al the solemne sanctified
dayes. 53 And as manie as vowed to our Lord from
the new moone of the seuenth moneth, began to
offer the hostes to God, and the temple of our Lord
was not yet built. 54 And they gaue monie to the
masones and workemen, and drinke and victuals
with ioy. 55 And they gaue cartes to the Sidonians,
and Tyrianes, that with them they should carie
ceder beames from Lybanus, and should make
boates in the hauen Ioppe, according to the decre
that was writen for them by Cyrus king of the

Persians. 56 And in the second yeare coming into the temple of God in Ierusalem, in the second moneth began Zorobel the sonne of Salathiel, and Iosue the sonne of Iosedec, and their bretheren, and the Priestes and Leuites, and al that were come from the captiuitie into Ierusalem. 57 and they founded the temple of God in the newmoone of the second moneth of the second yeare, after that they came into Iurie and Ierusalem. 58 And they appoynted the Leuites from twentie yeares, ouer the workes of our Lord: and Iesus stood and his sonne, and the bretheren, al Leuites ioyning together, & executors of the lawe, doing the workes in the house of our Lord. 59 And al the Priestes stood, hauing stoles with trumpettes: 60 and Leuites the children of Asaph, hauing cymbals together praying our Lord, and blessing him according to Dauid king of Israel. 61 And they song a song to our Lord, because his sweetenes, and honour is for euer vpon Israel. 62 And al the people sounded with trumpet, and cried out with a loud voice, praying our Lord in the raysing vp of

the house of our Lord. 63 And there came of the
Priestes and Leuites, and presidentes by their
villages the more ancientes, which had sene the old
house: 64 and to the building of this with crie and
great lamentation, and manie with trumpettes and
great ioy: 65 in so much that the people heard not
the trumpettes for the lamentatinon of the people.
For the multitude was sounding with trumpettes
magnifically, so that it was heard far of. 66 And the
enimes of the tribe of Iuda, and Beniamin heard it,
and they came to knowe what the voyce of the
trumpettes was: 67 And they knew that they which
were of the captiuitie doe build a temple to our
Lord the God of Israel. 68 And coming to
Zorobabel & Iesus, the ouerseers of the villages,
they sayd to them: We will build together with
you: (1 Esd 4:2) 69 For we haue in like maner
heard your Lord, & we walke like from the dayes of
Asbazareth king of the Assyrians, who transported
vs hither. 70 And Zorobabel, and Iesus, & the
princes of the villages of Israel, sayd to them: 71 It
is not for vs and you to build the house of our

God. For we alone wil build to our Lord of Israel according as Cyrus the king of the Persians hath commanded. 72 And the nations of the land lying vpon them that are in Iurie, and lifting vp the worke of the building, and bringing ambushmentes, and peoples, prohibited them to build. 73 and practising assaultes hindred them, that the building might not be finished al the time of the life of king Cyrus, and they differred the building for two yeares vntil the reigne of Darius.

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CHAP. VI.

The Iewes by assistance of king Darius build vp the Temple in Ierusalem.

And in the second yeare of the reigne of Darius prophesied Aggeus, and Zacharias the sonne of Addo the prophet to Iurie and Ierusalem in the name of God of Israel vpon them. (1 Esd 5:1) 2 Then Zorobabel the sonne of Salathiel standing vp, and Iesus the sonne of Iosedec begane to build the house of our Lord, which is in Ierusalem. 3 When the prophetes of our Lord were present with them, and did helpe them. At the same time came Sisennes to them, the deputie of Syria, and of

Phenice, and Satrabuzanes, and his felowes: 4 and they sayd to them: By whose commandment, build ye this house, and this rooffe, and perfite al other thinges? And who are the workmen that build these thinges? 5 And the ancientes of the Iewes, which were left of the captiuitie by our Lord, had fauoure when the visitation was made vpon them. 6 And they were not hindered from building, til it was signified to Darius of al these thinges, and answer was receiued. 7 A copie of the letter, which they sent to Darius. *Sisennes* deputie of Syria and Phenice, and Satrabuzanes, and his felowes in Syria and Phenice presidents, to king Darius greetings: 8 Be al thinges knowne to our Lord the king, that when we came into the countrie of Iurie, and had entered into Ierusalem, we found them building the great house of God. 9 And the temple of polished stones, and of great and precious matter in the walles. 10 And the workes to be a doing earnestly, and to succede, and prosper in their handes, and in al glorie to be perfited most diligently. 11 Then we asked the ancients saying,

by whose permission build ye this house, & found these workes? 12 And therfore we asked them, that we might doe thee to know the men & the ouerseers, and we required of them a rolle of the names of the ouerseers. 13 But they answered vs saying: We are the seruantes of the Lord, which made heauen and earth. 14 And this house was built these manie yeares past by a king of Israel, that was great and most valiant, and was finished. 15 And because our fathers were prouoking to wrath, and sinned agaynst God of Israel, he deliuered them into the handes of Nabuchodonosor the king of Babylon, king of the Chaldees. 16 And throwing downe this house they burnt it, and they led the people captiue into Babylon. 17 In the first yeare when Cyrus reigned the king of Babylon, Cyrus the king wrote to build this house. 18 And these sacred vessels of gold and siluer which Nabuchodonosor had taken out of the house which is in Ierusalem, and had consecrated them in his owne temple, Cyrus brought them forth agayne out of the temple which was in

Babylon, and they were deliuered to Zorobabel, & to Salmanasar the deputie. 19 And it was commanded them that they should offer these vessels, & lay them vp in the temple, which was in Ierusalem, and build the temple of God itself in his place. 20 Then did Salmanasar lay the foundations of the house of our Lord, which is in Ierusalem: and from that time vntil now it is a building, and is not accomplished. 21 Now therfore if thou thincke it good o king, let it be sought in the kings liberaries of Cyrus the king, which are in Babylon: 22 and if it shal be found, that the building of the house of the Lord, which is in Ierusalem, begane by the counsel of Cyrus the king, and it be thought good of our Lord the king, let him write to vs of these thinges. 23 Then Darius the king commanded search to be made in the libraries: and there was found in Ecbatana a towne that is in the countrie of Media, one place wherin were written these wordes: (1 Esd 6:1) 24 *In the first* yeare of the reigne of Cyrus, king Cyrus commanded to build the house of the Lord which

is in Ierusalem, where they did burne incense with
dayly fire, 25 the height wherof shal be of ten
cubits, & the bredth three score cubites, foure
square with three stones polished, and with a loft
galerie of wood of the same countrie, & one new
galerie, and the expenses to be geuen out of the
house of Cyrus the king. 26 And the sacred vesseles
of the house of the Lord, as wel of gold as of siluer,
which Nabuchodonosor tooke from the house of
our Lord, which is in Ierusalem where they were
layed, that they be put there: 27 And he
commanded Sisennes the deputie of Syria &
Phoenice, and Satrabuzanes, and his felowes &
them that were ordayned presidentes in Syria &
Phoenice, that they should refraine themselues
from that place. 28 And I also haue geuen
commandment to build it wholly: and haue
prouided, that they helpe them, which are of the
captiuitie of the Iewes, til the temple of the house
of the Lord be accomplished. 29 And from the
vexation of the tributes of Coelesyria & Phoenice,
a quantitie to be geuen diligently to these men for

the sacrifice of the Lord, to Zorobabel the
gouverneur, for oxen, and rammes, and lambes. 30
And in like maner corne also, and salt, and wine,
and oyle continually yeare by yeare, according as
the priestes which are in Ierusalem, haue
prescribed to be spent dayly: 31 that libamentes
may be offered to the most high God for the king
& his children, & that they may pray for their life.
32 And that it be denounced, that whosoeuer shal
transgresse anie thing of these which are writen, or
shal despise it, a beame be taken of theyr owne, &
they be hanged, & their goodes be confiscate to the
king. 33 Therfore the Lord also, whose name is
inuocated there, destroy euery king & nation, that
shal extend their hand to hinder or to handle il the
house of the Lord which is in Ierusalem. 34 I
Darius the king haue decreed that it be most
diligently done according to these thinges.

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CHAP. VII.

The house of God is finished, 7. and dedicated, 10. the feast of Pasch is also celebrated seuen dayes with Azimes.

Then Sisennes the deputie of Coelesyria, and Phaenice, and Satrabuzames, and their felowes, obeying those thinges which were decreed of Darius the king, (1 Esd 6:13) 2 applied the sacred workes most diligently, working together with the ancientes of the Iewes, the princes of Syria. 3 And the sacred workes prospered, Aggeus & Zacharias the prophetes prophecying. 4 And they accomplished al thinges by the precept of our Lord

the God of Israel, and by the counsel of Cyrus, & Darius, and Artaxerxes the king of the Persians. 5 And our house was a finishing vntil the three and twentieth day of the moneth of Adar, the sixth yeare of Darius the king. 6 And the children of Israel, and the Priestes and Leuites, and the rest that were of the captiuitie, which were added did according to those thinges that are written in the booke of Moyses. 7 And they offered for the dedication of the temple of our Lord, oxen an hundred, rammes two hundred, lambes foure hundred. 8 And kiddes for the sinnes of al Israel, twelue, according to the number of the tribes of Israel. 9 And the Priestes and Leuites stood clothed with stoles by tribes, ouer al the workes of our Lord the God of Israel, according to the booke of Moyses, and the porters at euerie gate. 10 And the children of Israel, wih them that were of the captiuitie celebrated the phase of the fourtenth moone of the first moneth, when the Priestes and Leuites were sanctified. 11 Al the children of the captiuitie were not sanctified together, because al the Leuites were sanctified

together. 12 And al the children of the captiuitie
immolated the phase, both for their brethren the
Priestes, and for them selues. 13 And the children
of Israel did eate, they that were of the captiuitie al
that remayned apart from al the abominations of
the nations of the land seeking our Lord. 14 And
they celebrated the festiual day of Azymes seuen
dayes feasting in the sight of our Lord. 15 Because
he turned the counsel of the king of the Assirians
toward them, to strengthen their handes to the
workes of our Lord the God of Israel.

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CHAP. VIII.

Esdras going from Babylon to Ierusalem, 9. carieth king Artaxerxes fauourable letters, 14. with licence to take gold, siluer, and al thinges necessarie at their pleasure. 31. The chief men that goe with him are recited. 51. He voweth a fast praying for good success in their iorney. 56. weigheth the gold and siluer, which he deliuereth to the Priestes, and Leuites. 69. And seuerely admonisheth the people to repentance, for their mariages made with infideles.

And after him when Artaxerxes king of the Persians reigned, came Esdras the sonne of Azarias,

the sonne of Helcias the sonne of Salome, (1 Esd 7:1) 2 the sonne of Sadoc, the sonne of Achitob, the sonne of Ameri, the sonne of Azahel, the sonne of Bocci, the sonne of Abisue, the sonne of Phinees the sonne of Eleazar, the sonne of Aaron the first priest. 3 This Esdras came vp from Babylon being scribe & wise in the law of Moyses, which was geuen of our Lord the God of Israel to teach and to doe. 4 And the king gaue him glorie, because he had found grace in al dignitie and desire in his sight. 5 And there went vp with him of the children of Israel, and the Priestes, and the Leuites, and the sacred singers of the temple, and the porters, and the seuantes of the temple into Ierusalem. 6 In the seuenth yeare when Artaxerxes reigned in the fifth moneth, this is the seuenth yeare of his reigne, going forth of Babylon in the newmoone of the fifth moneth, 7 they came to Ierusalem according to his commandment, according to the prosperitie of their iourney, which their Lord gaue them. 8 For in these Esdras had great knowlege, that he would not pretermitte anie of those thinges, which were

according to the law, and the preceptes of our Lord, and in teaching al Israel al iusticie and iudgement. 9 And they that wrote the writings of Araxerxes the king, coming deliuered the writing which was granted of Artaxerxes the king to Esdras the Priest, & the reader of the law of our Lord, the copie wherof here foloweth. 10 *King* Artaxerxes to Esdras the Priest, and reader of the law of the Lord, greeting. 11 I of curtesie esteming it among benifites, haue commanded them that of their owne accord are desirous of the nation of the Iewes, and of the Priestes and Leuites, which are in my kingdom, to goe with thee into Ierusalem. 12 If anie therfore desire to goe with thee, let them come together, and set forward as it hath pleased me, and my seuen freindes my counselors: 13 that they may visite those things which are done touching Iurie and Ierusalem, obseruing as thou hast in the law of the Lord. 14 And let them carie the giftes to the Lord the God of Israel, which I haue vowed and my freindes to Ierusalem, and al the gold and siluer, that shal be found in the countrie of Babylon to the

Lord in Ierusalem, with that, 15 which is geuen for the nation it self vnto the temple of their Lord which is in Ierusalem: that this gold and siluer be gathered for oxen, and rammes, and lambes, and kiddes, and for the thinges that are agreable to these, 16 that they may offer hostes to the Lord vpon the altar of their Lord, which is in Ierusalem. 17 And al thinges whatsoeuer thou with thy brethren wilt doe with gold and siluer, doe it at thy pleasure according to the precept of the Lord thy God. 18 And the sacred vessels, which are geuen thee to the workes of the house of the Lord thy God, which is in Ierusalem. 19 And other thinges whatsoeuer shal helpe thee to the workes of the temple of thy God, thou shalt geue it out of the kings treasure. 20 When thou with thy brethren wilt doe ought with gold and siluer, doe according to the wil of the Lord. 21 And I king Artaxerxes haue geuen commandment to the keepers of the treasure of Syria and Phaenice, that what thinges soeuer Esdras the Priest and reader of the law of the Lord, shal write for, they geue him vnto an

hundred talentes of siluer, likewise also of gold. 22 And vnto an hundred measures of corne, & an hundred vessels of wine, and other thinges whatsoeuer abound without taxing. 23 Let al thinges be done to the most high God according to the law of God, lest perhaps there arise wrath in the reigne of the king, and of his sonne, and his sonnes. 24 And to you it is sayd, that vpon al the Priestes, and Leuites, and sacred singers, and seruantes of the temple, & scribes of this temple 25 no tribute, nor any other taxe be sette, and that no man haue auctoritie to object any thing to them. 26 But thou Esdras according to the wisdom of God appoynt iudges, and arbiters in al Syria and Phaenice: and teach al them that know no the law of thy God: 27 that whosoever shal transgresse the law, they be diligently punished either with death, or with torment, or els with a forfeite of money, or with banishment. 28 And Esdras the scribe sayd: Blessed be the God of our fathers, which hath geuen this wil into the kings hart, to glorifie his house, which is in Ierusalem. 29 And hath

honoured me in the sight of the king, and of his counselors, and freindes, and them that weare purple. 30 And I was made constant in minde according to the ayde of our Lord my God, and gathered together of Israel men, that should goe vp together with me. 31 And these are the princes according to their kindredes, and seuerall principalities of them that came vp from Babylon the kingdom of Artaxerxes. (1 Esd 8:1) 32 Of the children of Phares, Gerfomus: and of the children of Siemarith, Amenus: of the children of Dauid, Acchus the sonne of Scecia: 33 Of the children of Phares, Zacharias, and with him returned an hundred fiftie men. 34 Of the children of leader Moabilion, Zaraei, and with him two hundred fiftie men: 35 Of the children of Zachues, Iechonias of Zechoel, and with him two hundred fiftie men: 36 of the children of Sala, Maasias of Gotholia, & with him seuentie men: 37 of the children of Saphatia, Zarias of Michel, and with him eightie men: 38 of the children of Iob, Abdias of Iehel, and with him two hundred twelue men:

39 of the children of Bania, Salimoth, the sonne of Iosaphia, and with him an hundred sixtie men: 40 of the children of Beer, Zacharias Bebei, and with him two hundred eight men: 41 of the children of Ezead, Ioannes of Eccetan, and with him an hundred ten men: 42 of the children of Adonicam, which were last, and these are their names, Eliphalam the sonne of Gebel, and Semeias, and with him seuentie men. 43 And I gathered them together to the riuer that is called Thia, and we camped there three dayes, and vewed them againe. 44 And of the children of the Priestes and Leuites I found not there. 45 And I sent to Eleazarus, and Eccelon, and Masman, and Maloban, and Enaathan, and Samea, and Ioribum, Nathan, Enuaugam, Zacharias, and Mosolam the leaders them selues, and that were skilful. 46 And I sayd to them that they should come to Loddeus, who was at the place of the treasurie. 47 And I commanded them to say to Loddeus, and his brethren, and to them that were in the treasurie, that they should send vs them that might doe the function of

priesthood in the house of the Lord our God. 48 And they brought vnto vs according to the mightie hand of the Lord our God cunning men: of the children of Moholi, the sonne of Leui, the sonne of Israel, Sebebia, & his sonnes and brethren, which were eightene: 49 Asbia, and Amin of the sonnes of the children of Chananeus, and their children twentie men. 50 And of them that serued the temple, whom Dauid gaue, and the princes themselues to the ministerie of the Leuites of them that serued the temple, two hundred twentie. Al their names were signified in writings. 51 And I vowed there a fast to the yong men in the sight of God, that I might aske of him a good iourney for vs, and them that were with vs, and for the children, and the cattel because of ambushementes. 52 For I was ashamed to aske of the king footemen and horsemen in my companie, to guard vs, against our aduersaries. 53 For we sayd to the king that the power of our Lord wil be with them that seeke him with al affection. 54 And agayne we besought the Lord our God according to

these things: whom also we had propitious, and we obteyned of our God. 55 And I separated of the rulers of the people, and of the Priestes of the temple, twelue men, and Sedebia, and Asanna, and with them of their brethren ten men. 56 And I weyed to them the gold and siluer, and the vessels of the house of our God pertheyning to the Priestes, which the king had geuen, and his counselors, and the princes, and al Israel. 57 And when I had weyed it, I deliuered of siluer an hundred fiftie talentes, and siluer vessels of an hundred talentes, and of gold an hundred talentes. 58 And of vessels of gold seuen score and twelue brasen vessels good of shyning brasse, resembling the forme of gold. 59 And I sayd to them: You are also sanctified to our Lord, and the vessels be holie, and the gold and siluer is vowed to our Lord the God of our fathers. 60 Watch and keepe, til you deliuer them to some of the rulers of the people, and to the Priestes, and Leuites, and to the princes of the cities of Israel in Ierusalem, in the treasurie of the house of our God. 61 And those Priestes and Leuites that receiued the

gold and siluer and vessels, brought it to Ierusalem into the temple of our Lord. 62 And we went forward from the riuier Thia, the twelfth day of the first moneth, til we entred into Ierusalem. 63 And when the third day was come, in the fourth day the gold being weyed, and the siluer, was deliuered in the house of the Lord our God, to Marimoth Priest the sonne of Iori. 64 And with him was Eleazar the sonne of Phinees: and with them were Iosadus the sonne of Iesus, and Medias, and Banni the sonne of a Leuite, by number and weight al thinges. 65 And the weight of them was writen the same houre. 66 And they that came out of the captiuitie, offered sacrifice to our Lord the God of Israel, oxen twelue, for al Israel, rammes eightie six, 67 lambes seuentie two, bucke goates for sinne twelue, and for health twelue kyne, al for the sacrifice of our Lord. 68 And they read againe the preceptes of the king to the kinges officers, and to the deputies of Coelesyria, and Phoenice: and they honored the nation, and the temple of our Lord. 69 And these thinges being finished, the rulers came to me,

saying: The stocke of Isreal, and the princes, and the Priestes, and the Leuites, (1 Esd 9:1) 70 and the strange people, and nations of the land haue not separated their vncleannes from the Chananeites, and Hetheites, and Pherezeites, and Iebuseites, and Moobites, & AEgyptians, and Idumeians. 71 For they are ioyned to their daughters both themselues, and their sonnes: and the holie sede is mingled with the strange nations of the earth, and the rulers and magistrates were partakers of that iniquitie from the beginning of the reigne it self. 72 And forthwith as I heard these thinges, I rent my garmentes and sacred tunike: and tearing the heares of my head, and my beard, I sate sorowful and heauie. 73 And there assembled to me mourning vpon this iniquitie, as manie as were then moued by the word of our Lord the God of Israel, and I sate sad vntil the euening sacrifice. 74 And I rising vp from fasting, hauing my garmentes rent and the sacred tunike, kneeling, and stretching forth my handes to our Lord, 75 I sayd: Lord I am confounded, and ashamed before thy

face, 76 for our sinnes are multiplied ouer our
heades, and our iniquities are exalted euen to
heauen. 77 Because from the times of our fathers
we are in great sinne vnto this day. 78 And for the
sinnes of vs, and of our fathers we haue bene
deliuered with our brethren, and with our Priestes
to the kinges of the earth, into sword and
captiuitie, and spoile with confusion vnto this
present day. 79 And now what a great thing is this
that mercie hath happened to vs from thee o Lord
God, & leaue thou vnto vs a roote, and a name in
the place of thy sanctification, 80 to discouer our
light in the house of the Lord our God, to geue vs
meate in al the time of our bondage. 81 And when
we serued, we were not forsaken of the Lord our
God: but he sette vs in fauour, appointing the
kinges of the Persians to geue us meate, 82 and to
glorifie the temple of the Lord our God, and to
build the desolations of Sion, to geue vs stabilitie
in Iurie, and Ierusalem. 83 And now what say we
Lord, hauing these thinges? For we haue
transgressed thy preceptes, which thou gauest into

the handes of thy seruantes the prophetes, 84
saying: That the land into which ye entred to
possesse the inheritance therof, is a land polluted
with the coinquinations of the strangers of the
land, and their vncleanes hath filled it wholly with
their filthines. 85 And now your daughters you
shal not match with their sonnes, and their
daughters you shal not take for your sonnes. 86
And you shal not seeke to haue peace with them for
euer, that growing strong you may eate the best
things of the land, and may distribute the
inheritance to your children for euer. 87 And the
thinges that happen to vs, al are done for our
nauhtie workes, and our great sinnes. 88 And thou
gauest vs such a roote, and we are returned againe
to transgresse thy ordinances, that we would be
mingled with the vncleannes of the nations of this
land. 89 Wilt not thou be wrath with vs to destroy
vs, til there be no roote left nor our name? 90 Lord
God of Israel thou art true. For there is a roote left
vntil this present day. 91 Behold, now we are in thy
sight in our iniquities. For it is not to stand any

longer before thee in these matters. 92 And when Esdras with adoration confessed weeping, lying flat on the ground before the temple, there were gathered before him out of Ierusalem a verie great multitude, men and wemen, and yong men and yong wemen. For there was great weeping in the multitude it self. (1 Esd 10:1) 93 And when he had cried, Iechonias of Ieheli of the children of Israel, sayd to Esdras: We haue sinned against our Lord, for that we haue taken vnto vs in mariage strange wemen of the nations of the land. 94 And now thou art ouer al Israel, in these therfore let there be an othe from our Lord to expel al our wiues that are of strangers with their children. 95 As it was decreed to thee of the ancesters according to the law of our Lord, rising vp declare it. 96 For to thee the busines pertaineth, and we are with thee: doe manfully. 97 And Esdras rying vp adiured the princes of the Priestes and Leuites, and al Israel to doe according to these thinges and they sware.

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CHAP. IX.

Esdras fasting for the sinnes of the people, commandeth that they separate al strange women from them. 18. The Priestres and Leuites, which had offended herein, are recited. 38 He readeth the law before the people: 48 certaine doe expound to the multitudes in seueral places. 52 And so they are dismissed with ioy.

And Esdras rysing vp from before the court of the temple, went into the chamber of Ionathas the sonne of Nasabi. (1 Esd 10:6) 2 And lodging there he tasted no bread, nor dranke water for the iniquitie of the multitude. 3 And there was

proclamation made in al Iurie, & in Ierusalem to al
that were of the captiuitie gathered in Ierusalem, 4
that whosoeuer shal not appeare with in two or
three dayes, according to the iudgement of the
ancients sitting vpon it, their goods should be
taken away, and himselfe should be iudged an alien
from the multitude of the captiuitie. 5 And al were
gathered that were of the tribe of Iuda, and of
Beniamin within three dayes in Ierusalem: this is
the ninth moneth, the twentieth day of the moneth.
6 And al the multitude sate in the court of the
temple trembling, for the present winter. 7 And
Esdras rysing vp sayd to them: You haue done
vnlawfully taking to you in mariage strang wiues,
that you might adde to the sinnes of Israel. 8 And
now geue confession, & magnificence to our Lord
the God of our fathers: 9 and accomplish his wil,
and depart from the nations of the land, and from
your wiues the strangers. 10 And al the multitude
cried, and they sayd with a lowde voice: As thou
hast sayd, we wil doe. 11 But because the multitude
is great, and winter time, and we can not stand in

the ayre without succour: and this is a worke for vs not of one day, nor of two, for we haue sinned much in these things: 12 Let the rulers of the multitude stand, and that dwel with vs, and as manie as haue with them forreine wiues, 13 and at a time appointed let the priestes out of euerie place, and the iudges assist, vntil they appeaze the wrath of our Lord concerning this busines. 14 And Ionathas the sonne of Ezeli, and Ozias of Thecam tooke vpon them according to these wordes: and Bosoramus, and Leuis, and Sabbathaeus, wrought together with them. 15 And al that were of the captiuitie stood according to al these things. 16 And Esdras the priest chose vnto him men the great princes of their fathers according to their names: & they sate together in the newmoone of the tenth moneth to examine this busines. 17 And they determined of the men that had outlandish wiues, vntil the newmoone of the first moneth. 18 And there were found of the priestes entermingled that had outlandish wiues. 19 Of the sonnes of Iesus the sonne of Iosedec, and his brethren:

Maseas, and Eleazarus, and Ioribus, and Ioadeus,
20 and they put to their handes to expel their
wiues: and to offer a ramme to obtayne pardon for
their ignorance. 21 And the sonnes of Semmeri:
Maseas and Esses, Ieelech, and Azarias. 22 And of
the children of Fofere: Limosias, Hismaenis, and
Nathanee, Iussio, Reddus, and Thalsas. 23 And of
the Leuites: Iorabdus, and Semeis, and Colnis,
and Calitas, and Facteas, and Coluas, and Eliomas,
24 and of the sacred singing men, Eliasib,
Zaccarus. 25 And of the porters, Salumus, and
Tolbanes. 26 And of Israel: of the sonnes of Foro,
Ozi, and Remias, and Geddias, & Melchias, and
Michelus, Eleazarus, and Iammebias, and Bannas.
27 And of the sonnes of Iolaman: Chamas, and
Zacharias, and Iezuelus, and Ioddus, and Erimoth,
and Helias. 28 And of the sonnes of Zathoim:
Eliadas, and Liasumus, Zochias, and Larimoth, &
Zabdis, and Thebedias. 29 And of the sonnes of
Zebes: Ioannes, and Amanias, and Zabdias, and
Emeus. 30 And of the sonnes of Banni: Olamus, &
Maluchus, and Ieddeus, and Iasub, and Azabus, &

Ierimoth. 31 And of the sonnes of Addin: Natus, and Moosias, & Caleus, and Raanas, Maaseas, Mathathias, and Beseel, and Bonnus, and Manasses. 32 And of the sonnes of Nuae: Noneas, and Aseas, and Melchias, and Sameas, and Simon, Benjamin, and Malchus, and Marras. 33 And of the sonnes of Asom: Carianeus, Mathathias, & Bannus, & Eliphalach, and Manasses, and Semei. 34 And of the sonnes of Banni: Ieremias, and Moadias, and Abramus, & Iohel, and Baneas, & Pelias, and Ionas, and Marimoth, & Eliasib, and Matheneus, and Eliasis, and Orizas, and Dielus, and Semedius, & Zambris, and Iosephus. 35 And of the sonnes of Nobei: Idelus, and Mathathias, and Sabadus, and Zecheda, Zedmi, and Iessei, Baneas. 36 Al these married outlandish wiues, and did put them away with their children. 37 And the Priestes and the Leuites, and they that were of Israel, dwelt in Ierusalem, and in the whole countrie in the newmoone of the seuenth moneth. And the children of Israel were in their habitations. 38 And al the multitude was gathered

together into the court, which is on the east of the sacred gate: 39 and they sayd to Esdras the high priest, and reader, that he should bring the law of Moyses, which was deliuered of our Lord the God of Israel. 40 And Esdras the high priest brought the law to al the multitude of them from man vnto woman, and to al the priestes to heare the law in the newmoone of the seuenth moneth. 41 And he read in the court, which is before the sacred gate of the temple, from breake of day vntil euening before men and wemen. And they al gaue their minde to the law. 42 And Esdras the priest, and reader of the law stooode vpon a tribunal of wood, which was made. 43 And by him stood Mathathias, and Samus, and Ananias, Azarias, Vrias, Ezechias, and Balsamus on the right hand, 44 and on the left Faldeus, Misael, Malachias, Ambusthas, Sabus, Nabadias, and Zacharias. 45 And Esdras tooke the booke before al the multitude: for he was chiefe in glorie in the sight of al. 46 And when he had ended the law, they stood al vpright: and Esdras blessed our Lord the most high God, the God of Sabaoth

omnipotent. 47 And al the people answered: Amen. And lifting vp their handes falling on the ground, they adored our Lord. 48 Iesus and Banaeus, and Sarebias, and Iaddimus, and Accubus, and Sabbathaeus, and Calithes, & Azarias, and Ioradus, and Ananias, and Philius Leuites, 49 who taught the law of our Lord, and read the same in the multitude, & euerie one preferred them that vnderstood the lesson. 50 And Atharathes sayd to Esdras the high priest and the reader, and to the Leuites, that taught the multitude, 51 saying: This day is sancitified to our Lord. And they al wept, when they had heard the law. 52 And Esdras sayd, departing therfore eate ye al the fattest thinges, & drinke al most swete thinges, and send giftes to them that haue not. 53 For this is the holy day of our Lord, & be not sad. For our Lord wil glorifie you. 54 And the Leuites denounced openly to al, saying: This day is holie, be not sad. 55 And they went al to eate, and drinke, and make merie, and to geue giftes to them that had not, that they might make merie, for they were

exceedingly exalted with the wordes that they were taught. 56 And they were al gathered in Ierusalem to celebrate the ioy, according to the testament of our Lord the God of Israel.

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THE FOVRTH BOOKE OF ESDRAS.

CHAP. I.

Esdras is sent to expostulate with the vngratful
Iewes for neglecting Gods manie great benefites.

The second book of Esdras the prophet, the sonne
of Sarei, the sonne of Azarei, the sonne of Helcias,
the sonne of Sadanias, the sonne of Sadoch, the
sonne of Achitob, (1 Esd 7:1) 2 the sonne of
Achias, the sonne of Phinees, the sonne of Heli,
the sonne of Amerias, the sonne of Asiel, the sonne
of Marimoth, the sonne of Arna, the sonne of

Ozias, the sonne of Borith, the sonne of Abisei, the sonne of Phinees, the sonne of Eleazar, 3 the sonne of Aaron of the tribe of Leui; who was captiue in the countrie of the Medes, in the reigne of Artaxerxes king of the Persians. 4 And the word of our Lord came to me, saying: 5 Goe, and tel my people their wicked deedes, and their children the iniquities, that they haue done against me, that they may tel their childrens children: 6 because the sinnes of their parentes are increased in them, for they being forgetful of me haue sacrificed to strange goddes. 7 Did not I bring them out of the land of AEgypt from the house of bondage? But they haue prouoked me, & haue despised my counsels. 8 But doe thou shake of the heare of thy head, and throw al euils vpon them: because they haue not obeyed my law. And it is a people without discipline. 9 How long shal I beare with them, on whom I haue bestowed so great benefiates? 10 I haue ouer throwen manie kinges from them. I haue stroke Pharao with his seruantes, and al his hoste. (Ex 14) 11 Al nations did I destroy before their face, & in

the East I dissipated the peoples of two prouinces
Tyre and Sidon, and I slew al their aduersaries. 12
But speake thou to them, saying: Thus sayth our
Lord: 13 I made you passe through the sea, and
gaue you fensed streates from the beginning. I
gaue you Moyses for your gouernour, and Aaron
for the Priest: 14 I gaue you light by the pillar of
fire, & did manie meruelous things among you:
but you haue forgotten me, sayth our Lord. (Ex 13)
15 Thus sayth our Lord omnipotent: The quayle
was a signe to you, I gaue you a campe for defense,
and there you murmured: 16 And you triumphed
not in my name for the destruction of your
enemies, but yet vntil now you haue murmured.
(Ex 16) 17 Where are the benefites, that I haue
geuen you? Did you not crie out to me when you
were hungrie in the desert, 18 saying: Why hast
thou brought vs into this desert to kil vs? it had
bene better for vs to serue the AEgyptians, then to
dye in this desert. (Num 14) 19 I was sorie for your
mournings, & gaue you manna to eate. You did
eate bread of Angels. (Ex 16 / Wis 16:20) 20

When you thirsted did not I cleaue the rocke, & waters flowed in abundance? for the heates I couered you with the leaues of trees. 21 I deliuered vnto you fatte landes: The Chananeites, and Pherezeites, and Philistheans I threw out from your face: what shal I yet doe to you, sayth our Lord? (Isa 9:4) 22 Thus sayth our Lord omnipotent: In the desert when you were thirstie in the riuier of the Amorrheites, and blasphemeing my name, (Ex 15:25) 23 I gaue you not fire for blasphemies, but casting wood into the water, I made the riuier swete. 24 What shal I doe to thee Iacob? Thou wouldest not obey o Iuda. I wil transferre my self to other nations, and wil geue them my name, that they may keepe my ordinances. (Ex 32) 25 Because you haue forsaken me, I aslo forsake you: when you aske mercie of me, I wil not haue mercie. (Isa 1:15) 26 When you shal inuocate me, I wil not heare you. For you haue defiled your handes with bloud, and your fete are quicke to commit murders. 27 Not as though you haue forsaken me, but yourselues, sayth our Lord.

28 Thus saith our Lord omnipotent, haue not I desired you, as a father his sonnes, and a mother her daughters, and as a nurce her litle ones, 29 that you would be my people, and I your God, and to me for children, and I to you for a father? 30 So haue I gathered you, as the henne her chickenes vnder her winges. But now what shal I doe to you? I wil throw you from my face. (Matt 23:37) 31 When you shal bring me oblation, I wil turne away my face from you. (Isa 66:5) For I haue refused your festiual dayes, & newmoones, and circumcisions. 32 I sent my seruantes the prophetes to you, whom being taken you slew, and mangled their bodies, whose bloud I wil require, sayth our Lord. 33 Thus sayth our Lord omnipotent, your house is made desolate, I wil throw you away, as the winde doth stubble, 34 and your children shal not haue issue: because they haue neglected my commandment, and haue done that which is euil before me. 35 I wil deliuer your houses to a people comming, who not hearing me do beleue: to whom I haue not shewed signes, they

wil do the thinges that I haue commanded. 36 The prophetes they haue not sene, and they wil be mindful of their iniquities. 37 I cal to witnes the grace of the people comming, whose litle ones reioyce with ioy, not seing me with their carnal eyes, but in spirit beleuing the thinges that I haue sayd. 38 And now brother behold what glorie: and see people comming from the east, 39 to whom I wil geue the conduction of Abraham, Isaac, and Iacob, and of Osee, and Amos, and of Ioel, and Abdias, and Ionas, and Michaeas, 40 and Naum and Habacuc, of Sophonias, Aggaeus, Zacharias, and Malachias, who also is called the Angel of our Lord. (Mal 3:1)

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CHAP. II.

The Synagogue expostulateth with her children for their ingratitude; 10. shewing that they shal be forsaken, and the gentiles called.

THVS saith our Lord: I brought this people out of bondage, to whom I gaue commandment by my seruantes the Prophetes, whom they would not heare, but made my counsel frustrate. 2 Their mother that bare them, sayth to them: Goe children, because I am a wydow and forsaken. 3 I brought you vp with ioy, & haue lost you with mourning & sorow, because you haue sinned before our Lord your God, & haue done that

which is euil before him. 4 But now what shal I doe to you? I am a wydow and desolote, goe my children, & aske mercie of our Lord. 5 And I cal thee o father a witnes vpon the mother of the children, that would not keepe my testament, 6 that thou geue them confusion, & their mother into spoile, that there be no generation of them. 7 Let their names be dispersed into the Gentiles, let them be destroyed out of the land: because they haue despised my sacrament. 8 Woe be to thee Assur, which hidest the wicked with thee. Thou naughtie nation, remember what I did to Sodom & Gomorrha: (Gen 19:24) 9 whose land lieth in cloddes of pitch, & heapes of ashes: so wil I make them, that haue not heard me, saith our Lord omnipotent. 10 Thus saith our Lord to Esdras: Tel my pople, that I wil geue them the kingdom of Ierusalem, which I ment to geue to Isreal. 11 And I wil take to me the glorie of them, and wil geue them eternal tabernacles, which I had prepared for them. 12 The wood of life shal be to them for an odour of oyntment, and they shal not labour, nor

be wearied. 13 Goe & you shal receiue. Aske for
your selues a few dayes, that they may abide. Now
the kingdom is prepared for you, watch ye. 14 Cal
thou heauen and earth to witnes: for I haue
destroyed euil, and haue created good, because I
liue sayth our Lord. 15 Mother embrace thy
children, bring them vp with ioy. As a doue
confirme their feete: because I haue chosen thee,
sayth our Lord. 16 And I wil raise againe the dead
out of their places, and out of the monumentes I
wil bring them forth, because I haue knowen my
name in Israel. 17 Feare not o mother of the
children, because I haue chosen thee, saith our
Lord. 18 I wil send thee ayde, my seruantes I saie,
and Ieremie, at whose counsel I haue sanctified,
and prepared for thee tueleue trees loden with
diuerse fruites, 19 and as manie fountaines flowing
milke and honie: and seuen huge mountaines,
hauing the rose and the lilie, in the which I wil fil
thy children with ioy. (Ex 15:27) 20 Iustifie thou
the widow, iudge for the pupil, geue to the needie,
defend the orphane, cloth the naked, 21 cure the

broken & feeble, mocke not the lame, defend the
maimed, and admitte the blind to the vision of my
glorie. 22 The old man & the yong keepe with in
thy walles: 23 where thou shalt finde the dead,
committe them to the graue signing it, & I wil geue
thee the first seate in my resurrection. (Tob 1:20)
24 Pause and rest my people, because thy rest shal
come. 25 As a good nurce nourish thy children,
confirme their feete. 26 The seruantes that I haue
geuen thee, none of them shal perish. For I wil
require them of thy number. 27 Be not wearied.
For when the day of affliction and distresse shal
come, others shal weepe, and be sad, but thou shalt
be merie and plenteous. 28 The gentiles shal enuie,
and shal be able to doe nothing against thee, sayth
our Lord. 29 My handes shal couer thee, that thy
children see not hel. 30 Be pleasant thou mother
with thy children, because I wil deliuer thee sayth
our Lord. 31 Remember thy children that sleepe,
for I wil bring them out of the sides of the earth, &
wil doe mercie with them: because I am merciful,
sayth our Lord omnipotent. 32 Embrace thy

children til I come, & shew them mercie: because my fountaines runne ouer, and my grace shal not faile. 33 I Esdras receiued commandment of our Lord, in mount Oreb; that I should goe to Israel: to whom when I came, they refused me, and reiected the commandement of our Lord. 34 And therfore, I say vnto you gentiles, which heare, and vnderstand, Looke for your pastor, he wil geue you the rest of eternitie: because he is at hand, that shal come in the end of the world. 35 Be ye readie for the rewardes of the kingdom, because perpetual light shal shine to you for time euerlasting. 36 Flee from the shadow of this world: receiue ye the pleasantnes of your glorie. I openly cal to witnes my sauour. 37 Receiue the commended gift and be pleasant, geuing thanks to him that called you to the heauenlie kingdomes. 38 Arise, & stand & see the number of them that are signed in the feast of our Lord. 39 They that haue transferred them selues from the shadow of the world, haue receiued glorious garmentes of our Lord. 40 Receiue o Sion thy number, and shut vp thyne made white, which

haue accomplished the law of our Lord. 41 The number of thy children, which thou didst wish is ful. Desire the powre of our Lord that thy people may be sanctified, which was called from the beginning. 42 I Esdras saw in mount Sion a great multiude, which I could not number, and they did al prayse our Lord with songes. (Apoc 7:9) 43 And in the middes of them was a young man high of stature, appearing aboue ouer them al, & he put crownes vpon euerie one of their heades, and he was more exalted. And I was astonied at the miracle. 44 Then asked I an Angel, and sayd: Who are these Lord? 45 Who answering sayd to me: These are they that haue laid of the mortal garment, and taken an immortal, and haue confessed the name of God. Now they are crowned, and receiue palmes. 46 And I sayd to the Angel: That yongman what is he, which putteth the crownes vpon them, and geueth palmes into their handes? 47 And answering he sayd to me: The same is the Sonne of God, whom they did confesse in the world: & I begane to magnifie

them, that stood strongly for the name of our Lord. 48 Then sayd the Angel to me: Goe, tel my people, what maner of meruelous thinges and how great, thou hast sene of the Lord God.

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CHAP. III.

The workes of God are wonderful from the beginning, 7. and men vngrateful 13. In Abraham God chose to himself a peculiar people: who neuertheles were froward, and obstinate. 23. He also chose Daud, but stil the people were sinful: 28. the Babylonians also, by whom the are afflicted, are no lesse but rather greater sinners.

In the thirteth yeare of the ruine of the citie I was in Babylon, and was trubled lying in my chamber, and my cogitations came vp ouer my hart: 2 because I saw the desolation of Sion, and the abundance of them that dwelt in Babylon. 3 And

my spirit was tossed exceedingly, and I began to speake to the highest timorous wordes, 4 and sayd: O Lord dominatour thou spakest from the beginning, when thou didst plant the earth, and that alone, and didst rule ouer the people, (Gen 1) 5 and gauest Adam a dead bodie: but that also was the worke of thy handes, & didst breath into him the spirit of life, and he was made to liue before thee: (Gen 2:7) 6 and thou broughest him into paradise, which thy right hand had planted, before the earth came. 7 And him thou didst command to loue thy way, and he transgressed it, & forth with thou didst institute death in him, and in his posteritie, and there were borne nations, and tribes, and peoples, and kindreds, wherof there is no number. 8 And euerie nation walked in their owne wil, & they did meruelous thinges before thee, and despised thy preceptes. 9 And agane in time thou broughest in the floud vpon inhabitantes of the world, and didst destroy them. (Gen 7) 10 And there was made in euery one of them, as vnto Adam to dye, so to them the floud, 11 But thou

didst leaue one of them, Noe with his house and of him were al the iust. 12 And it came to passe, when they began to be multiplied, that dwelt vpon the earth, & multiplied children and peoples and manie nations: and they begane againe to doe impietie more then the former. 13 And it came to passe when they did iniquitie before thee, thou didst choose thee a man of them whose name was Abraham. 14 And thou didst loue him and to him onlie thou didst shew thy wil. (Gen 12) 15 And thou didst dispose vnto him an euerlasting testament, and toldst him that thou wouldst neuer forsake his seede. And thou gauest him Issac, and to Isaac thou gauest Iacob and Esau. 16 And Iacob thou didst seuer to thy selfe, but Esau thou didst separate. And Iacob grewe to a great multitude. 17 And it came to passe when thou didst bring forth his sede out of AEgypt, thou broughtst it vpon mount Sinai. (Ex 19) 18 And thou didst bowe the heauens, and fasten the earth, and didst shake the world, and madest the depthes to tremble, and trubledst the world, 19 and thy glorie passed foure

gates of fire, and of earthquake, and winde, and frost, that thou mightst geue a law to the seede of Iacob, and to the generation of Israel diligence. 20 And thou didst not take away from them a malignant hart, that thy law might bring forth fruite in them. 21 For Adam the first bearing a vicious hart transgressed and was ouercome, yea and al that were borne of him. 22 And it was made a permanent infirmitie, and the law with the hart of the people, with the wickednes of the roote, and that which is good departed, and the wicked remayned. 23 And the times passed, & the yeares were ended: and thou didst raise vp vnto thee a seruant named Daud, 24 and spakest vnto him to build a citie of thy name, and to offer vnto thee in it frankencense, and oblations. 25 And this was done manie yeares, and they that inhabited the citie forsooke thee, 26 in al things as Adam and al his generations. For they also vsed a wicked hart. 27 And thou didst deliuer thy citie into the hands of thyne enimies. 28 Why, doe they better thinges, that inhabite Babylon? And for this shal she rule

ouer Sion? (Jer 12) 29 It came to passe when I was
come hither, and had sene the impieties that can
not be numbred: and my soul saw manie offending
this thirteth yeare, & my hart was astonied: 30
because I saw how thou bearest with their sinne,
and didst spare them that did impiously, and didst
destroy thine owne people, and preserue thine
enimies, and didst not signifie it. 31 I nothing
remember how this way should be forsaken: doth
Babylon better thinges then Sion? 32 Or hath anie
nation knowen thee beside Israel: or what tribes
haue beleued thy testaments as Iacob? 33 Whose
reward hath not appeared, nor their labour
fructified. For passing through I passed among the
nations, and I saw them abound, and not mindeful
of thy commandmentes. 34 Now therfore wey our
iniquities in a ballance, and theirs that dwel in the
world: & thy name shal not be found, but in Israel.
35 Or when haue not they sinned in thy sight, that
inhabite the earth? or what nation hath so
obserued thy commandmentes? 36 These certes by
their names thou shalt finde to haue kept thy

commandments, but the nations thou shalt not
finde.

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CHAP. IIII.

Mans witte and reason is not able to vnderstand the counsel and iudgement of God, 22. why his people are afflicted by wicked nations, 33. nor of times, and thinges to come.

And the Angel answered me, that was sent to me, whose name was Vriel, 2 and sayd to me: Thy hart exceding hath exceded in this world, & thou thinkest to comprehend the way of the Highest. 3 And I sayd: It is so my Lord. And he answered me, & sayd: I am sent to shew thee three wayes, & to propose to thee three similitudes. 4 Of the which if thou shalt declare to me one of them, I also wil

shew thee the way which thou desirest to see, and wil teach thee whence a wicked hart is. 5 And I sayd, Speak my Lord. And he sayd to me: Goe, wey me the weight of the fire, or measure me the blast of the winde, or cal me backe the day that is past. 6 And I answered, and sayd: what man borne can doe it, that thou askest me of these thinges? 7 And he sayd to me: If I should aske thee, saying: How great habitations are there in the hart of the sea, or how great vaines be there in the beginning of the depth, or how great vaines be there aboute the firmament, and what are the issues of paradise: 8 thou wouldest perhaps say to me: I haue not descended into the depth, nor into hel as yet, neither haue I ascended at anie time into heauen. 9 But now I haue not asked thee, sauing of the fire, and the winde, and the day by the which thou hast passed, and from the which thou canst not be separated: and thou hast not answered me of them. 10 And he sayd to me: Thou canst not know the thinges that are thine which grow together with thee: 11 and how can thy vessel comprehend

the way of the Highest, and now the world being outwardly corrupted, vnderstand the corruption euident in my sight: 12 I sayd to him: Better were it for vs not to be, then yet liuing to liue in impieties, and to suffer, and not to vnderstand for what thing. 13 And he answered me, & said: Going forth I went forward to a wood of trees in the filde, and they deuised a deuise, (Judges 9 / 2 Par 25) 14 and said: Come and let vs goe, and make warre against the sea, that it may retyre backe before vs, and we may make vs other woodes. 15 And in like maner the waues of the sea they also deuised a deuise, and sayd: Come let vs goe vp, let vs ouerthrow the woodes of the filde, that there also we may consummate an other countrie for our selues. 16 And the woodes deuise was made vaine, for fire came, and consumed it. 17 Likewise also the deuise of the waues of the sea. For the sand stood, & stayed them. 18 For if thou wert iudge of these, whom wouldest thou begin to iustifie, or whom to condemne? 19 And I answered, and sayd: Verely they deuised a vayne deuise. For the earth is

geuen to the wood, and a place to the sea to carie
her waues. 20 And he answered me, and sayed:
Thou hast iudged wel, and why hast thou not
iudged for thy self? 21 For as the earth is geuen to
the wood, and the sea for the waues therof: so they
that inhabite vpon the earth, can vnderstand onlie
the thinges that are vpon the earth: and they vpon
the heauens, the thinges that are aboue the height
of the heauens. 22 And I answered, and sayd: I
besech thee Lord, that sense may be geuen me to
vnderstand. 23 For I meant not to aske of thy
superiour thinges, but of those that passe by vs
dayly. For what cause Israel is geuen into reproche
to the gentiles, the people whom thou hast loued,
is geuen to impious tribes, & the law of our fathers
is brought to destruction, & the written
ordinances are no where: 24 and we haue passed
out of the world, as locustes, and our life is
astonishment and dreade, and we are not worthie
to obtaine mercie. 25 But what wil he doe to his
name that is inuocated vpon vs? and of these
thinges I did aske. 26 And he answered me, and

sayd: If thou search very much, thou shalt often
meruail: because the world hastening hasteneth to
passe, 27 and can not comprehend the thinges
which in times to come are promised to the iust:
because this world is ful of iniustice and
infirmities. 28 But conerning the thinges that thou
demandest I wil tel thee: for the euil is sowed, and
the destruction therof is not yet come. 29 If then
that which is sowen be not turned vp, and the place
depart where the euil is sowen, that shal not come
where the good is sowen. 30 Because the grayne of
il seede hath bene sowen in the hart of Adam from
the beginning: and how much impietie hath it
ingendered vntil now, and doth ingender vntil the
floore come? 31 And esteme with thy self the
graine of the il seede, how much fruite of impietie
it hath ingendred: 32 When the eares shal be cut,
which are innumerable, what a great floore wil they
begin to make? 33 And I answered, and sayd:
How, and when shal these things be? why are our
yeares few and euil? 34 And he answered me, and
sayd to me, Hasten not aboue the Highest. For

thou doest hasten in vaine to be aboue him, for thy
excesse is much. 35 Did not the soules of the iust in
the cellars, aske of these things, saying: How hope
I so, and when shal the fruite come of the floore of
our reward? 36 And Ieremiel the Archangel
answered to those things, and sayd: When the
number of the sedes in you shal be filled, because
he hath weyed the world in a balance, 37 and with a
measure hath he measured the times, and in
number he hath numbered the times, and hath not
moued, nor stirred them, vntil the foresayd
measure be filled. 38 And I answered, and sayd: O
Lord Dominatour, we also are al ful of impietie. 39
And left perhaps for vs the floores of the iust be not
filled, for the sinnes of the inhabitantes vpon the
earth. 40 And he answered me, and sayd: Goe, and
aske a woman with childe, if when she hath
accomplished her nine monethes, her wombe can
yet hold the infant within it? 41 And I sayd it can
not Lord. And he sayd to me, in hel the cellars of
the soules are like to the matrice. 42 For as she that
is: In trauail maketh hast, to escape the necessitie

of traailing: so this also hasteneth to render those things which are commended to it. 43 From the beginning it shal be shewed thee touching those things, which thou doest couet to see. 44 And I answered, and sayd: If I haue found grace before thine eyes, & if it be possible, and if I by fitte, 45 shew mee if there be more to come then is passed, or more things haue passed, then are to come. 46 What passed, I know: but what is to come, I know not. 47 And he sayd to me: Stand vpon the right side, and I wil shew thee the interpretation of the similitude. 48 And I stood, and saw: and behold a burning fornace passed before me, & it came to passe when the flame passed, I saw: and behold the smoke ouercame. 49 And these thinges there passed before me a clowd ful of water, and with violence casting in much raine: and when the violence of raine was cast, the droppes therin ouercame. 50 And he sayd to me: Thinke with thyself, as the raine increaseth more then the droppes, and the fire then the smoke: so did the measure that passed, more a bound. But the

droppes, and the smoke ouercame: 51 and I
prayed, & sayd, shal I liue thinkest thou vntil these
dayes? or what shal be in those dayes? 52 He
answered me, and sayd: Of the signes wherof thou
askest me, in part I can tel thee, howbeit of thy life
I was not sent to tel thee, neither doe I know.

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CHAP. V.

Diuers signes of thinges to come are shewed to Esdras by an Angel: 16. for the comforth of the people in captiuitie.

BVT concerning signes: behold the dayes shal come, wherin they that inhabite the earth shal be taken in a great number: and the way of truth shal be hid: and the countrie shal be barren from fayth. 2 And iniustice shal be multiplied aboue that which thy self seest, & aboue that which thou hast heard in time past. (Matt 24) 3 And they shal put their foote into the countrie which now thou seest to reigne, and they shal see it desolate. 4 And if the

Highest geue thee life, thou shalt see after the third trumpet, and the sunne shal sodenly shine agayne in the night, and the moone thrise in a day, 5 and out of wood bloud shal distil, and the stone shal geue his voice, and the peoples shal be moued: 6 and he reigne, whom they hope not that inhabite vpon the earth, and soules shal make their flight away. 7 & the sea of Sodom shal cast the fishes, and shal make a noise in the night, which manie knew not, and al shal heare the voice therof, 8 and there shal be made a confusion in manie places, and the fire shal often be sent backe, and the sauage beastes shal goe to other places, and wemen in their monethlie flowers shal bring forth monsters, 9 and in swete waters shal salt waters be found, and al frendes shal ouerthrow one an other: and then shal witte be hid, and vnderstanding shal be separated into his cellar: 10 and it shal be sought of manie, and shal not be found: and iniustice shal be multiplied, and incontinencie vpon the earth. 11 And one countrie shal aske her neighbour, and shal say: Hath iustice doing iust passed throught thee?

and she shal denie it. 12 And it shal be in that time, men shal hope, and shal not obtaine: they shal labour, and their wayes shal not haue successe. 13 These signes I am permitted to tel thee: and if thou pray againe and weepe, as also now, and fast seuen dayes, thou shalt heare againe greater things then these. 14 And I awaked, and my bodie did shiuer exceedingly: and my soule laboured, that it fainted: 15 and the Angel that came, that spake in me, held me, and strengthened me, and sette me vpon my feete. 16 And it came to passe in the second night, and Salathiel the prince of the people came to me, and sayd to me: Where wast thou? and why is thy countenance heauie? 17 Knowest thou not that Isreal is committed to thee in the countrie of their transmigration? 18 Rise vp therefore, and taste bread, and forsake vs not, as the pastour his flocke in the hand of wicked wolues. 19 And I sayd to him: Goe from me, & approach not vnto me. And he heard, as I sayd: and he departed from me. 20 And I fasted seuen dayes howling & weeping, as Vriel the Angel commanded me. 21

And it came to passe after seuen dayes, and againe cogitations of my hart molested me very much, 22 and my soule resumed the spirit of vnderstanding: & agayne I began to speake wordes before the Highest: 23 and I sayd: Lord Dominatour of euerie wood of the earth, & al the trees therof, thou hast chosen one vineyard: 24 & of euerie land of the world thou hast chosen thee one ditch: & of al the flowers of the world thou hast chosen thee one lilie: 25 and of al depthes of the sea, thou hast filled thee one riuer: and of al the builded cities, thou hast sanctified vnto thyself Sion: 26 and of al created soules, thou hast named thee one doue: and of al beastes that were made, thou hast prouided thee one shepe: 27 and of al multiplied peoples, thou host purchased thee one people: and a law approued of al thou hast geuen to this people, whom thou didst desire. 28 And now Lord, why hast thou deliuered one vnto manie? And thou hast perpared vpon one roote others, and hast dispersed thy onlie one in manie: 29 and they haue troden vpon it, which gainesayd thy couenants,

and which beleued not thy testamentes. 30 And if
hating thou hatest thy people, it ought to be
chastised with thy handes. 31 And it came to passe,
when I had spoken the wordes, and the Angel was
sent to me, that came to me before the night past,
32 and he sayd to me: Heare me, and I wil instruct
thee: and harken to me, and I wil adde before thee.
33 And I sayd: Speake my Lord. And he sayd to
me: Thou art become excedingly in excesse of
minde for Israel: hast thou loued it more then him
that made it? 34 And I sayd to him: No Lord, but
for sorow I haue spoken, for my veynes torment me
euerie houre, to apprehend the pathe of the
Highest, and to search part of his iudgement. 35
And he sayd to me: Thou canst not. And I sayd:
Why Lord? To what was I borne, or why was not
my mothers wombe my graue, that I might not see
the labour of Iacob, & the wearines of the stocke of
Israel? 36 And he sayd to me: Number me the
thinges that are not yet come, and gather me the
dispersed droppes, and make me the withered
flowers grene againe, 37 and open me the shut

cellars, & bring me forth the blastes inclosed in them, shew me the image of a voice: and then wil I shew thee the labour that thou desirest to see. 38 And I sayd: Lord Dominatour, for who is there that can know these thinges, but he that hath not his habitation with men? 39 And I am vnwise, and how can I speake of these thinges, which thou hast asked me? 40 And he sayd to me: As thou canst not doe one of these thiges, which haue bene sayd: so canst thou not finde my iudgement, or in the end the charitie, which I haue promised to the people. 41 And I sayd: But behold Lord thou art nigh to them that are nere the end: and what shal they doe that haue bene before me, or we, or they after vs? 42 And he sayd to me: I wil resemble my iudgement to a crowne. As there shal not be slacknes of the last, so neither swiftnes of the former. 43 And I answered, and sayd: Couldst thou not make them that haue bene, and that are, and that shal be, at once, that thou mayst shew thy iudgement the quicker? 44 And he answered me, and sayd: The creature can not hasten aboue the

Creatour, nor the world sustayne them that are to be created in it, at once. 45 And I sayd: As thou didst say to thy seruant, that quickening thou didst quicken the creature created by thee at once, and the creature susteined it: it may now also beare them present at once. 46 And he sayd to me: Aske the matrice of a woman, & thou shalt say to it: And if thou bring forth children, why by times? Aske it therfore, that it geue ten at once. 47 And I sayd, it can not verily: but according to time. 48 And he sayd to me: And I haue geuen a matrice to the earth for them, that are sown vpon it by time. 49 For as the infant bringeth not forth the thinges that pertyne to the aged, so haue I disposed the world created of me. 50 And I asked, and sayd: Wheras thou hast now geuen me a way, I wil speake before thee: for our mother, of whom thou toldest me, yet she is yong: now draweth nigh to old age. 51 And he answered me, and sayd: Aske her that beareth children, and she wil tel thee. 52 For thou shalt say to her: Why are not they whom thou hast brought forth, now like to them that were before

thee, but lesse of stature? 53 And she also wil say vnto thee: They that are borne in the youth of streingth are of one sort, and they of an other, that are borne about the time of old age, when the matrice fayleth. 54 Consider therfore thou also, that you are of lesse stature, then they that were before you: 55 and they that are after you, of lesser then you, as it were creatures now waxing old, and past the strength of youth. 56 And I sayd: I besech thee Lord, if I haue found grace before thine eyes, shew vnto thy seruant, by whom thou doest visite thy creature.

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CHAP. VI.

God knowing al thinges before they were made, created them 54. for man: and considerth the endes of al.

And he sayd to me: In the beginning of the earthlie world, and before the endes of the world stood, and before the congregation of the windes did blow, (Prov 8) 2 and before the voyces of thunders sounded, & before the flashinges of lightnings shined, and before the foundations of paradise were confirmed, 3 and before beautiful flowers were sene, and before the moued powers were established, and before the innumerable hostes of

Angels were gathered, 4 and before the heightes of the ayre were aduanced, and before the measures of the firmaments were named, and before the chymneies were hote in Sion, 5 and before the present yeares were searched out, and before their inuentions that now sinne, were put away, and they signed that made fayth their treasure: 6 then I thought, and they were made by me only, and not by any other: and the end by me, and not by any other. 7 And I answered, and sayd: What separation of times shal there be? and when shal the end of the former be, and the begynning of that which foloweth? 8 And he sayd to me, from Abraham vnto Isaac, when Iacob and Esau were borne of him, the hand of Iacob held from the begynning the heele of Esau, 9 for the end of this world is Esau, and the begynning of the next Iacob. 10 The hand of a man betwen the heele and the hand. Aske no other thing Esdras. 11 And I answered, and sayd: O Lord dominatour, if I haue found grace before thyne eyes, 12 I pray thee shew thy seruant the end of thy signes, wherof thou didst

shew me part the night before. 13 And he answered, and sayd to me: Arise vpon thy feete, and heare a voice most ful of sound. 14 And it shal be as it were a commotion, neither shal the place be moued wherin thou standest. 15 Therefore when it speaketh be not thou afrayd, because of the end is the word, and the fundation of the earth vnderstood, 16 for concerning them the word trembleth and is moued, for it knoweth that their end must be changed. 17 And it came to passe, when I had heard, I rose vpon my feete, and I heard: and behold a voice speaking, and the sound therof as the sound of manie waters: 18 and it sayd: Behold the dayes come, and the time shal be when I wil begyne to approach, that I may visite the inhabitantes vpon the earth. 19 And when I wil begin to enquire of them that vniustly haue hurt with their iniustice, and when the humilitie of Sion shal be accomplished. 20 And when the world shal be ouersigned that shal beginne to passe, I wil doe these signes: Bookes shal be opened before the face of the firmament, and al shal see together, 21

and infantes of one yeare shal speake with their
voices, & wemen with child shal bring forth
vntimely infantes not ripe of three or foure
monethes, and shal liue, and shal be raysed vp. 22
And sodenly shal appeare sowed places not sowed,
& full cellars shal sodenly be found emptie: 23 and
a trumpet shal sound; which when all shal heare,
they wil sodenly be afraid. 24 And it shal be in that
time, freindes as enemies shal ouerthrow freindes,
and the earth shal be afraid with them: & the
waynes of fountaynes shal stand, and shal not runne
in three howres: 25 and it shal be, euerie one that
shal be leaft of all these, of whom I haue foretold
thee, he shal be saued, and shal see my saluation, &
the end of your world. 26 And the men that are
receiued, shal see, they that tasted not death from
their natiuitie, and the hart of the inhabitantes shal
be turned into an other sense. 27 For euil shal be
put out, and deceite shal be extinguished, 28 but
fayth shal flourish, and corruption shal be
ouercome, and truth shal be shewed, which was
without fruit so manie dayes. 29 And it came to

passe, when he spake to me, & I loe by litle & litle looked on him before whom I stood, 30 and he sayd to me these wordes: I am come to shew thee the time of the night to come. 31 If therfore thou pray agayne, and fast agayne seuen dayes, agayne I wil tel thee greater thinges by the day which I haue heard. 32 For thy voice is heard before the Highest. For the strong hath sene thy direction, and hath fore sene the chastitie which thou hast had from thy youth: 33 and for this cause he hath sent me to shew thee al these thinges, and to say to thee, haue confidence, and feare not, 34 and hasten not with the former times to thinke vayne thinges, that thou hasten not from the last times. 35 And it came to passe after these thinges, and I wept againe, and in like maner I fasted seuen dayes, to accomplish the three weekes, that were told me. 36 And it came to passe in the eight night, and my hart was trubled againe in me, and I began to speake before the Highest. 37 For my spirit was inflamed excedingly, and my soul was distressed. 38 And I sayd: O Lord, speaking thou didst speake

from the beginning of creature from the first day, saying: Let heauen be made and earth: and thy word was a perfect worke. 39 And then there was spirit, and darknesse was caried about, and silence, the sound of the voyce of man was not yet from thee. 40 Then thou didst command the lighsome light to be brought forth of thy treasures, wherby thy worke might appeare. 41 And in the second day thou didst create the spirit of the firmament, and commandest it to diuide, and to make a diuision between the waters, that a certayn part should depart vpward, and part should remaine beneth. 42 And in the third day thou didst command the waters to be gathered together in the seuenth part of the earth: but sixe partes thou didst drie and preserue, that of them might be seruing before thee thinges sown of God, and tilled. 43 For thy word proceded, and the worke forth with was made. 44 For sodenly came forth fruite of multitude infinite, and diurse tastes of concupiscence, and flowers of vnchangeable colour, and odours of vnsearcheable smel, and in the third day these things were made.

45 And in the fourth day thou didst command to be made the brightnesse of the sunne, the light of the moone, the disposition of the starres: 46 and didst command them that they should serue man, that should be made. 47 And in the fifth day: thou saydst to the seuenth part, where the water was gathered together, that it should bring forth beastes, and foules, and fishes: and so was it done, 48 the dumme water and without life, the thinges that by Gods appointment were commanded, made beastes, that therby the nations may declare thy meruelous workes. 49 And then thou didst preserue two soules: the name of one thou didst cal Henoch, and the name of the second thou didst cal Leuiathan, 50 and thou didst separate them from eche other. For the seuenth part, where the water was gathered together, could not hold them. 51 And thou gauest to Henoch one part, which was dried the third day, to dwelt therein, where are a thousand mountaynes. 52 But to Leuiathan thou gauest the seuenth part being moyst, and kepst it, that it might be to deuoure whom thou wilt, and

when thou wilt. 53 And in the sixth day thou didst command the earth, to create before thee cattel, and beastes, and creeping creatures: 54 and ouer these Adam, whom thou madest ruler ouer al the workes, which thou didst make, & out of him are al we brought forth, and the people whom thou hast chosen. 55 And al these thinges I haue sayd before thee o Lord, because thou didst create the world for vs. 56 But the residue of the nations borne of Adam thou saydst that they were nothing, and that they were like to spittle, and as it were the dropping out of a vessel thou didst liken the abundance of them. 57 And now Lord, behold these nations which are reputed for nothing, haue begune to rule ouer vs, and to deuoure vs: 58 but we thy people whom thou didst cal thy first onlie begotten emulatour, are deliuered into their handes: 59 and if the world was created for vs, why doe not we possesse inheritance with the world? how long these thinges?

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CHAP. VII.

Without tribulations no man can attayne immortal life: 17. which the iust shal inherite: and the wicked shal perish. 28. Christ wil come, and dye for mankind. 36. Prayers of the iust shal profite til the end of this world, but not after the general iudgement. 48. Al sinned in Adam. 52. and haue added more sinnes, 57. but it is in mans powre, 62. by Gods grace, to liue eternally.

And it came to passe when I had ended to speake these wordes, the Angel was sent to me, which had bene sent to me the first nights, 2 and he sayd to me: Arise Esdras, and heare the wordes which I am

come to speake to thee. 3 And I sayd: Speake my God. And he sayd to me: The sea is set in a large place, that it might be deepe and wide: 4 but the entrance to it shal be set in a straict place, that it might be like to riuers. 5 For who witting wil enter into the sea, and see it, or rule ouer it: if he passe not the streite, how shal he come into the bredth? 6 Also an other thing: A citie is built, and set in a plaine place, and it is ful of al goodes. 7 The entrance therof narrow, and set in a stepe place, so that on the right hand there was fire, & on the left depe water: 8 and there is one onlie pathe set betwen them, that is, betwen the fire and the water, so that the pathe can not conteyne, but onlie a mans steppe. 9 And if the citie shal be geuen a man for inheritance, if he neuer passe through the peril set before it, how shal he receiue his inhertance? 10 And I sayd: So Lord. And he sayd to me, So it is: Israel also a part. 11 For I made the world for them: and when Adam transgressed my constitution, that was iudged which was done. 12 And the entrance of this world were made streite,

and sorowful, & paynful, and few and euil, and ful
of dangers, & stuffed very much with labour. 13
For the entrances of the greater world are large
and secure, and making fruite of immortalitie. 14 If
then they that liue entring in enter into these
streite and vayne thinges: they can not receiue the
thinges that are layd vp. 15 Now therfore why art
thou troubled, wheras thou art corruptible? and why
art thou moued, wheras thou art mortal? 16 And
why hast thou not taken in thy hart that which is to
come, but that which is present? 17 I answered,
and sayd: Lord dominatour: behold thou hast
disposed by thy law that the iust shal inherite these
thinges, and the impious shal perish. (Deut 8) 18
But the iust shal suffer the streites, hoping for the
wyde places, for they that haue done impiously,
haue both suffered the streites, and shal not see the
wyde places. 19 And he sayd to me: There is no
iudge aboue God, nor that vnderstandeth aboue
the Highest. 20 For manie present doe perish,
because the law of God which was set before, is
neglected. 21 For God commanding commanded

them that came, when they came, what doing they should liue, and what obseruing they should not be punished. 22 But they were not perswaded, and gaynesayd him, and made to them selues a cogitation of vanitie, 23 and proposed to them selues deceites of sinnes, & they sayd to the Highest that he was not, and they knew not his wayes, 24 and dispised his law, and denyed his couenaunces, and had not fidelitie in his ordinances, and did not accomplish his workes. 25 For this cause Esdras, the emptie to the emptie, and the ful to the ful. 26 Behold the time shal come, and it shal be when the signes shal come, which I haue foretold thee, and the bride shal appeare, and appearing she shal be shewed that now is hid with the earth: 27 and euerie one that is deliuered from the foresaid euils, he shal see my meruelous thinges. 28 For my sonne IESVS shal be reueled with them that are with him, and they shal be merie that are leaft in the foure hundred yeares. 29 And it shal be after these yeares, and my sonne *Christ* shal dye: and al men that haue breath, 30

and the world shal be turned into the old silence
seuen dayes, as in the former iudgementes, so that
none shal be leaft. 31 And it shal be after seuen
dayes, and the world shal be rayzed vp that yet
waketh not, and shal dye corrupted: 32 and the
earth shal render the thinges that sleepe in it, & the
dust them that dwel in it with silence, and the
cellars shal render the soules that are commended
to them. 33 And the Highest shal be reueled vpon
the seate of iudgement, and miseries shal passe, and
long sufferance shal be gathered together. 34 And
iudgement onlie shal remayne, truth shal stand,
and fayth shal waxe strong, 35 and the worke shal
folow, and the reward shal be shewed, and iustice
shal awake, and iniustice shal not haue dominion.
[See note below.] 36 And I sayd: First Abraham
prayed for the Sodomites, and Moyses for the
fathers that sinned in the desert. (Gen 18 / Ex 32)
37 And they that were after him for Isreal in the
dayes of Achaz, and of Samuel, 38 and Daudid for
the destruction, and Salomon for them that came
vnto the sanctification. (2 Kings 24:17 / 2 Par

6:13) 39 And Elias for them that receiued raine,
and for the dead that he might liue, (3 Kings 17 &
18) 40 and Ezechias for the people in the dayes of
Sennacherib, and manie for manie. (4 Kings 19:15)
41 If therfore now when corruptible did increase,
and iniustice was multiplied, and the iust prayed
for the impious: why now also shal it not be so? 42
And he answered me and sayd: This present world
is not the end, much glorie remaineth in it: for this
cause they prayed for the impotent. 43 For the day
of iudgement shal be the end of this time, and the
beginning of the immortalitie to come, wherein
corruption is past: 44 intemperance is dissolued,
incredulitie is cut of: and iustice hath increased,
truth is strong. 45 For then no man can saue him
that hath perished, nor drowne him that hath
ouercome. And I answered, 46 and sayd: This is
my word the first and the last, that it had bene
better not to geue the earth to Adam, or when he
had now geuen it, to restraine him that he should
not sinne. 47 For what doth it profit men presently
to liue in sorow, and being dead to hope for

punishment? 48 O what hast thou done Adam?
For if thou didst sinne, it was not made thy fal
only, but ours also which came of thee. (Rom 5:12)
49 For what doth it profit vs if immortal time be
promised to vs: but we haue done mortal workes?
50 And that euerlasting hope is foretold vs: but we
most wicked are become vayne? 51 And that
habitations of health and securitie are reserued for
vs, but we haue conuerst naughtely? 52 And that
the glorie of the Highest is reserued to protect
them that haue slowly conuerst: but we haue
walked in most wicked wayes. 53 And that paradise
shal be shewed, whose fruite continueth
incorrupted, wherin is securitie and remedie: 54
but we shal not enter in: for we haue conuerst in
vnlawful places. 55 And their faces which haue had
abstinence, shal shyne aboue the starres: but our
faces blacke aboue darkenes. 56 For we did not
thinke liuing when we did iniquitie, that we shal
beginne after death to suffer. 57 And he answered,
and sayd: This is the cogitation of the battel which
man shal fight, who is borne vpon the earth, 58

that if he shal be ouercome, he suffer that which
thou hast sayd: but if he ouercome he shal receiue
that which I say: 59 for this is the life which
Moyses spake of when he liued, to the people,
saying: Choose vnto thee life, that thou mayst liue.
(Deut 30:19) 60 But they beleued him not, no nor
the Prophetes after him, no nor me which haue
spoken to them. 61 Because there should not be
sorow vnto their perdition, as there shal be ioy
vpon them, to whom saluation is perswaded. 62
And I answered, and sayd: I know Lord, that the
Highest is called merciful in that, that he hath
mercie on them which are not yet come into the
world, 63 and that he hath mercie on them which
conuerse in his law: 64 and he is long suffering,
because he sheweth long sufferance to them that
haue sinned, as it were with their owne workes: 65
and he is bountiful, because he wil geue according
to exigentes: 66 and of freat mercie, because he
multiplieth more mercies to them that are present,
and that are past, and that are to come. 67 For if he
shal not multiplie his mercies, the world shal not

be made aliue with them that did inherite it. 68
And he geueth: for if he shal not geue of his
bountie, that they may be releued which haue
done iniquitie, the tenth thousand part of men can
not be quickned from their iniquities. 69 And the
iudge if he shal not forgeue them that are cured
with his word, and wype away a multitude of
contentions: there should not perhaps be leaft in
an innumerable multitude, but very few.

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CHAP. VIII.

God is merciful in this world, yet fewe are saued. 6.
Gods workes, and disposition of his creatures are
meruelous. 15. Esdras prayeth for the people of
Israel: 37. and saluation is promised to the iust,
and punishment threatned to the wicked.

And he answered me, & sayd: This world the
Highest made for manie, but that to come for few.
2 And I wil speake a similitude Esdras before thee.
For as thou shalt aske the earth, and it wil tel thee,
that it wil geue much more earth wherof earthen
worke may be made, but a litle dust wherof gold is
made: so also is the act of this present world. 3

Manie in deede are created, but few shal be sauēd.
(Matt 20:16) 4 And I answered, and sayd: Then o
soul swallow vp the sense, and deuoure that which
is wise. 5 For thou art agreed to obey, and willing to
prophecie. For there is no space geuen thee but
only to liue. 6 O Lord if thou wilt not permitte thy
seruant, that we pray before thee, and thou geue vs
seede to the hart, and tillage to the vnderstanding,
wherof may the fruite be made, wherby euerie
corrupt person may liue, that shal beare the place
of a man? 7 For thou art alone, and we are one
workmanship of thy handes, as thou hast
spoken: 8 and as now the bodie made in the
matrice, and thou doest geue the members, thy
creature is preserued in fire & water: and nine
monethes thy workmanship doth suffer thy
creature that is created in it: 9 and it self that
keepeth, and that which is kept, both shal be
preserued: and the matrice being preserued
rendreth agayne at some time the thinges that are
growen in it. 10 For thou hast commanded of the
members, that is the brestes to geue milke vnto the

fruite of the brestes, 11 that the thing which is made, may be nourished til a certayne time, and afterward thou mayst dispose him to thy mercie. 12 For thou hast, brought him vp in thy iustice, and hast instructed him in thy law, and hast corrected him in thy vnderstanding: 13 and thou shalt mortifie him, as thy creature: and shalt geue him life, as thy worke. 14 If then thou wilt destroy him that is made with so great labours: it is easie by thy commandment to be ordayned, that also which was made, might be preserued. 15 And now Lord I wil speake, of euerie man thou rather knowest: but concerning thy people, for which I am sorowful: 16 and concerning thine inheritance, for which I mourne, and for Israel for whom I am pensiue, and concerning Iacob, for whom I am sorowful. 17 Therefore wil I begin to pray before thee for me, & for them: because I see our defaultes that inhabite the earth. 18 But I haue heard of the celeritie of the iudge that shal be. 19 Therefore heare my voyce, and vnderstand my word, and I wil speake before thee. 20 The beginning of the wordes of Esdras before

he was assumed: and I sayd: Lord which inhabitest the world, whose eyes are eleuated vnto thinges on high and in the ayre: 21 and whose throne is inestimable, and glorie incomprehensible: by whom standeth an host of Angels with trembling, 22 whose keeping is turned in wynde and fire, thou whose word is true, and sayings premanent: 23 whose commandment is strong, and disposition terrible: whose looke dryeth vp the depthes, and indignation maketh the mountaynes to melt, and truth doth testifie. 24 Heare the prayer of thy seruant, & with thine eares receiue the petition of thy creature. 25 For whiles I liue, I wil speake: and whiles I vnderstand, I wil answere: 26 Neither doe thou respect the sinnes of thy people, but them that serue thee in truth. 27 Neither doe thou attend the impious endeouours of the nations, but them that with sorowes haue kept thy testimonies. 28 Neither thinke thou of them that in thy sight haue conuerst falsly, but remember them that according to thy wil haue knowen thy feare. 29 Neither be thou willing to

destroy them that haue had the maners of beastes:
but respect them that haue taught thy law
gloriously. 30 Neither haue indignation towards
them, which are iudged worse then beastes: but
loue them that alwayes haue confidence in thy
iustice, and glorie. 31 Because we and our fatheres
languish with such diseases: but thou for sinners
shalt be called merciful. 32 For if thou shalt be
desirous to haue mercie on vs, then thou shalt be
called merciful, to vs hauing no workes of iustice.
33 For the iust which haue manie workes layd vp,
of their owne workes shal receiue reward. 34 For
what is man, that thou art angrie with him: or the
corruptible kinde, that thou art so bitter touching
it? 35 For in truth there is no man of them that be
borne, which hath not done impiously, and of
them that confesse, which haue not sinned. (3
Kings 8:46 / 2 Par 6:36) 36 For in this shal thy
iustice be declared, and thy goodnes, o Lord, when
thou shalt haue mercie on them, that haue no
substance of good workes. 37 And he answered me,
and sayd: Thou hast spoken somethinges rightly:

and according to thy wordes, so also shal it be done, 38 because I wil not in dede thinke vpon the worke of them that haue sinned before death, before the iudgement, before perdition: 39 but I wil reioyce vpon the creature of the iust, and I wil remember their pilgrimage also, and saluation, and receiuing of reward. 40 Therfore as I haue spoken, so also it is. 41 For as the husbandman soweth vpon the ground manie seedes, and planteth manie plantes, but not al which were sown in time, are preserued, nor yet al that were planted, shal take roote: so they also that are sown in the world, shal not al be saued. (Matt 13 & 20) 42 And I answered, and sayd: If I haue found grace, let me speake. 43 As the seede of the husbandman, if it come not vp, or receiue not the rayne in time, if it be corrupted with much rayne, perisheth: 44 so likewise also man who made with thy handes, and thou named his image: because thou art likened to him, for whom thou hast made al thinges, and hast likened him to the seede of the husbandman. 45 Be not angrie vpon vs, but spare thy people, and haue

mercie on thy inheritance. And thou hast mercie
on thy creature. 46 And he answered me, and sayd:
The things that are present to them that are
present, and that shal be, to them that shal be. 47
For thou lackest much to be able to loue my
creature aboue me: and to thee often times, euen
to thyselfe I haue approched, but to the vniust
neuer. 48 But in this also thou art meruelous
before the Highest, 49 because thou hast humbled
thyself as becometh thee: & hast not iudged
thyself, that among the iust thou maist be very
much glorified. 50 For which cause manie miseries,
and miserable thinges shal be done to them that
inhabite the world in the later dayes: because they
haue walked in much pride. 51 But thou for
thyselfe vnderstand, & for them that are like vnto
thee seeke glorie. 52 For to you paradise is open,
the tree of life is planted, time to come is prepared,
abundance is prepared, a citie is builded, rest is
approued, goodnes is perfited, & perfit wisdome.
53 The roote of euil is signed from you: infirmitie,
and mothe is hid from you: & corruption is fled

into hel in obliuion. 54 Sorowes are past, & the
treasure of immortalitie is shewed in the end. 55
Adde not therfore inquiring of the multitude of
them that perish. 56 For they also receiuing
libertie, haue despised the Highest, and
contemned his lawe, and forsaken his wayes. 57
Yea and moreouer they haue troden downe his iust
ones, 58 and haue sayd in their hart, that there is
no God: and that, knowing that they dye. (Ps 13 &
52) 59 For as the thinges aforesayd shal receiue
you: so thirst and torment, which are prepared
shal take them: for he would not man to be
destroyed. 60 But they them selues also which are
created, haue defyled his name which made them:
& haue bene vnkind to him that prepared life. 61
Wherefore my iudgement now approacheth. 62
Which thinges I haue not shewed to al, but to thee,
& to few like vnto thee. And I answered, and sayd:
63 Behold now Lord thou hast shewed me a
multitude of signes, which thou wilt beginne to
doe in the latter times: but thou hast not shewed
me at what time.

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CHAP. IX.

Certaine signes shal goe before the day of iudgement. 14. More shal perish then be saued. 25. Prayer with other good workes, are meanes to saluation.

And he answered me, and sayd: Measuring measure thou the time in it selfe: and it shal be when thou seest, after a certaine part of the signes which are spoken of before shal passe, 2 then shalt thou vnderstand, that the same is the time wherin the Highest wil beginne to visite the world that was made by him. 3 And when there shal be sene in the world mouing of places, and truble of peoples, 4

then shalt thou vnderstand, that of these spake the Highest, from the dayes that were before thee, from the beginning. 5 For as al that is made in the world hath a beginning, and also a consummation, and the consummation is manifest: 6 so also the times of the Highest haue the beginning manifest in wonders and powers, and the consummations in worke and in signes. 7 And it shal be, euery one that shal be saued, and that can escape by his workes, and by fayth, in which you haue beleueed, 8 shal be leaft out of the foresayd dangers, and shal see my saluation in my land, and in my costes, because I haue sancitified my selfe from the world. 9 And then shal they be in miserie, that now haue abused my wayes: and they that haue reiected them in contempt, shal abide in torments. 10 For they that knew not me, hauing obtained benefits when they liued: 11 and they that loathed my law, when they yet had libertie, 12 and when as yet place of penance was open to them vnderstoode not, but despised: they must after death in torment know it. 13 Thou therefore be not yet

curious, how the impious shal be tormented: but inquire how the iust shal be saued, and whose the world is, and for whom the world is, and when. 14 And I answered, and sayd: 15 I haue spoken hertofore, and now I say, and hereafter wil say: that they are more which perish then that shal be saued: (Matt 10) 16 as a floud is multiplid aboue, more then a droppe. 17 And he ansvvered me, and sayd: Like as the field so also the sedes: and as the flovvers, such also the colours: and as the workeman, such also the worke: and such as the husbandman, such is the husbandrie: because it was the time of the world. 18 And now when I was preparing for them, for these that now are before the world was made, wherein they should dwel: and no man gaynsayd me. 19 For then euey man, and now the creator in this world prepared, and haruest not fayling, and law vnsearchable their manners are corrupted. 20 And I considered the world, and behold there was danger because of the cogitations that came in it. 21 And I saw, and spared it very much: and I kept vnto my selfe a

grape kernel of a cluster, and a plant of a great
trybe. 22 Let the multitude therfore perish, which
was borne without cause, and let my kernel be
kept, & my plant: because I finished it with much
labour. 23 And thou if thou adde yet seuen other
dayes, but thou shalt not fast in them, 24 thou
shalt goe into a field of flowers, where no house is
built: & thou shalt eate only of the flowers of the
field, and flesh thou shalt not tast, and wine thou
shalt not drinke, but only flowers. 25 Pray to the
Highest without intermission, and I wil come, and
wil speake with thee. 26 And I went forth, as he
sayd to me, into a field which is called Ardath, and
I sate there among the flowers. And I did eate of
the herbes of the field, and the meate of them made
me ful. 27 And it came to passe after seuen dayes,
and I sate downe vpon the grasse, and my hart was
trubled ayayne as before. 28 And my mouth was
opened, and I beganne to speake before the
Highest, and sayd: 29 O Lord thou shewing thy
selfe to vs, wast shewed to our fathers in the desert,
which is not troden, and vnfruitful, when they

came out of AEgypt: and saying thou saydst: (Ex 19 & 24 / Deut 4) 30 Thou Israel heare me, and sede of Iacob attend to my wordes. 31 For behold, I sow my lawe in you, and it shal bring forth fruite in you, and you shal be glorified in it for euer. 32 For our fathers receiuing the law obserued it not, and kept not my ordinances, and the fruite of the law did not appeare: for it could not, because it was thine. 33 For they that receiued it, perished, not keeping that which had bene sown in them. (Ex 32) 34 And behold it is the custome, that when the earth hath receiued sede, or the sea a shippe, or some vessel meate or drinke: when that shal be destroyed wherin it was sowne, or into the which it was cast: 35 that which was sowne, or cast in, or the thinges that were receiued, are destroyed withal, and the thinges receiued now tarye not with vs: but it is not so done to vs. 36 We in dede that receiued the law, sinning haue perished, and our hart that receiued it: 37 For the law hath not perished, but hath remayned in his labour. (Ezech 48) 38 And when I spake these thinges in my hart,

I looked backe with myne eyes, and saw a woman on the right side, and behold she mourned, and wept with a lowd voice, and was sorrowful in mynde exceedingly, and her garments rent, and ashes vpon her heade. 39 And I left the cogitations, wherein I was thinking, and I turned to her and sayd to her: 40 Why weepest thou? and why art thou sorie in mynde. And she sayd to me: 41 Suffer me my Lord, that I may lament myselfe, & adde sorrow: because I am of a very pensiuie mynde, and am humbled exceedingly. 42 And I sayd to her, What ayleth thee: tel me. And she sayd to me: 43 I thy seruant haue beene barren, and haue not borne childe, hauing a husband thirty yeares. 44 For I euerie howre, and euerie day, and these thirty yeares do beseche the Highest night and day. 45 And it came to passe, after thirtie yeares God heard me thy handmayd, and saw my humilitie, and attended to my tribulation, and gaue me a sonne: and I was very ioyful vpon him, and my husband, and al my citizens, and we did glorifie the Strong exceedingly. 46 And I nourished him with much

labour. 47 And it came to passe when he was
growen, and came to take a wife, I made a feast day.

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CHAP. X.

The state of Ierusalem is prefigured by a woman mourning, 25. and afterwarde reioycing.

And it came to passe, when my sonne was entred into his inner chamber, he fel downe, and dyed: 2 and we al ouerthrewe the lights, and al my citizens rose vp to comfort me, and I was quiet vntil the other day at night. 3 And it came to passe, when al were quiet to comfort me, that I might be quiet: and I arose in the night, and fled: and came as thou seest into this field. 4 And I meane nowe not to returne into the citie, but to stay here: and neither eate, nor drinke, but without intermission

to mourne, and to fast vntil I dye. 5 And I left the
talke wherin I was, and with anger answered her, &
sayd: 6 Thou foole aboue al wemen, seest thou not
our mourning, & what thinges chance to vs? 7
Because Sion our mother is sorroweful with al
sorrowe, and humbled, and mourneth most
bitterly. 8 And now wheras we al mourne, and are
sadde: wheras we are sorrowful, and art thou
sorrowful for one sonne? 9 For aske the earth, and
it wil tel thee: that it is she, that ought to lament
the fal of so manie thinges that spring vpon it. 10
And of her were al borne from the beginning, and
others shal come: and behold, almost al walke into
perdition, and the multitude of them commeth to
destruction. 11 And who then ought to mourne
more, but she that hath lost so great a multitude,
rather then thou which art sorie for one? 12 And if
thou say vnto me, that my mourning is not lyke the
earthes: because I haue lost the fruite of my
wombe, which I bare with sorrowes, and brought
forth with paynes: 13 but the earth according to
the maner of the earth, and the present multitude

in it hath departed as it came: and I saye to thee,
14 as thou hast brought forth with payne, so the
earth also geueth her fruite for man from the
beginning to him that made her. 15 Now therefore
kepe in with thy sorrowe, and beare stoutly the
chances that haue befallen thee. 16 For if thou
iustifie the end of God, thou shalt in time both
receiue his counsel, and also in such thinges thou
shalt be prayسد. 17 Goe in therefore into the citie
to thy husband. And she sayd to me: 18 I wil not
doe it, neither wil I enter into the citie, but here wil
I dye. 19 And I added yet to speake to her, & sayd:
20 Doe not this word, but consent to him that
counseleth thee. For how manie are the chances of
Sion? Take comfort for the sorrowe of Ierusalem.
21 For thou seest that our sanctification is made
desert, and our altar is throwen downe, and our
temple is destroyed, 22 and our psalter is humbled,
and hymne is silent, and our exultation is
dissolued, and the light of our candelsticke is
extinguished, and the arke of our testament is
taken for spoyle, & our holie thinges are

contaminated, and the name that is inuocated
vpon vs, is almost prophaned: and our children
haue suffred contumelie, and our Priestes are
burnt, & our Leuites are gone into captiuitie, &
our virgins are defloured, and our wiues haue
suffered rape, and our iust men are violently taken,
and our litle ones are lost, and our yong men are in
bondage, and our valiants are made impotent: 23
and that which is greatest of al, the seale of Sion,
because she is vnsealed of her glorie: For she is also
deliuered into the handes of them that hate vs. 24
Thou therfore shake of thy great heauines, and lay
away from thee the multitude of sorrowes, that the
Strong may be propitious to thee agayne, and the
Highest wil geue thee rest, rest from thy labours.
25 And it came to passe, when I spake to her, her
face did shine suddenly, and her shape, and her
visage was made glistering, so that I was afrayde
excedingly at her, & thought what this thing
should be. 26 And Behold, suddenly she put forth a
great sound of a voyce ful of feare, that the earth
was moued at the womans sound. And I saw: 27

and behold, the woman did no more appeare vnto me, but a citie was built, & a place was shewed of great fundations: and I was afrayd, & crying with a loude voyce I sayd: 28 Where is Vriel the Angel, that from the beginning came to me? for he made me come in multitude in excesse of this minde, and my end is made into corruption, & my prayer into reproch. 29 And when I was speaking these thinges, behold he came to me, and sawe me. 30 And behold I was layd as dead, & my vnderstanding was alienated, and he held my right hand, and strengthned me, & set me vpon my feete, & sayd to me: 31 What ayleth thee? and why is thy vnderstanding, and the sense of thy hart trubled, & why art thou trubled? And I sayd: 32 Because thou hast forsaken me, and I in dede haue done according to thy wordes, & went out into the field: & behold, I haue seene, & doe see that which I cannot vtter. And he sayd to me: 33 Stand like a man, & I wil moue thee. And I sayd: 34 Speake thou my Lord in me, forsake me not, that I die not in vaine: 35 because I haue seene thinges that I

knew not, & I doe heare thinges that I know not.
36 Or is my sense deceiued, & doth my soule
dreame? 37 Now therfore I besech thee, that thou
shew vnto thy seruant concerning this trance. And
he answered me, & sayd: 38 Heare me, and I wil
teach thee, and wil tel thee of what thinges thou art
afrayd: because the Highest hath reuealed vnto
thee manie mysteries. 39 He hath seene thy right
way, that without intermission thou was forrowful
for thy people, and didst mourne exceedingly for
Sion. 40 This therfore is the vnderstanding of the
vision which appeared to thee a litle before. 41 The
woman whom thou sawest mourning, thou beganst
to comfort her. 42 And now thou seest not the
forme of the woman, but there appeared to thee a
citie to be built. 43 And because she tolde thee of
the fal of her sonne, this is the interpretation. 44
This woman which thou sawest, she is Sion, and
wheras she told thee of her, whom now also thou
shalt see, as a citie builded. 45 And whereas she
told thee, that she was barren thirtie yeares: for the
which there were thirtie yeares, when there was not

yet oblation offered in it. 46 And it came to passe
after thirtie yeares, Salomon built the citie, and
offered oblations: then it was, when the barren
bare a childe. 47 And that which she sayd vnto
thee, that she nourished him with labour, this was
the habitation in Ierusalem. 48 And wheras she
sayd to thee, that my sonne comming into the
bryde chamber dyed, and that a fal chanced vnto
him, this was the ruine of Ierusalem that is made.
49 And behold, thou hast seene the similitude of
her: and because she lamented her sonne, thou
beganst to comfort her: and of these things that
haue chanced, these were to be opened to thee. 50
And now the Highest seeth that thou wast sorie
from the hart: and because with thy whole hart
thou sufferest for her, he hath shewed thee the
clearnes of her glorie, and the fayrenes of her
beautie. 51 For therfore did he say to thee, that
thou shouldest tarie in a field where house is not
built. 52 For I knew that the Highest beganne to
shew thee these things: 53 therfore I sayd vnto
thee, that thou shouldest goe into a field, where is

no fundation of building. 54 For the worke of mans building could not be borne in the place, where the citie of the Highest began to be shewed. 55 Thou therfore feare not, neither let thy hart dread: but goe in, and see the beautie, and greatnes of the building, as much as the sight of thyne eyes is capable to see: 56 & afterward thou shalt heare as much, as the hearing of thyne eares is capable to heare. 57 For thou art blessed aboue manie, and art called with the Highest as few. 58 And to morrow night thou shalt tarie here: 59 and the Highest wil shew thee those visions of the thinges on high, which the Highest wil doe to them that inhabite vpon the earth in the later dayes. 60 And I slept that night, and the other next, as he had sayd to me.

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CHAP. XI.

An eagle appeareth to Esdras coming forth of the sea, with three heades, and twelue winges: sometimes one reigning in the world, sometimes an other, but euerie one vanisheth away. 36. A lion also appeareth coming forth of the wood, to suppressse the eagle.

And I sawe a dreame, & behold an eagle came vp out of the sea: which had twelue winges of fethers, and three heades. 2 And I saw, and behold she spred her winges into al the earth, and al the windes of heauen blew vpon her, and were gathered together. 3 And I saw, and of her fethers

sprang contrarie feathers, and they became litle winges, and smale. 4 For her heades were at rest, and the midle head was greater then the other heades, but she rested with them. 5 And I saw, and behold the eagle flew with her winges, and reigned ouer the earth, and ouer them that dwel in it. 6 And I saw, that al thinges vnder heauen were subiect to her, and no man gaynesayd her, no not one of the creature that is vpon the earth. 7 And I saw, and behold the eagle rose vp vpon her talons, and made a voice with her winges, saying: 8 Watch not al together, sleepe euerie one in his place, & watch according to time. 9 But let the heades be preserued to the last. 10 And I saw, and behold the voice came not out of her heades, but from the middes of her bodie. 11 And I numbered her contrarie winges, and behold they were eight. 12 And I saw, and behold on the right side rose one wing, and reighned ouer al the earth. 13 And it came to passe, when it reigned, an end came to it, and the place therof appeared not: and the next rose vp, & reigned, that held much time. 14 And it

came to passe, when it reigned, & the end of it also came, that it appeared not as the former. 15 And behold, a voice was sent forth to it, saying: 16 Heare thou that hast held the earth of long time. Thus I tel thee before thou beginne not to appeare. 17 None after thee shal hold thy time, no nor the halfe therof. 18 And the third lifted vp it selfe, and held the principalitie as also the former: and that also appeared not. 19 And so it chanced to al the other by one & by one to haue the principalitie, & agayne to appeare nowhere. 20 And I saw, and behold in time the rest of the winges were sent vp on the right side, that they also might hold the principalitie: and of them there were that held it, but yet forthwith they appeared not. 21 For some also of them stooode vp, but they held not the principalitie. 22 And I saw after these thinges, and behold the twelue winges, and two litle winges appeared not: 23 and nothing remayned in the bodie of the eagle but two heades resting, and six litle winges. 24 And I saw, and behold from the six litle winges two were diuided, and they remayned

vnder the head, that is on the right side. For foure
taried in their place. 25 And I saw, and behold the
vnderwinges thought to set vp them selues, and to
hold the principalities. 26 And I saw, and behold
one was set vp, but forthwith it appeared not. 27
And they that were second did sooner vanish away
then the former. 28 And I saw, and behold the two
that remayned, thought with them selues that they
also would reigne: 29 and when they were
thincking thereon, behold one of the resting
heades, which was the midde one awaked, for this
was greater then the other two heades. 30 And I
saw that the two heades were complete with
themselues. 31 And behold the head with them
that were with him turned, and did eate the two
vnderwinges that thought to reigne. 32 And this
head terrified al the earth, & ruled in it ouer them
that inhabite the earth with much labour, and he
that held the dominion of the whole world aboue
al the winges that were. 33 And I saw after these
thinges, and behold the midle head sodenly
appeared not, as did the winges. 34 And there

remained two heads, which reigned also
themselves ouer the earth, and ouer them that
dwelt therein. 35 And I saw, and behold the head
on the right side deuoured that which was on the
left. 36 And I heard a voice saying to me, Looke
against thee, and consider what thou seest. 37 And
I saw, & behold as a lion raysed out of the wood
roaring: and I saw that he sent out a mans voyce to
the eagle. And he spake saying. 38 Heare thou, and
I wil speake to thee, and the Highest wil say to
thee: 39 Is it not thou that hast ouercome of the
four beasts, which I made to reigne in my world,
and that by them the end of their times might
come? 40 And the fourth coming ouercame al the
beastes that were past, and by might held the world
with much feare, and al the world with most
wicked laboure, and he inhabited the whole earth
so long time with decepte. 41 And thou hast
iudged the earth not with truth. 42 For thou hast
afflicted the meeke, and hast trubled them that
were quiet, and hast loued lyers, & hast destroyed
their habitations that did fructifie, and hast

ouerthrowen their walles that did not hurt thee. 43
And thy contumelie is ascended euen to the
Highest, and thy pride to the Strong. 44 And the
Highest hath looked vpon the proud times: and
behold they are ended, and the abominations
therof are accomplished. 45 Therfore thou eagle
appeare no more, and thy horrible winges, & thy
litle winges most wicked, and thy heades
malignant, and thy talons most wicked, and al thy
bodie vayne, 46 that al the earth may be refreshed,
and may returne deliuered from thy violence, and
may hope for his iudgement, and mercie that made
it.

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CHAP. XII.

The eagle vanisheth away, 5. Esdras prayeth, 10.
and the former visions are declared to him.

And it came to passe, whiles the lyon spake these
wordes to the eagle: I saw, 2 and behold the head
that had ouercome, and those foure winges
appeared not which passed to him, and were set vp
to reigne: and their reigne was smal, and ful of
tumult. 3 And I saw, and behold they appeared
not, and al the bodie of the eagle was burnt, & the
earth was afrayd excedingly, and I by the tumult
and traunce of minde, and for great feare awaked,
and sayd to my spirit: 4 Behold thou hast geuen

me this, in that, that thou searchest the wayes of the Highest. 5 Behold yet I am wearie in minde, and in my spirit I am very feeble, and there is not so much as a litle strength in me for the great feare, that I was afrayd of this night. 6 Now therfore I wil pray the Highest, that he strengthen me euen to the end. 7 And I sayd: Lord Dominatour, if I haue found grace before thine eyes, and if I am iustified before thee aboue manie, and if in deede my prayer be ascended before thy face, 8 strengthen me, and shew vnto me thy seruant the interpretation, and distinction of this horrible vision, that thou mayst comfort my soule most fully. 9 For thou hast counted me worthie to shew vnto me the later times. And he sayd to me: 10 This is the interpretation of this vision. 11 The eagle which thou sawest coming vp from the sea, this is the kingdom which was sene in a vision to Daniel thy brother. (Dan 7:7) 12 But it was not interpreted to him, therefore I do now interprete it to thee. 13 Behold the dayes come, and there shal rise a kingdon vpon the earth, and the feare shal be more

terrible then of al the kingdomes that were before it. 14 And there shal twelue kinges reigne in it, one after an other. 15 For the second shal beginne to reigne, and he shal continew more time then the rest of the twelue. 16 This is the interpretation of the twelue wings which thou sawest. 17 And the voice that spake which thou heardst, not coming forth of her heads, but from the middes of her bodie, 18 this is the interpretation, that after the time of that kingdom shal rise no smal contentions, and it shal be in danger to fal: and it shal not fal then, but shal be constituted againe according to the beginning therof. 19 And wheras thou sawest eight vnderwings cleauing to the wings therof, 20 this is the interpretation, eight kinges shal arise in it, whose times shal be light, and yeares swift, and two of them shal perish. 21 But when the middest time approcheth, foure shal be kept til a time, when the time therof shal beginne to approach to be ended, yet two shal be kept to the end. 22 And wheras thou sawest three heads resting, 23 this is the interpretation: in her last dayes the

Highest wil rayse vp three kingdoms, and wil cal
backe manie thinges into them, and they shal rule
ouer the earth, 24 and them that dwel in it, with
much labour aboue al them that vvere before
them. For this cause they are called the heads of
the eagle. 25 For these shal be they that shal
recapitulate her impieties, and that shal
accomplish her last thinges. 26 And wheras thou
sawest a greater head not appearing, this is the
interpretation therof: that one of them shal dye
vpon his bed, and yet with torments. 27 For the
two that shal remayne, the sword shal eate them.
28 For the sword of one shal deuoure him that is
with him: but yet this also at the last shal fal by the
sword. 29 And wheras thou sawest two vnderwings
passing ouer the head that is on the right side, 30
this is the interpretation: these are they whom the
Highest hath kept to their end, this is a smal
kingdom, and ful of truble. 31 As thou sawest the
lyon also, whom thou sawest awaking out of the
wood, and roaring, and speaking to the eagle, and
rebuking her, and her iniustices by al his wordes as

thou hast heard: 32 this is the wynde which the Highest hath kept vnto the end for them, and their impieties: and he shal rebuke them, and shal cast in their spoyles before them. 33 For he shal sette them in iudgment aliue: and it shal be, when he hath reprobued them, then shal he chastise them. 34 For the rest of my people he shal deliuer with miserie, them that are saued vpon my borders, and he shal make them ioyful til the end shal come, the day of iudgment, wherof I haue spoken to thee from the beginning. 35 This is the dreame which thou sawest, and these be the interpretations. 36 Thou therfore only hast bene worthie to know this secrete of the Highest. 37 Write therfore in a booke al these thinges which thou hast sene, and put them in a hidden place: 38 and thou shalt teach them the wise men of thy people, whose harts thou knowest able to take, and to kepe these secretes. 39 But doe thou stay here yet other seuen dayes, that there may be shewed thee whatsoeuer shal seme good to the Highest to shew thee. 40 And he departed from me. And it came to passe,

when al the people had heard that the seuen dayes were past, and I had not returned into the citie, and al gathered them selues together from the least vnto the greatest: & came to me, & spake to me saying: 41 What haue we sinned to thee, or what haue we done vniustly against thee, that leauing vs thou hast sitten in this place? 42 For thou alone art remayning to vs of al peoples, as a cluster of grapes of the vineyard, and as a candle in a darke place, and as an hauen and shippe saued from the tempest. 43 Or are not the euiles that chance, sufficient for vs? 44 If then thou shalt forsake vs, how much better had it bene to vs, if we also had bene burnt with the burning of Sion? 45 For we are not better then they that dyed there. And they wept with a lowd voice. And I answered them, and sayd: 46 Be of good chere Israel, and be not sorowful thou house of Iacob. 47 For there is remembrance of you before the Highest, and the Strong hath not forgotten you in tentation. 48 For I haue not forsaken you, neither did I depart form you: but I came into this place, to pray for the

desolation of Sion, and to seeke mercie for the low estate of your sanctification. 49 And now goe euery one of you into his house, and I wil come to you after these dayes. 50 And the people departed, as I sayd to them, into the citie: 51 but I sate in the felde seuen dayes, as he commanded me: and I did eate of the flowers of the field only, of the herbes was my meate made in those dayes.

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CHAP. XIII.

A vision of a winde (as it first semed, but) in dede, v. 3. of a man: 5. strong against the enimies: 21. with the interpretation.

And it came to passe after seuen dayse, and I dreamed a dreame in the night. 2 And behold there rose a winde from the sea, that trubled al the waues therof. 3 And I saw, and behold that man grew strong with thousandes of heauen: and when he turned his countenance to consider, al thinges trembled that were sene vnder him: 4 and whersoever voyce proceded out of his mouth, al that heard his voices begane to burne, as the earth

is quiet when it feeleth the fire. 5 And I saw after these, and behold a multitude of men was gathered together, of whom there was no number, from the foure windes of heauen, to fight against the man that was come vp out of the sea. 6 And I saw, and behold he had grauen to himself a great mountaine, & he flew vpon it. 7 And I sought to see the countrie, or the place whence the mountaine was grauen, & I could not. 8 And after these thinges I saw, and behold al that were gathered to him, to ouerthrowe him, feared exceedingly, yet they were bold to fieght. 9 And behold as he sawe the violence of the multitude that came, he lifted not vp his hand, nor held sword, nor anie warlyke instrument but only as I saw, 10 that he sent forth out of his mouth as it were a blaste of fire, and from his lippes a spirit of flame, & from his tongue he sentforth sparkles & tempests, and al thinges were mingled together with this blast of fire, & spirit of flame, & multitude of tempests. 11 And it fel with violence vpon the multitude, that was prepared to fight, and

burned them al, that suddenly there was nothing
sene of an innumerable multitude, but only dust,
& the sauour of smoke: and I saw, and was afrayd.
12 And after these thinges I saw the man himself
descending from the mountaine, and calling to
him an other peaceable multitude, 13 and there
came to him the countenance of manie men some
reioycing, and some sorrowing: and some bond,
some bringing of them them that were offered.
And I was sicke for much feare, and awaked, and
sayd. 14 Thou from the beginning hast shewed thy
seruant these meruelous thinges, and hast counted
me worthie that thou wouldest receiue my
petition. 15 And now shew me yet the
interpretation of this dreame. 16 For as I thinke in
my iudgement, woe to them that were leaft in those
dayes: & much more woe to them that were not
leaft. 17 For they that were not leaft, were
sorrowful. 18 I vnderstand now what thinges are
layde vp in the later dayes, and they shal happen to
them, yea and to them that are leaft. 19 For
therefore they came into great dangers, and manie

necessities, as these dreames do shew. 20 But yet it is easier, aduenturing to come into it, then to passe, as a cloud from the world, and vow to see the thinges that happen in the later time. And he answered me, and sayd: 21 Both the interpretation of the vision I wil tel thee: and also concerning the thinges that thou hast spoken I wil open to thee. 22 Wheras thou speakest of them that were leaft, this is the interpretation. 23 He that taketh away danger at that time, he hath garded himself. They that haue fallen into danger, these are they that haue workes, and fayth in the Strongest. 24 Know therefore that they are more blessed which are leaft, then they that are dead. 25 These are the interpretations of the vision, wheras thou sawest a man coming from the hart of the sea, 26 the same is he whom the Highest preserueth much time, which by himself shal deliuer his creature: and he shal dispose them that are leaft. 27 And wheras thou sawest proceede out of his mouth, as it were winde, and fire, and tempest: 28 and wheras he held no sworde, nor warlike instrument: for his

violence destroyed the multitude that came to ouerthrow him: this is the interpretation. 29 Behold the dayes come, when the Highest shal begin to deliuer them, that are vpon the earth: 30 and he shal come in excesse of minde vpon them that inhabit the earth. 31 And one shal thinke to ouerthrow an other: one citie an other citie, one place an other place, and nation against nation, and kingdom against kingdom. (Matt 24 / Luke 21) 32 And it shal be, when these thinges shal come to passe, and the signes shal happen, which I shewed thee before: and then shal my sonne be reueled, whom thou sawest, as a man coming vp. 33 And it shal be when al nations shal heare his voice: and euery one in his countrie shal leaue their warre, that they haue toward each other: 34 and an innumerable multitude shal be gathered in one, as willing to come to ouerthrow him. 35 But he shal stand vpon the top of mount Sion. 36 And Sion shal come, and it shal be shewed to al prepared and builded, as thou sawest the mountaine to be grauen without handes. 37 And the same my sonne shal

reproue the thinges that the gentils haue inuented, these their impieties which came nere to the tempest, because of their euil cogitaitons, and torments wherewith they shal begin to be tormented. 38 Which were likened to the flame, and he shal destroy them without labour by the law that was likened to the fyre. 39 And wheras thou sawest him gathering vnto him an other peaceable multitude. 40 These are the ten tribes, which were made captiue out of their land in the dayes of Osee the King, whom Salmanasar the King of the Assyrians led captiue: and he transported them beyond the riuier, and they were transported into an other land. (4 Kings 17) 41 But they gaue themselues this counsel, to forsake the multitude of nations, and to goe forth into a farther countrie, where mankind neuer inhabited. 42 Or there to obserue their ordinances, which they had not kept in their countrie. 43 And they entred in by the narrow entrances of the riuier Euphrates. 44 For the Highest then wrought them signes, and stayed the vaines of the riuier til they passed. (Ex 14 / Jos

3) 45 For by that countie was a great way to goe, of
one yeare and a half: for the countrie is called
Arsareth. 46 Then did they inhabite there til in the
later time: and now againe when they beginne to
come, 47 againe the Highest shal stay the vaines of
the riuer, that they may passe: for these thou
sawest a multitude with peace. 48 But they also
that were leaft of the people, these are they that be
within my border. 49 In shal come to passe
therefore, when he shal begine to destroy the
multitude of these nations, that are gathered, he
shal protect them that haue ouercome the people:
50 and then shal he shew them very manie
wonders. 51 And I sayd: Lord dominatour, shew
me this, why I saw a man comming vp from the
hart of the sea, and he sayd to me: 52 As thou canst
not either search these thinges, or know what
thinges are in the depth of the sea: so can not any
man vpon the earth see my sonne, or them that are
with him, but in the time of a day. 53 This is the
interpretation of the dreame which thou sawest,
and for the which thou only art here illuminated.

54 For thou hast leaft thyne owne law, and hast bene occupied about my law, and hast sought it. 55 For thou hast disposed thy lyfe in wisdom, and thyne vnderstanding thou hast called mother: 56 and for this I haue shewed thee riches with the Highest. For it shal be after other three dayes, I wil speake other thinges to thee, and I wil expound to thee weightie and meruelous thinges. 57 And I went forth, and passed into the fielde, much glorifying & praising the Highest for the meruelous thinges that he did by time. 58 And because he gouerneth it, and the thinges that are brought in times, & I sate there three dayes.

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CHAP. XIII.

God appeareth in a bush, 6. reuealing some thinges to be published, and some thinges to be hid. 10. As the world waxeth old, al thinges become worse. 27. The people of Israel are vngratful. 32. Al shal be iudged in the Resurrection according to their deedes.

And it came to passe the third day, and I sate vnder an oke. 2 And behold a voice came forth against me out of a bush, and sayd: Esdras, Esdras: and I sayd: Loe here I am Lord. And I arose vpon my feete. And he sayd to me: 3 Reueling I was reueled vpon the bush, and spake to Moyses, when the

people serued in AEgypt, (Ex 3) 4 and I sent him,
and brought my people out of AEgypt, and
brought him vpon mount Sina, & held him with
me manie dayes. 5 And I told him manie
meruelous thinges, & shewed him the secrets of
times, and the end: and I commanded him,
saying: 6 These wordes thou shalt publish
abroade, and these thou shalt hyde. 7 And now to
thee I say: 8 The signes which I haue shewed, and
the dreames which thou hast sene, and the
interpretations which thou hast sene, lay them vp
in thy hart. 9 For thou shalt be receiued of al, thou
shalt be conuerted the residue with thy counsel,
and with the like to thee, til the times be finished:
10 Because the world hath lost his youth, and the
times draw nere to waxe old. 11 For the world is
diuided by twelue partes, & the tenth part, & half
of the tenth part are passed: 12 and there
remaineth hereafter the half of the tenth part. 13
Now therefore dispose thy house, and correct thy
people, & comfort the humble of them, & forsake
now corruption, 14 and put from thee mortal

cogitations, and cast from thee humane burdens,
and doe from thee now infirme nature, & lay at one
side cogitations most troublesome to thee, & make
speedie transmigration from these times, 15 for the
euiles which thou hast sene to haue chanced now,
worse then these wil they doe againe: (Matt 24 / 1
John 2) 16 for looke how much the world shal
become weake by age, so much shal euiles be
multiplied vpon the inhabitants. 17 For truth hath
remoued it self farther of, and lying hath
approched, for now the vision which thou sawest,
hasteneth to come. 18 And I answered, and sayd
before thee o Lord: 19 For behold I wil goe, as
thou hast commanded me, & wil rebuke the people
that now is. But them that shal yet be born, who
shal admonish? 20 The world therfore is set in
darknes, and they that dwel in it without light. 21
Because thy law is burnt, therefore no man knowth
the workes that haue bene done by thee, or that
shal begin. 22 For if I haue found grace with thee,
send the Holie Ghost to me, & I wil write al that
hath bene done in the world from the beginning,

the thinges that were written in thy law, that men may finde the pathe: and they that wil liue in the later times, may liue. 23 And he answered me, and sayd: Goe gather together the people, and thou shalt say to them, that they seeke thee not for fourtie dayes. 24 And doe thou prepare thee manie tables of boxe, & take with thee Sarea, Dabria, Salemia, Echanus, and Asiel, these fiue which are readie to write sweetly. 25 And come hither, & I wil light in thy hart a candle of vnderstanding, which shal not be put out til the things be finished, which thou shalt begine to write. 26 And then some thinges thou shalt open to the perfect, some thou shalt deliuer secretly to the wyse. For to morrow this houre thou shalt begine to write. 27 And I went as he commanded me, & gathered together al the people, and sayd: 28 Heare Israel these wordes: 29 Our fathers were pilgrimes from the beginning in AEgypt, and were deliuered from thence. (Gen 47) 30 And they receiued the law of life, which they kept not, which you also after them haue transgressed: (Deut 4 / Acts 7) 31 and the

land was geuen you by lotte, and the land of Sion, and your fathers, and you haue done iniquitie, and haue not kept the wayes which the Highest commanded you. 32 And whereas he is a iust iudge, he hath taken from you in time that which he had geuen. 33 And now you are here, and your brethren are among you. 34 If then you wil rule ouer your sense, & instruct your hart, you shal be preserued aliue, and after death shal obtaine mercie. 35 For the iudgement shal come after death, when we shal returne to lyfe againe: and then the names of the iust shal appeare, and the dedes of the impious shal be shewed. 36 Let no man therfore come to me now, nor aske for me vntil fourtie dayes. 37 And I tooke the fiue men, as he commanded me, and we went forth into the field, and taried there. 38 And I was come to the morrow, & behold as voice called me, saying: Esdras open thy mouth, and drinke that which I wil geue thee to drinke. (Ezech 3) 39 And I opened my mouth, & behold a ful cuppe was brought me, this was ful as it were with water: but the colour

therof like as fire. 40 And I tooke it, and dranke;
and when I had drunken of it, my hart was
tormented with vnderstanding, and wisdom
grewe into my brest. For my spirit was kept by
memorie. 41 And my mouth was opened, and was
shut no more. 42 The Highest gaue vnderstanding
vnto the fiue men, and they wrote excesses of the
night which were spoken, which they knewe not.
43 And at night they did eate breade, but I spake
by day, & by night held not my peace. 44 And there
were written in the fourtie dayes two hundred
foure bookes. 45 And it came to passe when they
had ended the fourtie daies, the Highest spake,
saying: 46 The former thinges which thou hast
written, set abrode, and let the worthie and
vnworthiereade: but the last seuentie bookes thou
shalt keepe, that thou mayest deliuer them to the
wyse of thy people. 47 For in these is the vaine of
vnderstanding, and the fountaine of wisdom, and
the streame of knowledge. and I did soe.

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CHAP. XV.

Esdras is bid to denounce, that assuredly manie euiles wil come to the world. 9. God wil protect his people, the wicked shal be punished, and lament their final miseries, God reuenging for the good.

Behold speake into the eares of my people the wordes of prophecie, which I shal put into thy mouth, sayth our Lord: 2 and see that they be written in paper, because they be faithful and true. 3 Be not afrayd of the cogitations against thee, neither let the incredulities truble thee of them that speake. 4 Because euerie incredulous person shal dye in his incredulitie. 5 Behold I bring in,

sayth our Lord, vpon the whole earth euils, sword, and famine, and death, and destruction. 6 Because iniquitie hath fully polluted ouer al the earth, and their hurtful workes are accomplished. 7 Therefore sayth our Lord: 8 I wil not now kepe silence of their impieties which they doe irreligiously, neither wil I beare with those thinges, which they practise vniustly. Behold the innocent & iust bloud crieth to me, & the soules of the iust crie continually. 9 Reuenging I wil reuenge them, sayth our Lord, and I wil take al innocent bloud out of them vnto me. (Apoc 6:10 & 19:2) 10 Behold my people is led to slaughter as a flocke, I wil no more suffer it to dwel in the land of AEgypt. 11 But I wil bring them forth in a mightie hand and valiant arme, and wil strike with plague as before, and wil corrupt al the land thereof. 12 AEgypt shal mourne, and foundations thereof beaten with plague, and with the chastisement which God wil bring vpon it. 13 The husbandmen that til the ground shal mourne, because their seedes shal perish by blasting, and haile, and by a terrible starre. 14 Woe to the world

and them that dwel therein. 15 Because the sword is at hand and the destruction of them, and nation shal rise vp against nation to fight, & sword in their handes. (Matt 24 / Luke 21) 16 For there shal be instabilitie to men, & growing one against an other they shal not care for their king, & the princes of the way of their doinges, in their might. 17 For a man shal desire to go into the citie & can not. 18 Because of their prides the cities shal be trubled, the houses raised, the men shal feare. 19 Man shal not pitie his neighbour, to make their houses nothing worth in the sword, to spoyle their goodes for famine of bread, & much tribulation. 20 Behold, I cal together sayth God, al the kinges of the earth to feare me, that are from the Orient, & from the South, from the East, & from Libanus, to be turned vpon themselues, and to render the thinges that they haue geuen them. 21 As they doe vntil this day to myne elect, so wil I doe, and render in their bosome. Thus sayth our Lord God: 22 My right hand shal not spare sinners, neither shal the sword cease vpon them that shede innocent bloud

vpon the earth. 23 Fire came forth from his wrath, and hath deuoured the foundations of the earth, and sinners as it were straw set on fire. 24 Woe to them that sinne, and obserue not my comandmentes, sayth our Lord. 25 I wil not spare them: depart o children from the powre. Defile not my sanctification: 26 because the Lord knoweth al that sinne against him; therefore hath he deliuered them into death and into slaughter. 27 For now are euils come vpon the world, and you shal tarrie in them. For God wil not deliuer you, because you haue sinned against him. 28 Behold an horrible vision, and the face of it from the east. 29 And the nations of dragons of Arabians shal come forth in manie chariots, & as a winde the number of them is caried vpon the earth, so that now al doe feare and tremble, that shal heare them. 30 the Carmonians madde for anger, and they shal goe forth as wild boares out of the wood, & they shal come with great power, and shal stand in fight with them, & they shal waste the portion of the land of the Assirians. 31 And after these thinges the dragons

shal preuaile mindful of their natiuitie, and
conspiring shal turne themselues in great force to
pursue them. 32 These shal be trubled and hold
their peace at their force, and shal turne their fete
into flight. 33 And from the territorie of the
Assirians the besiegers shal beseige them, and shal
consume one of them, and there shal be feare and
trembling in their armie, and contention against
their kinges. 34 Behold cloudes from the east, and
from the north vnto the south, and their face very
horrible, ful of wrath and storme. 35 And they shal
beate one against an other, and they shal beate
downe manie starres, and their starre vpon the
earth, and bloud shal be from the sword vnto the
bellie. 36 And mans dung vnto the camels litter,
and there shal be much feare, and trembling vpon
the earth. 37 And they shal shake that shal see that
wrath, and tremble shal take them: and after these
thinges there shal manie showers be moued: 38
from the south, and the north: and an other
portion from the weast. 39 And the windes from
the east shal reuaile vpon it, and shal shut it vp, and

the cloudes which he raised in wrath, and the starre to make terrour to the east winde, and the west shal be destroyed. 40 And there shal be exalted great and mightie cloudes ful of wrath, and a starre to terrifie al the earth, and the inhabitantes therof, and they shal powre in vpon euerie high, and eminent place a terrible starre, 41 fire, and haile, and flying swordes, and manie waters, so that al fildes also shal be filled, and al riuers with the fulnes of manie waters. 42 And they shal throw downe cities, and walles, and mountaines, and hilles, and the trees of the woodes, and the grasse of the medowes, and their corne. 43 And they shal passe constant vnto Babylon, and shal raise her. (Apoc 18) 44 They shal come together against her, and shal compasse her, and shal power out the starre, and al wrath vpon her, and the dust and smoke shal goe vp euen into heauen, and round about shal lament her. 45 And they that shal remaine vnder her, shal serue them that terified her. 46 And thou Asia agreeing into the hope of Babylon, and the glorie of her person, 47 woe be to

thee thou wretch, because thou art like to her, and hast adorned thy daughters in fornication, to please & glorie in thy louers, which haue desired alwayes to fornicate with thee. 48 Thou hast imitated the odious in al her workes, and in her inuentions: therefore sayth God: 49 I wil send in euils vpon thee, widowhood, pouertie, and famine, and sword, and pestilence, to destroy thy houses by violation, and death, and glorie of thy vertue. 50 As a flower shal be withered, when the heate shal rise that is sent forth vpon thee, 51 thou shalt be weakned as a litle poore soule plaged and chastised of wemen, that the mightie and the louers may not receiue thee. 52 Wil I be zealous against thee sayth our Lord, 53 vnles thou hadst slayne myne elect at al times, exalting the slaughter of the handes, and saying vpon their death, when thou wast drunken. 54 Adorne the beautie of thy countenance. 55 The reward of thy fornication is in thy bosome, therefore thou shalt receiue recompence. 56 As thou shalt doe to my elect, sayth our Lord, so shal God do to thee, and shal deliuer thee vnto euil. 57

And thy children shal dye for famine: and thou shalt fal by the sword, and thy cities shal be destroyed, & al thyne shal fal in the filde by the sword. 58 And they that are in the mountaines, shal perish, with famine, and shal eate their owne flesh, & drinke bloud, for the famine of bread and thirst of waters. 59 Vnhappie by the seas shalt thou come, and againe thou shalt receuie euils. 60 And in the passage they shal beate against the idle citie, and shal destroy some portion of thy land, and shal deface part of thy glorie, againe returning to Babylon ourethrowen. 61 And being throwen downe thou shalt be to them for stubble, and they shal be to thee fire: 62 and deuoure thee, and thy cities, thy land, and thy mountaynes, al thy woodes and fruitfull trees they wil burne with fire. 63 Thy children they shal lead captiue, & shal haue thy goodes for a praye, and the glorie of thy face they shal destroy.

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CHAP. XVI.

Al are admonished, that extreme calamities shal fal vpon this world, 36. the penitent returning to iustice shal escape, 55. & as al thinges were made by Gods omnipotent powre at his wil, so al thinges shal serue to the reward of the blessed, and punishment of the wicked.

VVOE to thee Babylon & Asia, woe to thee AEgypt, and Syria. 2 Gird yourselues with sackclothes and shirtes of heare, & mourne for your children, & be sorie: because your destruction is at hand. 3 The sword is sent in vpon you, and who is he that can turne it away? 4 Fire is

sent in vpon you, and who is he that can quench it?
5 Euiles are sent in vpon you, and who is he that
can repel them? 6 Shal anie man repel the lion
being hungrie in the woode, or quench the fire in
stubble, forthwith when it beginneth to burne? 7
Shal anie man repel the arrow shot of a strong
archer? 8 Our strong Lord sendeth in euiles, and
who is he that can repel them? 9 Fire came forth
from his wrath, and who is he that can quench it?
10 He wil lighten, who shal not feare, he wil
thunder, and who shal not be afrayed? 11 Our
Lord wil threaten, and who shal not vtterly be
destroyed before his face? 12 The earth hath
trembled, and the foundations thereof, the sea
tosseth vp waues from the depth, and the floudes of
it shal be destroyed, and the fishes thereof at the
face of our Lord, and at the glorie of his powre: 13
because his right hand is strong which bendeth the
bow, his arrowes be sharpe that are shot of him,
they shal not misse, when they shal beginne to be
shot into the endes of the earth. 14 Behold euiles
are sent, and they shal not returne til they come

vpon the earth. 15 The fire is kindled and it shal not be quenched, til it consume the foundations of the earth. 16 For as the arrow shot of a strong archer returneth not, so shal not the euils returne backe, that shal be sent vpon the earth. 17 Woe is me, woe is me: who shal deliuer me in those dayes? 18 The beginning of sorrowes and much mourning, the beginning of famine and much destruction. The beginning of warres and the potestates shal feare, the beginning of euiles and al shal tremble. 19 In these what shal I doe, when the euils shal come? 20 Behold famine, and plague, and tribulation, and distresse are sent al as scourges for amendment, 21 and in al these they wil not conuert themselues from their iniquities, neither wil they be alwayes mindful of the scourges. 22 Behold, there shal be good cheape victuals vpon the earth, so that they may thinke that peace is directly coming toward them, and then shal euiles spring vpon the earth, sword, famine, and great confusion. 23 For by famine manie that inhabit the earth shal dye, and the sword shal destroy the rest

that remained alieue of the famine, 24 and the dead
shal be cast forth as dung, and there shal be none to
comfort them. For the earth shal be left desert,
and the cities therof shal be throwen downe. 25
There shal not be left a man to til the ground and
to sow it. 26 The trees shal yeeld fruites, and who
shal gather them? 27 The grape shal become ripe,
& who shal tread it? For there shal be great
desolation to places. 28 For a man shal desire to see
a man, or to heare his voyce. 29 For there shal be
leaft ten of a citie, and two of the field that haue
hid themselues in thicke woodes, and cliffes of
rockes. 30 As there are left in the oliuet, and on
euerie tree, three of foure oliues. 31 Or as in a
vineyard when it is gathered there are grapes left by
them, that diligently search the vineyard: 32 so
shal there be left in those dayes three or foure, by
them that search their houses in the sword. 33 And
the earth shal be left desolate, and the fildes thereof
shal waxe old, & the wayes thereof, and al the
pathes thereof shal bringforth thornes, because no
man shal passe by it. 34 Virgins shal mourne

hauing no bridegromes, wemen shal mourne
hauing no husbandes, their daughters shal mourne
hauing no helpe: 35 their bridegromes shal be
consumed in battel, and their husbandes be
destroyed in famine. 36 But heare these thinges,
and know them ye seruantes of our Lord. 37
Behold the word of our Lord, receiue it: beleue
not the goddes of whom our Lord speaketh. 38
Behold the euiles approach, and slacke not. 39 As a
woman with childe when shee bringeth forth her
child in the ninth moneth, the houre of her
deliuerance approching, two or three howres
before, paines come about her wombe, and the
infants coming out of her wombe, they wil not
tarrie one moment. 40 So the euiles shal not slacke
to come forth vpon the earth, and the world shal
lament, and sorowes shal hold it round about. 41
Heare the word, my people: prepare yourselves
vnto the fight, & in the euiles so be ye as strangers
of the earth. 42 He that selleth as if he should flee,
and he that byeth as he that should lose it. 43 He
that playeth the marchant, as he that should take

no fruite: and he that buildeth as he that should not inhabite. 44 He that soweth, as he that shal not reape: so he also that pruneth a vineyard, as if he should not haue the vintage. 45 They that marie so as if they should not get children, & they that marie not, so as if were widowes. 46 Wherefore they that labour, labour without cause: 47 for foreners shal reape their fruites, & shal violently take their goodes, and ouerthrow their houses, and lead their children captiue, because in captiuitie, and famine they beget their children. 48 And they that play the marchantes by robrie, the longer they adorne their cities and houses, and their possessions and persons: 49 so much the more wil I be zealous toward them, vpon their sinnes, sayth our Lord. 50 As a whore enuieth an honest & very good woman: 51 so shal iustice hate impietie when she adorneth herselfe, and accuseth her to her face, when he shal come that may defend him that searcheth out al vpon the earth. 52 Therefore be not made like to her, nor to her workes. 53 For yet a little whyle & iniquitie shal be taken away from

the earth, & iustice shal reigne ouer you. 54 Let not the sinner say he hath not sinned: because he shal burne coales of fire vpon his head, that sayth I haue not sinned before our Lord God and his glorie. 55 Behold our Lord shal know al the workes of men, and their inuentions, & their cogitations, and their hartes. (Eccli 23 / Luke 16) 56 For he sayd: Let the earth be made, and it was made: let the heauen be made, & it was made. (Gen 1) 57 And by his worde the starrs were made, & he noweth the number of the starres. (Ps 146:4) 58 Who searcheth the depth and the treasures therof: who hath measured the sea, & capacitie therof. (Job 38) 59 Who hath shut vp the sea in the midst of waters, & hath hanged the earth vpon the waters with his word. 60 Who hath spread heauen as it were a vault, ouer the waters he hath founded it. 61 Who hath put fountaines of waters in the desert, and lakes vpon the toppes of mountaines, to send forth riuers from the high rocke to watter the earth. 62 Who made man & put his hart in the midds of the bodie, and gaue him spirit, life and vnderstanding. 63 And the

inspiration of God omnipotent that made al thinges, and searcheth al hid thinges, in the secretes of the earth. 64 He knoweth your inuention, and what you thinke in your hartes sinning, and willing to hide your sinnes. 65 Wherefore our Lord in searching hath searched al your workes, and he wil put you al to open shame, 66 and you shal be confounded when your sinnes shal come forth before men, and the iniquities shal be they, that shal stand accusers in that day. 67 What wil you doe? or how shal you hide your sinnes before God and his Angels? 68 Behold God is the Iudge, feare him. Cease from your sinnes, and now forget your iniquities to doe them anie more, & God wil bring you out, and deliuer you from al tribulation. 69 For behold the heate of a great multitude is kindled ouer you, and they shal take certaine of you by violence, & shal make the slaine to be meate for idols. 70 And they that shal consent vnto them, shal be to them in derision, and in reproch, and in conculcation. 71 For there shal be place against places, and against the next cities

great insurrection vpon them that feare our Lord.
72 They shal be as it were madde sparing no bodie,
to spoyle and waste yet them that feare our Lord.
73 because they shal waste and spoyle the goodes,
and shal cast them out of their houses. 74 Then
shal appeare the probation of mine elect, as gold
that is proued by the fire. 75 Heare be beloued,
sayth our Lord: Behold the dayes of tribulation are
come: and out of them I wil deliuer you. 76 Doe
not feare, nor stagger, because God is your guide.
77 And he that kepeth my commandmentes, and
precepts, sayth our Lord God: Let not your sinnes
ouerway you, nor your iniquities be aduanced ouer
you. 78 Woe to them that are entangled with their
sinnes, and are couered with their iniquities, as a
filde is entangled with the wood, & the path therof
couered with thornes, by which no man passeth, &
it is closed out, & cast to be deuoured of the fire.

FINIS.

Note: This translation comes from the Latin text,

usually printed in an appendix to editions of the Vulgate, but these editions miss seventy verses between 7:35 and 7:36. The missing fragment was discovered in a Latin manuscript by Robert Lubbock Bensly in 1874. Below is a translation of this fragment from a revised Authorized Version. Although often numbered 7:36-7:105, they are here numbered as A:1-A:70 to avoid any repetition in chapter:verse designations.

A:1. And the pit of torment shall appear, and over against it shall be the place of rest: and the furnace of hell shall be shewed, and over against it the paradise of delight. A:2. And then shall the Most High say to the nations that are raised from the dead, See ye and understand whom ye have denied, or whom ye have not served, or whose commandments ye have despised. A:3. Look on this side and on that: here is delight and rest, and there fire and torments. Thus shall he speak unto them in the day of judgement: A:4. This is a day that hath neither sun, nor moon, nor stars, A:5.

neither cloud, nor thunder, nor lightning, neither wind, nor water, nor air, neither darkness, nor evening, nor morning, A:6. neither summer, nor spring, nor heat, nor winter, neither frost, nor cold, nor hail, nor rain, nor dew, A:7. neither noon, nor night, nor dawn, neither shining, nor brightness, nor light, save only the splendour of the glory of the Most High, whereby all shall see the things that are set before them: A:8. for it shall endure as it were a week of years. A:9. This is my judgement and the ordinance thereof; but to thee only have I shewed these things. A:10. And I answered, I said even then, O Lord, and I say now: Blessed are they that be now alive and keep the statutes ordained of thee. A:11. But as touching them for whom my prayer was made, what shall I say? for who is there of them that be alive that hath not sinned, and who of the sons of men that hath not transgressed thy covenant? A:12. And now I see, that the world to come shall bring delight to few, but torments unto many. A:13. For an evil heart hath grown up in us, which hath led us astray

from these statutes, and hath brought us into corruption and into the ways of death, hath shewed us the paths of perdition and removed us far from life; and that, not a few only, but well nigh all that have been created. A:14. And he answered me, and said, Hearken unto me, and I will instruct thee; and I will admonish thee yet again: A:15. for this cause the Most High hath not made one world, but two. A:16. For whereas thou hast said that the just are not many, but few, and the ungodly abound, hear the answer thereunto. A:17. If thou have choice stones exceeding few, wilt thou set for thee over against them according to their number things of lead and clay? A:18. And I say, Lord, how shall this be? A:19. And he said unto me, Not only this, but ask the earth, and she shall tell thee; intreat her, and she shall declare unto thee. A:20. For thou shalt say unto her, Thou bringest forth gold and silver and brass, and iron also and lead and clay: A:21. but silver is more abundant than gold, and brass than silver, and iron than brass, lead than iron, and clay than lead. A:22. Judge

thou therefore which things are precious and to be desired, whatso is abundant or what is rare. A:23. And I said, O Lord that bearest rule, that which is plentiful is of less worth, for that which is more rare is more precious. A:24. And he answered me, and said, Weigh within thyself the things that thou hast thought, for he that hath what is hard to get rejoiceth over him that hath what is plentiful. A:25. So also is the judgement which I have promised: for I will rejoyce over the few that shall be saved, inasmuch as these are they that have made my glory now to prevail, and of whom my name is now named. A:26. And I will not grieve over the multitude of them that perish; for these are they that are now like unto vapour, and are become as flame and smoke; they are set on fire and burn hotly, and are quenched. A:27. And I answered and said, O thou earth, wherefore hast thou brought forth, if the mind is made out of dust, like as all other created things? A:28. For it were better that the dust itself had been unborn, so that the mind might not have been made

therefrom. A:29. But now the mind groweth with us, and by reason of this we are tormented, because we perish and know it. A:30. Let the race of men lament and the beasts of the field be glad; let all that are born lament, but let the fourfooted beasts and the cattle rejoice. A:31. For it is far better with them than with us; for they look not for judgement, neither do they know of torments or of salvation promised unto them after death. A:32. For what doth it profit us, that we shall be preserved alive, but yet be afflicted with torment? A:33. For all that are born are defiled with iniquities, and are full of sins and laden with offences: A:34. and if after death we were not to come into judgement, peradventure it had been better for us. A:35. And he answered me, and said, When the Most High made the world, and Adam and all them that came of him, he first prepared the judgement and the things that pertain unto the judgement. A:36. And now understand from thine own words, for thou hast said that the mind groweth with us. A:37. They therefore that dwell

upon the earth shall be tormented for this reason, that having understanding they have wrought iniquity, and receiving commandments have not kept them, and having obtained a law they dealt unfaithfully with that which they received. A:38. What then will they have to say in the judgement, or how will they answer in the last times? A:39. For how great a time hath the Most High been longsuffering with them that inhabit the world, and not for their sakes, but because of the times which he hath foreordained! A:40. And I answered and said, If I have found grace in thy sight, O Lord, shew this also unto thy servant, whether after death, even now when every one of us giveth up his soul, we shall be kept in rest until those times come, in which thou shalt renew the creation, of whether we shall be tormented forthwith. A:41. And he answered me, and said, I will shew thee this also; but join not thyself with them that are scorers, nor number thyself with them that are tormented. A:42. For thou hast a treasure of good works laid up with the Most High,

but it shall not be shewed thee until the last times.

A:43. For concerning death the teaching is: When the determinate sentence hath gone forth from the Most High that a man should die, as the spirit leaveth the body to return again to him who gave it, it adoreth the glory of the Most High first of all.

A:44. And if it be one of those that have been scorers and have not kept the way of the Most High, and that have despised his law, and that hate them that fear God, A:45. these spirits shall not enter into habitations, but shall wander and be in torments forthwith, ever grieving and sad, in seven ways. A:46. The first way, because they have despised the law of the Most High. A:47. The second way, because they cannot now make a good returning that they may live. A:48. The third way, they shall see the reward laid up for them that have believed the covenants of the Most High. A:49. The fourth way, they shall consider the torment laid up for themselves in the last days. A:50. The fifth way, they shall see the dwelling places of the others guarded by angels, with great quietness.

A:51. The sixth way, they shall see how forthwith some of them shall pass into torment. A:52. The seventh way, which is more grievous than all the aforesaid ways, because they shall pine away in confusion and be consumed with shame, and shall be withered up by fears, seeing the glory of the Most High before whom they have sinned whilst living, and before whom they shall be judged in the last times. A:53. Now this is the order of those who have kept the ways of the Most High, when they shall be separated from the corruptible vessel. A:54. In the time that they dwelt therein they painfully served the Most High, and were in jeopardy every hour, that they might keep the law of the lawgiver perfectly. A:55. Wherefore this is the teaching concerning them: A:56. First of all they shall see with great joy the glory of him who taketh them up, for they shall have rest in seven orders. A:57. The first order, because they have striven with great labour to overcome the evil thought which was fashioned together with them, that it might not lead them astray from life into

death. A:58. The second order, because they see the perplexity in which the souls of the ungodly wander, and the punishment that awaiteth them. A:59. The third order, they see the witness which he that fashioned them beareth concerning them, that while they lived they kept the law which was given them in trust. A:60. The fourth order, they understand the rest which, being gathered in their chambers, they now enjoy with great quietness, guarded by angels, and the glory that awaiteth them in the last days. A:61. The fifth order, they rejoice, seeing how they have now escaped from that which is corruptible, and how they shall inherit that which is to come, while they see moreover the straitness and the painfulness from which they have been delivered, and the large room which they shall receive with joy and immortality. A:62. The sixth order, when it is shewed unto them how their face shall shine as the sun, and how they shall be made like unto the light of the stars, being henceforth incorruptible. A:63. The seventh order, which is greater than all the

aforesaid orders, because they shall rejoice with confidence, and because they shall be bold without confusion, and shall be glad without fear, for they hasten to behold the face of him whom in their lifetime they served, and from whom they shall receive their reward in glory. A:64. This is the order of the souls of the just, as from henceforth is announced unto them, and aforesaid are the ways of torture which they that would not give heed shall suffer from henceforth. A:65. And I answered and said, Shall time therefore be given unto the souls after they are separated from the bodies, that they may see that whereof thou hast spoken unto me? A:66. And he said, Their freedom shall be for seven days, that for seven days they may see the things whereof thou hast been told, and afterwards they shall be gathered together in their habitations. A:67. And I answered and said, If I have found favour in thy sight, shew further unto me thy servant whether in the day of judgement the just will be able to intercede for the ungodly or to intreat the Most

High for them, A:68. whether fathers for children, or children for parents, or brethren for brethren, or kinsfolk for their next of kin, or friends for them that are most dear. A:69. And he answered me, and said, Since thou hast found favour in my sight, I will shew thee this also: The day of judgement is a day of decision, and displayeth unto all the seal of truth; even as now a father sendeth not his son, or a son his father, or a master his slave, or a friend him that is most dear, that in his stead he may be sick, or sleep, or eat, or be healed: A:70. so never shall any one pray for another in that day, neither shall one lay a burden on another, for then shall all bear every one his own righteousness or unrighteousness.

HOLY BIBLE, DOUAY-RHEIMS VERSION, O.T. PART 2

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BOOK FOR COMPARISON

THE PROPHECIE OF ABDIAS.

Abdias borne in Sichem, of the tribe Ephraim, prophecied the same time with Amos; so briefly that his prophecie is not parted into chapters: 1. against the Idumeans; foreshewing their destruction; 10. for their perpetual enmitie against the Iewes, and confederacie with the Chaldees. 17. The captiuitie and relaxation of the Iewes. 19. And redemption of the whole world by Christ.

The vision of Abdias. Thus sayth our Lord God to Edom: We haue heard a bruit from our Lord, and

he hath sent a legate to the Gentils: Rise ye, and let vs arise against him into battel. 2 Behold I haue geuen thee a litle one in the Gentils: thou art contemptible excedingly. 3 The pride of thy hart hath extolled thee, dwelling in the clefts of rockes, exalting thy throne: which sayst in thy hart: Who shal plucke me downe to the earth. 4 If thou shalt be exalted as an eagle, and if thou shalt set thy nest among the starres: thence wil I plucke thee downe, sayth our Lord. 5 If theues had gone in to thee, if robbers by night, how hadst thou held thy peace. would not they haue stolen thinges sufficient for themselues. if the grape gathereres had entered in to thee, would they not haue left thee at the least a cluster. 6 How haue they searched Esau, haue they sought out his hidden thinges. 7 Euen to the border haue they cast thee out: al the men of thy league haue mocked thee: the men of thy peace haue peuailed against thee: they that eate with thee, shal lay embushments vnder thee: there is no wisdom in him. 8 Why, shal not I in that day, sayth our Lord, destroy the wise out of Idumea,

and prudence from the mount of Esau, 9 And thy valients of the South shal feare, that man may perish from the mount of Esau. 10 For the slaughter, and for the iniquitie against thy brother Iacob, confusion shal couer thee, and thou shalt perish for euer. 11 In the day when thou stoodest against him, when strangers tooke his armie, and foreners entered his gates, and vpon Ierusalem cast lotte: thou also wast as one of them. 12 And thou shalt not dispise in the day of thy brother, in the day of his peregrination: and thou shalt not reioyce ouer the children of Iuda, in the day of their perdition: & thou shalt not magnifie thy mouth in the day of distresse. 13 Neither shalt thou enter the gate of my people in the day of their ruine: neither shalt thou also dispise in his euils in the day of his distruction: and thou shalt not be sent out against his armie in the day of his destruction. 14 Neither shalt thou stand in the outgoings to kil them that flee: and thou shalt not shut vp his remnant in the day of tribulation. 15 Because the day of our Lord is at hand vpon al

nations: as thou hast done, so shal it be done to thee: thy retribution he wil returne vpon thine owne head. 16 For as you haue drunke vpon my holie mount, shal al Gentils drinke continually: & they shal drinke, and swallow vp, and they shal be as though they were not. 17 And in mount Sion shal be saluation, and it shal be holie: and the house of Iacob shal possesse those that had possessed them. 18 And the house of Iacob shal be a fyre, and the house of Ioseph a flame, and the house of Esau stubble: and they shal be kindled in them, and shal deuoure them: and there shal be no remaynes of the house of Esau, because our Lord hath spoken. 19 And they that are toward the South, shal inherite the mount of Esau, and they in the champaine countries, Philistiims: and they shal possesse the region of Ephraim, and the region of Samaria: and Benjamin shal possesse Galaad. 20 And the transmigration of this host of the children of Israel, al places of the Chananeits euen to Sarepta: and the transmigration of Ierusalem, that is in Bosphorus, shal possesse the cities of the

South. 21 And sauieurs shal ascend into mount
Sion to iudge the mount of Esau: and the kingdom
shal be to our Lord.

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